

WESTERN CANADIAN
MORAVIAN
HISTORICAL MAGAZINE



Vol. 17 (April 2012)
“Music in the Canadian District” & More

Published by
CANADIAN MORAVIAN HISTORICAL SOCIETY
Edmonton Chapter
2304 – 38 Street N.W.
Edmonton, Alberta T6L 4K9

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About This Issue

I hope that the articles that have been chosen for this issue of the Historical Magazine will be of interest to all who read it.

The first half of the magazine focuses on “Music in the Canadian District.” We are thankful that Br. Bob Voelker, as Music Festival chairman, was willing to share his memories of the Music Festival of 1987. It is 25 years since this wonderful event took place! Bob’s article is written from an administrative view point, and he related to me how difficult it was to jog the memory after 25 years. The Music Festival was held on the heels of the Women’s Conference, which we hope to feature in a future issue of the Historical Magazine.

From the very start of the organization of Moravian churches in Alberta in the 1890’s, the use of the organ in worship was most important—a part of our musical heritage. Laurie Ward and Elmer Prochnau contributed two articles on when and how organs were used in some of the district congregations. And have fun with “Did You Know or Remember?”

The second half of this issue features the dedicated work and writings of Rev. Clement Hoyler. We thought you would find it very interesting to read the detailed account Br. Hoyler recorded for history as to how the Calgary congregation came into being in 1902. I found it amazing that one man could spearhead such an undertaking, as the stories Hoyler told reveal so much about the life of the early pioneers in Alberta.

Bev Kadatz, Editor

A RECOLLECTION HISTORY OF THE 16TH MORAVIAN MUSIC FESTIVAL ON THE TWENTY-FIFTH ANNIVERSARY OF THE EVENT

A RECIPE FOR MUSIC CONNOISSEURS:

“Begin with location – Lister Hall Conference Centre, University of Alberta. Add to this a seasoned conductor, Dr. Richard Schantz, a portion of band music under the directorship of Mr. Jeffrey Reynolds, and pieces of music – a sprinkling of 18th century music as well as some crisp pieces of more recent vintage. Blend voices of men and women from throughout North America with the added flavor of some from around the world. Sprinkle with band and orchestral instrumentation and a touch of love and fellowship. Serve with garnish of tours of the city of Edmonton, West Edmonton Mall and the Canadian Rockies.

Begin preparation early; say Sunday evening, June 28, 1987 with a Love Feast at the Edmonton Moravian Church. Throughout the week taste until fully ready for the final experience on Friday evening, July 3, 1987.

To compliment this tantalizing treat add workshops on “Modern Trends in Moravian Music” and “Modern Trends in Moravian Liturgy” along with seminars on “Organists, Sr. & Jr. Choirs in the Small Church” and a taste of history – “Canadian Moravians in Ministry and Missions”. For those who want a down-home flavor add a BBQ at Camp Van Es followed by a sharing of talent and a campfire.

This is a once-in-a-life-time recipe. One savored by young and old who wish to experience the palatable joy of sound

extravaganza. We hope you enjoy this recipe submitted by Rev. Robert Voelker, Chairman, of the 16th Moravian Music Festival Committee.

(This was an invitation given at the 1986 Provincial Synod by Rev. Robert Voelker.)

“Moravian Music Festivals began in 1950 under the inspired guidance of Dr. Thor Johnson to make known the wealth of music that had been composed by Moravians for use in worship and concert. The Festivals have been held every two to five years since the one in 1950 at various locations – Bethlehem, Pa.; Winston-Salem, N. C.; Tuscarawas County, Ohio; New York City; DePere, Wis.; and Waukesha, Wis. Dr. Thor Johnson served as Music Director until his death in 1975 at which time the Moravian Music Foundation assumed the oversight. The Moravian Music Festivals are held under the sponsorship of the Moravian Church in America and are administered by the Interprovincial Music Festival Committee, whose representatives from the Northern and Southern Provinces make preliminary decisions about each Festival to be held every three to five years alternating between the Northern and Southern Provinces. Each Province is responsible for the financial support of and planning for its own Festival.”

By 1982 a number of Canadian Moravian’s had attended Festivals in the United States. Their experience of the Festivals gave them a greater appreciation for Moravian music written throughout the ages. As well they discovered the greater Moravian Church: its history and the uniqueness of our worldwide fellowship. They began to ask, “Why can’t a Moravian Music Festival be held in Canada so that more Canadian Moravians can have this experience?” At the 1982 Canadian District Synod, a resolution was passed requesting

the Board of Elders of the Canadian District to make a request to the Provincial Elder's Conference and the Interprovincial Moravian Music Festival Committee to hold the 16th Moravian Music Festival in Edmonton, Alberta, Canada.

Instrumental in getting the Festival to Edmonton, Alberta, Canada was Bill Brese and the BECD. Bill and the BECD worked hard to sell the idea in the beginning and later to get the committee started.

At the 15th Moravian Music Festival in 1984, it was announced that the 16th Moravian Music Festival would be held in Edmonton, Alberta, Canada. What excitement filled the Canadian District. To think that we, the Canadian District Moravian Church whose total membership was less than that of the membership of Central Moravian Church in Bethlehem, PA or Home Moravian Church, in Winston-Salem, N. C., would host the 16th Moravian Music Festival was almost unbelievable. We saw opportunity and privilege come our way. Wow!

Following the announcement at the 15th Moravian Music Festival in 1984, a local committee was organized and planning began. We had three years to plan the 16th Moravian Music Festival, the scope of which we in no way had realized. What started out as a fifteen person planning committee on the local level was reduced to eight by the end. One aspect for many of us was that we had not considered the amount of time it would take to put a Festival together. Our lack of experience contributed to some delays, as did our need, mid-stream, to change our Chairmen along with the need to find some new individuals to replace others who found they could not make the time commitment required. Another problem we had not realized was that there were so many Provincial, Interprovincial, and Moravian Music Foundation considerations to be included. But we who formed the Committee dug in and persevered. The Festival was accomplished and from

responses from participants was a resounding expression of enjoyable success.

Most of the Festival life took place on the University of Alberta campus. The dorms of Lister Hall on the University of Alberta campus were used for housing with meals in the cafeteria. Rehearsal rooms and workshop facilities were scattered in near-by buildings around campus. As well, smaller concerts for band and brass ensembles were held on campus. The Wednesday evening and final concert on Friday evening were held at All Saints Cathedral in downtown Edmonton.

The 16th Moravian Music Festival with some 285 participants mostly from the United States and Canada, but also some from outside North America gathered June 28, 1987 at the Edmonton Moravian Church in Edmonton, Alberta, Canada for a Love Feast service. The Rev. Henry Williams wrote it for the opening of the 16th Moravian Music Festival. What a treat was experienced by all. The Church was filled to the rafters with people, singing, and worship. What a resounding opening it was and it set the tone for the rest of the week. Marie MacLean wrote in the Edmonton Journal... "unique musical tradition as the 16th Moravian Music Festival is celebrated on the University of Alberta campus. The opening concert, a singing service with performances by local musicians, takes place at the Edmonton Moravian Church beginning at 8 p.m. Sunday." The Moravian Love Feast, for example, was a simple meal shared by the congregation, but each feast has a particular theme, expressed in a succession of anthems, hymns, duets and solo songs compiled for the occasion." *(Article in last week of June, 1987 Edmonton Journal)*

From the experience of the 16th Moravian Music Festival, the church at large even as Canadian Moravians, gained a greater sense of the worldwide Moravian Church. The City of Edmonton was given a greater insight into what the Moravian

Church is, and the depth of Moravian music written over the ages. Over 3000 people were in attendance at the various concerts of the Festival. These are all pluses which support the idea of many people that Moravian Music Festivals should be held, as much as possible, in a different location of the Moravian Church throughout the Northern and Southern Provinces of North America. Our heritage is rich from a musical standpoint but few outside the Moravian Church are aware of it.

Dr. Richard Schantz, Conductor of the Festival, brought a rich insight into the value and warmth of the choral music performed. Participants in the choir commented: *(Quotes from Evaluation forms)*

“Music was delightful. It was a pleasure, a joy, to rehearse and perform under Mr. Schantz. Selections were beautiful and the performance (Friday in particular) was spine tingling. Thank you Dick and Monica!”

“That Richard Schantz directs all Festivals. He brings a spiritual message to all rehearsals and concerts. He is terrific to work under.”

Dr. Richard Schantz was Director of Music at Moravian College, Bethlehem, Pennsylvania. He was conductor of the Moravian College Choir and Choral Ensembles. He had conducted concerts and workshops for radio and television in 15 states, plus Washington, D. C.

He conducted major concerts abroad including London, Amsterdam, Copenhagen, Hamburg, Berlin, Zurich, Paris, Athens, Tel Aviv, Jerusalem, Munich, Salzburg, Bermuda, and the Virgin Islands.

Dr. Richard Schantz prior to the time of the 16th Moravian Music Festival had been involved in Moravian Music Festivals

since 1950 where he was a member of the chorus. He has also served as rehearsal assistant to Dr. Thor Johnson (1957, 1964), tenor soloist (1959), choral workshop seminarian (1972), and conductor of the Festival in 1976. He was also conductor of the Central Moravian Church Choir, Bethlehem, Pennsylvania. Participants and attendees were thrilled and inspired by Dr. Schantz' part in the 16th Moravian Music Festival.

Monica Schantz was the Festival organist. Her contribution to the rehearsals and performances of the Festivals were inspirational and moving. People said to me, "I never knew the organ could be so beautiful and alive." Monica served as organist, rehearsal accompanist, and seminar instructor at several Moravian Music Festivals. She served as a trustee of the Moravian Music Foundation, was Professor of Music, and Chairman of the Music Department at Moravian College in Bethlehem, Pennsylvania, Music Director/organist at Central Moravian Church in the same city.

Another aspect of the 16th Moravian Music Festival was the brass band and trombone component. Mr. Jeffery Reynolds was the Festival band Director. Bass trombonist with the Los Angeles Philharmonic Orchestra since 1969, he has combined a career of performing, teaching, recording, and conducting. He performed with the San Francisco Ballet Orchestra, recorded with major movie studios in Los Angeles, conducted and produced two recordings of Moravian Trombone Choir music and served as guest soloist and clinician in the United States, Europe, and Japan. The 16th Moravian Music Festival was his 5th Festival at which he was Director and Clinician. When possible as well, Jeff gathered some trombonists and held an ad-hoc trombone mini concert. What a treat for everyone.

On the Monday evening of this Festival Jeff directed a Concert of Brass Music. On Thursday night of the Festival, Jeff directed the Festival Band in a concert. As well, the Festival band

directed by Jeff on Friday evening played a band prelude before the evening Choral Concert. On other occasions Jeff directed brass pick-up bands throughout the Festival.

Jeff's wife, Jean Reynolds, sang as our Festival's soprano soloist and lead soprano voice for the choir. She was also soloist at the 1976 and 1981 Festivals and in 1980 she sang at the 75th Anniversary festival of the Edmonton Moravian Church. She has sung for several studio recordings of a number of film and television programs.

Two others were hired as soloists and lead choir voices, J. Paula O' Driscoll, alto and James Monro, bass. Both are from Calgary, Alberta where they are very active in the music scene. O'Driscoll sang with Christ Church Cathedral Choir and taught voice in Calgary. She sang with the Ottawa, Dartmouth, Vancouver, and Calgary Choral Societies.

Monro, a Calgary native taught music with the Board of Education for over 22 years, did soloist work with the Lloyd Erickson Singers, Calgary Choral Society, and the Central United Church Choir, and is a member of the Calgary Opera Chorus and conductor of the Calgary Choral Society.

The Alberta Baroque Ensemble with Friends was hired as the Festival orchestra. Made up of individuals who in their own right are soloists performing a vast inclusion of music for strings, winds, brass, and voice.

Of the participants of the Festival, over 200 voices made up the Festival Choir while some thirty to forty individuals made up the Festival band. Some professional friends of Jeff Reynolds also played with Jeff and joined the band.

It was truly a great musical extravaganza bringing joy and challenge to musicians young and old. Some of the youngest musicians were in high school bands or high school and church

choirs. Yet there were as well the seasoned amateurs, who just enjoy singing and playing and have attended Moravian Music Festivals for years. Some of the attendees had been a part of every Festival from the beginning in 1950. Though they worked at various kinds of work daily they had a heart for Moravian Music.

From the Love Feast on the opening evening of the Festival to the closing concert on Friday evening Moravian music filled the air of Edmonton. Some of the Moravian music was new in that it was played for the first time at a Festival while other selections had been played at previous Festivals. There was even the inclusion of Moravian music of more recent times written by 20th century pastors and musicians. And there was a contemporary piece of music written by a non-Moravian, Violet Archer, of Edmonton, Alberta. Her piece was “Sing a New Song to the Lord” commissioned by the United Church of Canada on its 50th Anniversary in 1975.

Over the years the Festival offered workshops or seminars for the participants to add something extra to the Festival. With the 16th Moravian Music Festival it was no different. Three workshops were provided, but with some differences from previous Festivals. The Committee had a strong sense that the workshops and seminars needed to have emphasis on meeting needs of the average congregation. Thus three workshops were offered. The first was a workshop on “Liturgical Reading” with the objective that offered laypersons and ministers the opportunity to develop skills in the reading of liturgies and scriptures.

The second workshop was on “Modern Trends in Moravian Liturgy” which sought to look at the history of liturgies and what is being written currently. It was a time when many of the clergy, Moravian and others, were writing contemporary

liturgies for their local churches.

The third workshop was on, “Modern Trends in Moravian Music” which had the purpose of introducing participants to music that was currently being written in the church. These three workshops were well received with requests reflected in the evaluation form of a desire for more in the future.

The four seminars also sought to meet the needs of the contemporary and small church. The first seminar was on “Canadians Moravians in Ministry and Missions”. The second was “Organist in a Small Church”, the third was targeted for the “Senior Choir Director in a Small Church”, and the last was for the “Jr. Choir Director in the Small Church. These were all chosen because it was realized that most Moravian Churches who were small in membership got very little out of previous Festival workshops and seminars which they could take home and apply.

The feelings and observations of the committee were that the Festival should aid all churches to have a richer music and worship experience. Therefore they varied somewhat from the historical Festival design. Again from the responses on the survey sheets it appears the efforts were appreciated yet there were those who missed the approach by previous Festivals.

The committee sought to provide greater “bang for the buck” for people traveling so far to be a part of the Festival by offering tours before, after, and during the Festival. Since the “Women’s Conference” was held in the days leading up to the 16th Moravian Music Festival at the same location, the University of Alberta, some tours were offered in a way that afforded family or friends who accompanied others but they themselves did not attend the Conference or Festival could have something else to do. Tours of Edmonton, West

Edmonton Mall, the churches, or even the Canadian Rockies went over very well and were much appreciated.

Something special which was included as part of the Festival by Canadians, was a BBQ at Camp VAN ES with a talent show for any who wished to be involved. Again from the comments we received, for many this event was the cream on top of all. Buses were chartered to transport people to Camp. All had a fantastic Alberta beef steak BBQ dinner. Musical talents, poetry readings, fun singing, and a campfire followed. It was just a relaxing evening amid the heavy pace of the Festival.

Since the dates of the 16th Moravian Music Festival were from June 28 through July 3, it was perfect timing for Festival attendees to enjoy Canada Day fireworks on July 1. Following the Wednesday evening Choral concert those who wanted sat and watched the night sky exploding into colorful lights and sounds. As well, the unique waterfalls off the high level bridge marked the national holiday.

Many who attended the Festival had never been as far north as Edmonton, Alberta. They could not understand how one could read his newspaper outside at 10 p.m. without a source of light. Many had trouble going to sleep before it got dark only to discover that it also got light so much earlier.

Without a doubt, the highlights of the Festival were the several concerts. Monday and Thursday night Brass and Band concerts under the direction of Mr. Jeffery Reynolds, Wednesday and Friday night Choral Concerts under the direction of conductor Richard Schantz afforded experiences for participants as never experienced before. To hear and play such enriching and challenging music was a new experience for many. And to sing in a choir of over 200 voices just lifted the roof off of All Saints Cathedral and filled hearts to overflowing. So many attended the final choral concert that All Saints Cathedral sanctuary was

filled and their overflow section was filled to standing room only. This was truly a moving experience.

Festival choral concert, Fri., July 3, All Saints Cathedral

Hymn – O Would, My God, That I could Praise Thee

Orchestra – Josef Riepel – Sinfonia in D Major

Allegro Molto – Allegretto – Prestissimo

Anthem – Johannes Herbst – Abide in Me (sung in German)

Anthem – Wilhelm Wauer – See, I Stand Before the Door (German)

Solo – Johannes Herbst – And Thou Shalt Know It (German)

Anthem – W. Voullaire – Blessed Are the Pure in Heart

Hymn – Author of the Whole Creation

Anthem – Violet Archer – Sing a New Song to the Lord

Anthem – Christian D. Jaeschke – Ye That Have Been Redeemed

Hymn – Sing Hallelujah, Praise the Lord

The greatest disappointment of the Festival, as people again responded via the survey, was the fact that the concert recordings were not available for sale. Though the concerts were recorded for historic purposes, the duplication and sale of such was not permitted because of our use of professional musicians throughout the Festival. Some of the musicians might well have been willing to wave their legal rights but in doing so would have broken Union rules. And when you added the fact that we had professionals from the United States and Canada the issue became unworkable and irresolvable.

I would love to be able to write something about the music itself but since I neither read nor know music I would certainly be ‘speaking out of turn.’ The most that I can say is that from a listener’s point of view I enjoyed every moment of every concert.

Not enough can be said of the local Committee, which worked tirelessly organizing and setting up the Festival who carried their commitment through the week of the Festival and beyond. Two weeks after the Festival, transportation help was still being requested by participants who stayed beyond the event for tours and area visiting.

As was said earlier, the original committee started with fifteen members but by halfway through planning some members found it necessary to withdraw from service. Some new recruits were found but the final committee was eight members who worked with sub-committee helpers. Nine areas were identified for Committee focus and work. Each of the eight Committee people chaired a sub-committee with two committee members having a combined focus on two areas. The structure was as follows:

Committee Structure

<u>Member</u>	<u>Committee</u>
Brenda Prochnau	Arrangements
Janice Vitt	Registration
Rev. Blair Couch	Worship/Hospitality
Irene Noske	Secretary/Publicity
Peter Leonard	Printing
Ken Hicks	Finance
Sharon Dimond	Music
Rev. Robert Voelker	Chairman/Workshop Seminars

The following worked on the sub-committees helping to carry the heavy load of planning and arranging:

Donna Adam (Goodwin), Jane Blair, Karen Bohaychuk, Marjorie Brese, Jackie Bykewich, Bette Hempstock, Don Laverty, Wilma Redberger, Peter Redberger, Marion Taylor, and Bud Townsend.

These individuals and others I probably missed mentioning accomplished what was said by many to be impossible. There was grave doubt, which echoed throughout the Northern and Southern Provinces that said the Canadian Moravian Church could never accomplish the task of holding a Music Festival. There were times in the beginning of planning when I had my doubts as well.

Our first six months or year were spent trying to understand what needed to be done, in what order and how. There was a lack of understanding of what the role of the Moravian Music Foundation, the Interprovincial Music Festival Committee, and the Provincial Board of Elder's was as opposed to the local committee. There were some strong feelings by a few committee members that the local committee should be responsible for the choice of conductor and music. Once it was clarified that these two items were decided by the Interprovincial Music Committee and the Music Foundation, progress on planning began to move forward.

The site location was made simpler to arrive at and to negotiate costs when the Moravian Women's Conference and the 16th Moravian Music Festival could connect their dates to allow for transition from one to the other without excess time between. Some people were able to come for both events and others were able to do a tour of the Canadian Rockies while their family members were attending an event. Thus couples and families came and made it their summer vacation. The Moravian Women's Conference went first, starting on Wednesday and ending noon on Sunday, June 24 – 28, 1987

and the 16th Moravian Music Festival followed beginning Sunday noon and ending Friday evening, June 28 – July 3, 1987.

As the same needs came up for the two groups we were able to negotiate better deals which helped with the costs. I remember how I had gotten a better room rate, so the Women's conference planning committee went back to and were able to improve their room rate. We were also able to book rooms in other buildings on campus for better rates. The University of Alberta campus was perfect for the Festival even though it was necessary to hold the Wednesday and Friday concerts at All Saints Cathedral in downtown Edmonton.

The transportation headache for these concerts and their rehearsals at All Saints Cathedral was a bit of a logistics nightmare but was resolved and everyone got to the concerts okay and on time.

It was interesting and an unrealized problem that when it came to getting the 200 plus voice choir, the Orchestra and the Band in the front of the sanctuary at All Saints Cathedral, it became necessary to dismantle and remove certain parts of the front in order to make enough room for all. This could not be done until a couple of hours before the performance. Then these items had to be put back and remounted immediately after the performance so that the sanctuary was ready for service the next morning.

The committee went to great length to inform the public and every school band and school choir etc. in Alberta of the opportunity to participate in the Festival. To the best of our knowledge, there were no collective or individual responses from any of them.

Media support was lacking as well not because they were not informed but probably that Moravian's and Moravian music were of little or no interest to others outside our own

churches. To be sure there were non-Moravians who attended the concerts at All Saints Cathedral but did not participate in anything else.

In closing I would like to leave you with some quotes from letters I received from participants after the Festival.

“Just a note to thank you once again for a thrilling experience at Music Festival. I have been privileged to attend 15 of the 16 Festivals and this one was truly one of the best. The variety of events planned, the practical seminars and workshops, your beautiful city, the fine facilities at the University, the super meals, the quality of the musicians, your selection of Richard Schantz as conductor, all the extras you folks thought of – these all made our week one we shall never forget” (Marie Morman)

“For several days I’ve wanted to write to you thanking you and your hospitality committee for a wonderful Music Festival. Please extend to each one my sincere appreciation for a job well done” (Alice A. Birchall)

“We remember with so much pleasure our week in Edmonton just a month ago. We marvel at the way your small group was able to host two large events in such a magnificent way. All of us who were there are deeply indebted to you. It was so exciting to witness the great vitality of the Canadian District and to learn of your bold and exciting plans for the future. I would like to be a part of that” (Herbert Weber)

“Just a few words of appreciation for you and the rest of the workers who put on such a fine Music Festival. I’ve been involved in putting on a couple of professional symposia covering several days and have some feel for the work involved. It can be tremendous, especially since you had even more logistics involved. Given the relatively small membership in

*your area, it speaks especially well for you and your staff.”
(Edward G. Manning)*

*“We thank you and the Canadian Churches for a beautiful
Moravian Music Festival.” (Lea Butterfield.)*

*“I want you to know how much I personally enjoyed my
week at the Music Festival in Edmonton. It was delightful to sit
back and participate and not have to worry about all the details
behind the scenes. In spite of your rocky beginning, everything
certainly came into focus and you had a most successful
Festival. It surely was a tribute to your organization and a lot
of hard work on the part of your committee. I hope you feel
thrilled at the final concert that the rest of us experienced. The
University was the perfect setting, and I think everyone fell in
love with your beautiful city and its gorgeous weather. Again,
thank you for all you did to make our week comfortable and
memorable. It was an experience I shall not soon forget.”
(Carol Southerland)*

From these letters and the evaluations which came in, I believe the Canadian District churches accomplished a near miracle. To host two large events at one time was thought to be impossible, yet “only in Canada” we did it. I know that I felt, no, I feel privileged to have been a part of helping make the Festival happen. We might have been the little train who said, “I think I can, I think I can, I think I can,” but looking back 25 years we can joyously say, “We did it.” For Canadians, no valley is too low to get through and no mountain is too high for us to get over. All we have to do is put our all into the task at hand.

My thanks to everyone I had the privilege to work with to make the 16th Moravian Music Festival a resounding success.

Submitted by Rev. Robert Voelker, Chairman

ORGAN MUSIC ARRIVES WITH FIRST PASTOR

As most Moravians of the Canadian District are aware, the Reverend Clement Hoyler was sent to act as a home missionary among the first Moravian settlers that arrived here in 1894 & 1895, in what was still referred to then, as the Northwest Territories. Arriving in January of 1896, he served the first two Moravian settlements in Bruderfeld (now Millwoods) and Bruderheim. The Reverend William (Wilhelm) Schwarze joined him later in that same year and soon churches were erected in both these locations as well as in Heimtal. In just a few more years after that more Moravian congregations began to flourish, with more pastors such as the Reverend Herman Schulze arriving to serve these and the other churches being organized throughout Alberta, such as Strathcona, New Sarepta, Calgary, Hobbema and Didsbury, just to name a few.

The Moravian musical heritage was always a very big part of those congregations as well. It is well known that these Moravian pioneers were lovers of music. Many of them, and the pastors who served them, were very talented musicians who aided in the beginnings of vocal choirs, brass choirs and even orchestras here in the Canadian District. Both Reverend Hoyler and Reverend Schulze happened to own small portable reed organs which could be transported to their various congregations to provide music for worship services. This portability can be described as “easy” by today’s standards, however, given the fact that these early pastors had to travel many miles by horseback, we can only imagine the difficulties they would have had to have faced while travelling with these little organs.

Some may ask what exactly a reed organ is, so perhaps a bit of history is needed here! Reed organs produce sounds by means of vibrating metal tongues or `reeds`, one for each note. The vibration is caused by air forced into, or out of, a set of two bellows, which are operated by pumping the foot pedals. Instruments that are related to the reed organs are accordions, bagpipes, concertinas, and mouth organs. These little organs were known by many names, such as a “field organ”, a “chaplains organ” or a “suitcase organ”, due to the fact that they were small (under four feet tall and wide), portable and were commonly used by chaplains for services in the field during war time. The small reed organs that were built in the middle of the 1800`s in Canada (the Karn being an example) were called melodeons or cottage organs. Larger models, introduced after 1860, were the ones known as harmoniums, cabinet organs, parlour organs, and, popularly, pump organs.

Hoyler was given his Estey portable bass organ by the Lititz, PA congregation in 1883. He brought this prized possession with him to Alberta and it is recorded in his diary that this was the first item of his many belongings to get unpacked! It is known that prior to his being transferred to Saskatchewan in 1909, Hoyler gave this little organ to Reverend Gottfried Henkelmann. This unique instrument is currently housed at the Moravian Archives in the basement of the Millwoods Community Church. Schulze had in his possession a Canadian-made portable reed organ by Karn. This organ has been placed in the Canadian Moravian Museum in Bruderheim. The truly remarkable feature of these organs is that, even though they are well over 100 years old, both are still operable and continue to provide their beautiful musical accompaniment to this day.

Thanks to the arrival of Hoyler, it was the little portable suitcase organ that was the first to be used by the congregations here in the Canadian District. Since then, of course, individual congregations have been purchasing their own organs for the enhancement of their worship services. After reading through a few archived annual report records, as well as in speaking to former church organists and perusing a few CMHS magazine articles, it certainly was interesting to discover informative little tidbits that would otherwise be lost to the members of our congregations today.

For instance:

- Heimtal ordered their first organ in 1919 and it was received early in 1920.
- Calgary First/Central Moravian (now Good Shepherd) used their organ for the first time on December 3, 1902 and it was purchased for \$85 with funding provided from the PEC.
- New Sarepta raised the money to purchase their first organ through "Basket Socials" organized by Reverend Reinhold Riemer between 1912 & 1915.
- Strathcona/Edmonton didn't purchase their first organ, a Hammond, until approximately 1952. Until that time only a piano was used. However, when the old church was raised in the 1940's to put in a basement, Christian and Anna Adam donated their old pump organ for the Sunday Schools use. When the old church was sold in 1957 the organ was taken back by the Adams and it now resides in the home of their great-grandson, Rob! In the 1970's a Rogers church organ was purchased and this was played until Pastor Chris New arrived in 2001 and he, Wilma Redberger and Steven Brese travelled to Los Angeles to try out a newly imported product

from Holland, the Johannes digital pipe organ, which is used today.

- Bruderfeld (now Millwoods) had a large Karn reed organ with 21 stops that was no longer needed after they moved to their present location and had purchased a Baldwin organ in the 1960's. The old Karn reed organ has been in the possession of Clarence Prochnau since that time. The organ that they use today is an Allen organ.
- Bruderheim's first electric organ was a small manual organ donated by the Stelter family. By 1959 this had been replaced with a Minshall electric organ. In the early 1960's they purchased what was considered to be the "cadillac" of church organs with a Baldwin electronic tube organ (with analog circuitry using electron vacuum tubes instead of transistors or integrated circuits). The Baldwin was replaced by an Allen organ in the late 1970's or early 80's, which is still used in the new church.
- Rio Terrace Church in Edmonton and Christ Church in Calgary have a "common ancestor" when it comes to their organs! Duncan McKerchar, an organist at both churches, recalls that Rio Terrace had a "two manual" Allen organ in their possession in the 1960's. In the 1970's it was replaced with another Allen organ and since Christ Church also needed a 'new' organ, the two manual Allen was transferred to Calgary and is still being used today. Rio Terrace's current organ is yet another Allen, which was purchased in 1991.
- Good News Moravian in Sherwood Park have never owned or used an organ and have always relied on piano or electronic keyboard accompaniment for their worship services.

One thing is certain, no matter when one was purchased or whether they happened to use an old portable reed organ or a brand new electronic one, the congregations of

the Canadian District have been enjoying organ accompaniment to their hymns since 1896.

We realize that some former congregations have been left out of this article and we know that the stories do not end here! For those with a special interest in their own congregational or district history, we would like to encourage the readers by suggesting it may be well worth their while to delve into some old church records to discover not only when or where their original organs came from, but to also look at when other church instruments, furniture, etc. were purchased over time!

*Submitted by Laurie Ward (Rio Terrace)
and Elmer Prochnau (Bruderheim)*

HOYLER'S PORTABLE ORGAN TRAVELS AGAIN!

The Reverend Hoyler arrived in Alberta to serve the original congregations of Bruderfeld and Bruderheim in 1896. By 1909, with many new congregations having been formed throughout Alberta, it was decided to send Hoyler out to make new church starts in other provinces. One of those new locations was in Dundurn, Saskatchewan. Given the fact that there were many various immigrant populations in that area, and that funds were short for all of them, it was a unique decision to pool resources to construct a church that could be shared by the different denominations. Many of the earliest settlers, such as Emil Julius Meilicke and John Schwager, bought shares to fund what is believed to be the first joint-stock company church in Canada! So, with the main push and funding for construction coming from the Moravian community, the *United Moravian Brethren*

Church (or the *Dundurn Moravian Church*) was built in 1910. In 1922, under a new union church board with Anglican, Methodist, Presbyterian, and Moravian members, it then became the *United Church of Dundurn*, joining the United Church of Canada in 1941.

The United Church of Dundurn became a Municipal Heritage Property (i.e. a Saskatchewan Historic Site) in March of 1990. To quote the *Town of Dundurn Bylaw No. 3-90*:

“The heritage value of Dundurn United Church resides in its use as a centre for worship, religious instruction, and social gatherings for people in the Town of Dundurn and surrounding area, a role it has filled continuously since 1910.....Heritage value resides also in the church’s architecture, which displays a strong Gothic Revival influence, with a steeply-pitched roof, an eight-sided, pointed spire, large pointed-arch windows, and a foundation of fieldstones set in mortar. The L-shaped plan of the church is distinctive, as is the position of its steeple, placed at the bend in the L, atop wide, welcoming front steps. The exterior of white clapboard siding is offset by the dark-coloured roof and spire. The square-shaped steeple tower features two large rose windows above Gothic-arched door frames. The tower is topped by an open-sided belfry that still houses the original church bell and is ornamented with decorative woodwork, arches, and pinnacles, while the tip of the spire bears an arrow-shaped weathervane. The church’s bright but dignified interior features a broad, sweeping archway framing the sanctuary area, with stepped-up floor, wooden rail, and wooden wainscotting of original vintage.”

Now for the purpose of this brief history of the Dundurn Church and how it relates to Clement Hoyler's reed organ (an Estey portable bass organ which is currently housed at the Moravian Archives in Millwoods Church). In the summer of 2009, my wife, Margaret, and I travelled to Saskatchewan to see if we could locate any, or all, of the original Saskatchewan Moravian churches. When we stopped to see the church in Dundurn, we were able to gain access to the building and talk to the church's secretary. While there, we discovered that the Dundurn United church was in the process of planning its 100th anniversary celebrations which were to be held on September 14, 2010.

After speaking a bit about the Moravian history of the church, and discussing our Canadian Moravian Museum artifacts and Archives, the Dundurn United Church planning committee later decided to invite us back to Dundurn to participate in the celebrations. Since the church itself has Moravian roots, thanks to the Moravian settlers in the area and the Reverend Hoyler's transfer there in 1909, they felt that it would be appropriate to have some kind of Moravian representation at their 100th anniversary celebration service. I thought it would be a wonderful idea to have an artifact of some kind that could be put on display for it and I was given permission to transport Hoyler's portable reed organ from the Archives to Dundurn. Not only that, the Dundurn planning committee incorporated both myself and Hoyler's organ into the celebration itself when I was invited to play two hymns on it during the service! This remarkable little organ made it to Dundurn and back, in the back of our fifth wheel, without a scratch. And, as a side note of interest, Margaret passed along another proud Moravian tradition by providing Moravian Sugar Cake that was included in

the refreshments following the event. Not only was a Moravian presence felt and heard during these 100th anniversary festivities, it was tasted as well!

*Submitted by Elmer Prochnau (Bruderheim)
with Laurie Ward (Rio Terrace)*

DID YOU KNOW or REMEMBER?

***Rev. Herman Schulze played trumpet and taught the young men and older boys in Heimtal to play wind instruments.

***Four Wudel's, three Schulze's, the director, and three from other families played in one of the Heimtal bands.

***The band played at the cemetery on Easter Sunday morning.

***For special celebrations the Heimtal and Bruderfeld band joined together under the leadership of the director of the Bruderfeld band, Ephraim Schmidt.

***As it was not easy to finance the music that was needed, Rev. Schulze would compose anthems, writing out the music, then pressing out one copy at a time on a machine that consisted of a hand roller and hand inking on a smooth plate surface.

***Rudy Schulze conducted a joint choir (1942) with participants from Edmonton, Bruderfeld and Bruderheim in the singing of Stainer's "The Crucifixion" in all the area Moravian churches.

***In 1957 a joint choir was formed for the 500th Anniversary which was held in the new Jubilee Auditorium in Edmonton.

***Church orchestras were formed in three congregations. In Edmonton, in the late 1930's, the Arndt family played a large role. In Heimtal the Klapstein's formed much of the core. In New Sarepta the orchestra was mostly the Harke family: Lawrence, Alvin, Wes, Cyril, Norman and Mabel as well as Gus Liedtke, Florence Drebert and several Schulzes.

***The brass band was very popular at Bruderfeld; they would play a variety of musical selections during the noon hour, usually on the church lawn, at the anniversary festivals.

***Brass bands were also formed in Heimtal, New Sarepta and Bruderheim.

***On Whitmonday, June 12, 1905 a brass band from Bruderfeld played rousing anthems for the day of formal organization for the Edmonton congregation. The outdoor service had the band accompany the congregational singing and a small reed organ borrowed from Br. L. Klapstein was used with the anthems sung by the Bruderfeld choir.

***Hoyler often accompanied children in Heimtal with his violin.

***At the June 1899 Bruderfeld anniversary, the choir was accompanied by the orchestra which consisted of a flute, 2 violins, and a cello.

***In May 1899 at the Bruderheim anniversary, 30 people came from Bruderfeld including the band.

***In 1899 trombones played at some funerals.

***In 1898 Heimtal got an organ.

***In May 1898 musical instruments arrived from Germany and John Job was the first band leader at Bruderfeld.

***In June 1898, Bruderfeld's third anniversary, the hymn by the congregation was accompanied by the trombone choir

but the instruments harmonized so badly that Hoyler asked the players to refrain from playing in the afternoon service.

***Rev. Hoyler gave music lessons, directed the choir and the orchestra, printed music by hand, and wrote cantatas and organized concerts.

***Adolph Schultz was the first band leader at Bruderheim and was the first choir leader.

***In 1899 at Bruderfeld, William Bartlett (teacher at MillCreek School, Rev. Hoyler, Ludwig Bretin, Ephrain Schmidt and Emil Henklemann met and had the first orchestra practice.

***At New Sarepta, Rev. Reinhold Reimer in 1912, organized the first church choir as well as a brass band. In 1918 the band was conducted by Mr. Samuel Naetsch who also directed the Lutheran church band. The brass band disbanded in 1925. In 1928, Rev. William Kroening organized a string orchestra. In 1935 a band was again established by Lorenz Sagert.

***In 1932 Br. Gustav Heuer directed the massed choirs of Bruderheim, Bruderfeld, New Sarepta, Heimtal, Josephburg, and Strathcona churches in a "Jugendtag" program presented in Metropolitan United Church. About 1200 persons attended the musical program that included a joint brass band (from Bruderfeld and Heimtal) under the direction of Brother Ephraim Schmidt.

**Examples of the work of Clement Hoyler --
Home Missionary and Founding pastor of Moravian
churches in Western Canada.**

In the Canadian Moravian Archives is a box simply marked "Hoyler". Included in this box is a variety of materials pertaining to the variety of services rendered by "Bishop Hoyler," as he was known when he left Alberta after providing over 29 years of pastoral leadership. As he neared the end of his work here, he compiled a list of his involvements to illustrate what the duties of a Home Missionary entailed. We have included this list below.

And to illustrate some of Hoyler's involvements, we have selected two items from the "Hoyler" box.

Since so much of Hoyler's work was concerned with starting new Moravian Churches we have chosen to include a portion of the notes he made on his journeys which deal with the start of the first Moravian Church in Calgary. The notes start on May 13, 1902, the day after Hoyler's 30th birthday. His account of this episode in the life of the church shows not only his maturity and his abilities, but also illustrates how aware he was that he was recording history. The effort which he put into everything he did is seen clearly in these entries. He cared for his flocks with great love and compassion as he went about the business of building up the body of Christ. Self sacrifice is exemplified in this account.

The second item which we have extracted from the "Hoyler" box is an agreement which he prepared for some of his parishioners. Two copies of the agreement are contained in the files. The agreements, which deal with a family matter, were hand written by Hoyler in the old German script. (We are thankful to Klaus Gericke for his translation assistance.) The subject matter illustrates how Hoyler patiently and willingly did

his best to serve the needs of the people and create harmonious solutions to family matters.

Wm. G. Brese

**Partial List of Tasks and Duties
Devolving on a Canadian Moravian Home Missionary
During Early Pioneer Days**

1. Preach the pure Gospel of Jesus Christ; promote church life and activity; organize Sunday Schools, Young People's Societies, women's groups and choirs; make pastoral calls, look up new members, dispense communion to the sick and dying, perform emergency baptisms, sometimes at all hours of the night; compile church catalogs, securing authentic data largely from Russian baptismal records brought to Canada; register births with the Vital Statistics Bureau.
2. Superintend the erection of churches and parsonages, drawing plans and blue-prints for the same.
3. Establish new work – preaching places, filials, congregations.
4. Select locations for new settlements and colonies, going out on land hunts; help locate homesteads and place homesteaders on their proper quarter sections; file their entries at the land-office.
5. Promote immigration from Volhynia, Poland, Brazil, Western States; write letters to relatives and friends in Europe and South America.
6. Establish proper church customs, regulations and order of services.
7. Lay out and beautify the premises on which the churches and parsonages are erected.
8. Select sites for the cemeteries and plot the area in accordance with approved Moravian custom; enclose grounds in suitable manner; keep the cemetery records in the books supplied by the

Government and make the required entries in the Register of the congregations.

9. Help settlers transact their land-office business; write their letters to the Dominion and Railway officials regarding their holdings; serve as interpreter for the people in the lumber yards, at implement dealers, at lawyers' and doctors' offices, at stores and other places of business.

10. Draw up wills, family settlement agreements and other legal documents, such as agreements for sale, conveyances, transfers and other real estate instruments, registering them at the Land Titles Office and making the required payments for such transactions.

11. Negotiate with the Dominion Government for the establishment of Post Offices, selecting the name and location of the office and giving the name of the first incumbent of the new office.

12. Organize School Districts and transact the necessary preliminary business in connection therewith; drawing colored maps, showing boundaries, physical features, location of farms, roads, size of families, census of children of school age, indicating the proposed site of the school building, etc.

13. Advertise for and secure teachers for the new school districts, obtain boarding places for them and take them to their quarters.

14. Serve as Secretary-Treasurer, keep the books and help the elected officers audit the accounts.

15. Help keep the books and accounts of the Road Overseers or Local Improvement officials; render similar help to threshing machine owners, church treasurers, etc.

16. Be a counselor to the people in all affairs concerning their everyday life, including their secular as well as their family problems.

17. Secure jobs for girls as domestics in homes and families, and help them straighten out disputes between employers and employees.

18. Arbitrate family and neighborhood troubles and difficulties.

19. Clean clocks and organs for helpless people who could not afford to buy new ones or hire someone to do the repair work.
20. Give music lessons, direct the choir and orchestra, print music, get up cantatas and concerts.
21. Teach Latin, algebra and other subjects to prepare candidates for the ministry and missionary service to enter College.
22. Keep records for the Dominion Meteorological Bureau: temperatures, rainfall, thunderstorms, northern lights, etc.
23. With the help of an astronomical telescope (3-inch refractor, lens by Bardou & Sons, Paris) interest our young men in the study of the heavens; record the occurrence of meteors and meteoric showers; describe, measure and illustrate prominent auroral displays, solar and lunar halos and halo systems, parhelia, paraselenae, zodiacal lights, aureoles and other interesting phenomena.
24. Record phenological notes, such as the first appearance of certain flowers and birds; the first croaking of frogs, last frost in spring and first frost in fall, the leafing out of certain trees, the blossoming of their catkins; the spreading of noxious weeds and injurious insects; methods of controlling them.
25. Collect, press, mount and classify the wild flowers and flowering shrubs found in Alberta, mainly within a radius of about five miles of my first Canadian home. A herbarium of some 325 different species resulted, practically all specimens identified with the help of my books. A lecture on Spiritual Lessons from Botany grew out of this.
26. Collect, prepare and mount hundred of moths, butterflies and other insects, injurious or beneficial, of economic or merely esthetic interest. A lecture on Spiritual Lessons from the Insect Realm grew out of this study.
27. Study the Geology and Paleontology of Western Canada, its mineral resources, coal deposits, forests, gas and oil fields.
28. Study the problems of Agriculture and related pursuits – stock raising, poultry, bee-keeping – all with a view to widen the horizon of the settlers and to try to be all things to all men,

evoking the remark of my next-door farm neighbor: “You ought to have become a farmer!”

With all of these multitudinous tasks and duties, devolving upon and taken up by the pioneer home-missionary, it must not be thought that he had to neglect his spiritual calling and activities – the reading of good books, the study of the Bible, the upkeep of stimulating studies, first promoted in College and Seminary years, especially the study of Latin, Greek and Hebrew. The latter branch was pursued for some years as a correspondence student enrolled under President, Wm. R. Harper, the famous Hebraist of the University of Chicago.

It may be said, too, that these diversified interests enabled the lonely home missionary, situated as he was in an environment that lacked many of the stimulating influences of long-established centers of culture, to keep his own mind alert and his mental faculties keen. Alberta in 1948 is different from what it was half a century and more ago. Edmonton has long since become a center of culture and education. The schools and colleges have forged ahead. Our Moravian boys and girls, whose parents often had poor educational advantages in the old country, grew up to be bright and gifted men and women, who ranked with the best that came from Eastern Canada, the United States and Great Britain. In a few years, Moravian children began to carry off prizes at exhibits, contests and festivals of a musical or educational character. Thus the Moravian enterprise in Western Canada has made its definite contribution to the economical and cultural development of the country.

Excerpts from Clement Hoyler's Writings Calgary, 1902

May 13 – Left Strathcona at 8:30 a.m. having been taken into the depot by Ernst Drebert. Arrived in Calgary at about half past five o'clock and went to the house of Br. J. P. Paffenroth. Took supper with Br. P. Morasch next door, who has some recent arrivals from Russia stopping with him at present. These also are "brethren" and would affiliate with the Moravian Church in the event of its establishment in Calgary.

At 8 o'clock there was a service in the front room of Br. Paffenroth's house. The attendance was about 22 adults and 8 children. I spoke on 1 Peter 4:8-10 "Four injunctions regarding the proper mode of preparing for Pentecost." I. Prayer, II. Brotherly Love, III. Hospitality toward the heavenly Guest, IV. Renewed consecration. A number of the people took part in prayer after the address. At the close of the meeting, I communicated to the people the contemplated appointment of a man at Calgary. This news was received with much satisfaction. In the course of the discussion, it became manifest that the people unanimously were of the opinion that a house of worship ought to be erected forthwith. There is no suitable locality for services at present, as no private house can well accommodate more than 35 persons or thereabouts. It was decided to erect a plain, modest structure, a part of which could be partitioned off as a living apartment for the minister. Eventually a separate parsonage could be built and the partition wall in the chapel removed making the whole into one. The brethren thought the building could be completed by the beginning of July.

I promised to look around and make inquiries as to building lots and prices. I also suggested to them that a forty acre parcel of land should be acquired in the settlement out in the country. I was told that some C.P.R. land was situated pretty

conveniently and that it was to be had. I explained to them, how we would have to acquire it: ask the C.P.R. to allow it to revert to the Government and the Government then to make a free grant of it to our church. The people told me also that there was an exceptionally fine school section right in the very middle of the settlement and they wondered whether the Government would not be willing to take the 40- acre grant out of that section. I promised to inquire into all this on the morrow. Slept in Paffenroth's front room on a pair of benches.

May 14 – After breakfast I went to the C.P.R. land-office and paid the \$30.00 which Mr. L. Schmidt of Bruderfeld had given me to apply on his quarter section. Mr. Toole, whom I wanted to see about various matters was not in, and when I called later in the day he also was out. Got some maps and pamphlets in his office. Proceeded to Cushing's Mill where inquiries for Emil Diewert, one of our Bruderfeld young men. Learned that he was at the Eau Clair sawmill, where I called on him later in the day and invited him to our services.

At Cushing's I also asked about building lots. He referred me to C.S. Lott of the C. & E. Townsite Company. Mr. Lott told me that his firm, Nieson, Osler, Hammond & Nantous, had no lots in Calgary, as the city is built on C.P.R. land. Mr. Cushing, however, had also given me a letter of introduction to the Rev. Oskar Gronlund, a former Methodist minister of Finnish birth, who had to give up preaching and is now in the real estate and insurance business. Mr. Gronlund received me very kindly and promised to help me all he could in the matter of procuring a suitable building site. He accompanied me to look at some vacant lots on the N.W. corner of Northcote Ave. and Fourth St. These would be conveniently located, so far as our people are concerned and would therefore prove quite suitable. They would need a little filling up and are not in the most fashionable quarter of the city, but at the same time the neighborhood is a fairly nice one, there being several quite neat modern residences

close by. The lot's front on Northcote Ave., a pretty street, which has been boulevarded by the city, making it a really good all-around location. Mr. Gronland promised to get prices from the holder of the lots and when I again called upon him in the afternoon he said that if we decided to buy a site then, he would procure as many lots as we wished and would sell them to us at the rate of \$75.00 for the corner lot and \$50.00 for each of the other ones. The lots are 140 feet deep and have a frontage of 25 feet each. He advised us to purchase at least four.

In the afternoon, after having eaten dinner, I looked up Matilda Klapstein, one of my former Heimtalers, and found her at the Imperial Hotel, where she is one of the waitresses. Had a talk with her for about 10 or 15 minutes in the parlor. Her sister, she told me, is in Nelson, B.C., and she herself thought of going there soon. I urged her to come home first for a visit.

In the evening, a room full of people—about 35 in all— assembled at Paffenroth's, including Emil Diewert and Jacob Jobs. I spoke on John 15:26 & 27, and quite a few offered prayer. After the service I told them of the lots Mr. Gronland and I had been looking at. The people knew the locality pretty well. They saw the advantages of the location—being easily accessible from all sides—but referred to several drawbacks. Five years ago, in consequence of a cloud burst, the water rose to the very street on which the lots front. This, no doubt was exceptional and may never occur again...However other people are building good substantial houses all around on even lower ground, and we, therefore, don't need to have any special fears about doing the same. There is another disadvantage, however, in that the people thought it would never be possible to have a good well there, if ever a parsonage is built. They told me of another site, at the N.W. corner of McIntyre Ave. & Third St., which lies higher. They were not sure whether it was still available, however. I promised them to find out.

May 15 – Had an hour of instruction with the confirmands. Philip Kniss & Justice Gorlitz, who came in from the country yesterday – one of the brethren had been instructing them for some months. Did some writing after that and at about 11 o'clock I went to Mr. Gronlund's office to tell him that our people could not come to a definite decision last night as to the lots he offered us, that they want to take another good look at them and that I would give him final word tomorrow morning.

In the afternoon Philip Kniss and I went out and looked at the lot at the N.W. corner of McIntyre Ave. & Third St. They struck me very favorably, but upon inquiring at Pitman's store nearby, I learned that a certain C.P.R. engineer by the name of Lincoln Raybie had bought them some months ago and intended to build a house on the place. I learned subsequently that these two lots had been negotiated for by the German Lutherans last fall or winter, before the split and that Mr. Jephson, a lawyer and real estate dealer of Calgary had held them for a time for the Lutherans. They are lots 20 & 21 in Block 40. We next took a look at a site at the intersection of Fifth St. and the Avenue right north of Northcote Ave., but I at once decided that that would be out of the question entirely, being low and in a very unfavorable location. We also inspected the north half of Block 54 fronting on McIntyre Ave., between 4th & 5th Sts.

At Hirsch's, a German family living at the S.E. corner of McIntyre Ave. & Fourth St., we were directed to the City Clerk of Calgary in City Hall, where we found out that the north half of Block 54, although all of it is vacant, was not on the market. Here we were told, however, that Mr. T.S.C. Lee, a real estate broker near the Herald Office had lots 22 & 23, etc. in Block 40 for sale and upon going there found that these lots could be had for \$100.00 each, but that it was really Mr. Jephson, whose office is above Mr. Lee's, who had them for sale. By this time I had about come to the conclusion that lots 22 & 23 in Block 40

would be the only available ones and would have to be taken even though they were inside lots. It was raining pretty hard all this time and on my way home I got pretty wet, as I had not taken my raincoat along.

In the evening, Br. Paffenroth, Morasch and I walked around to these lots and while looking around, we took notice of still another location, which I had not specially seen during the day, namely the S.E. corner of McIntyre Ave. & Third St. This struck us so favorably, in spite of the fact that the northern half of the site slopes down rather abruptly some 5 or 6 feet into a kind of gulley, that we unanimously settled upon it as a most favorable location for our church, as there is sufficient high and level ground in front to contain a building or two. But I had made no inquiries in regard to it during the day, so I did not know for certain whether it was to be had and if so, at what price. We now proceeded across the Bow, where I held service in a house belonging to one Schmick in what is called "German Town." On account of the continuous rain not many had turned out, about 20-24. I spoke on John 16:5-15 and several offered prayer afterwards. I reported about what I had been doing during the day and the brethren authorized me to secure Lots 39 & 40, Block 40, or, if they were not to be had, Lots 23 & 24 in Block 40. On our way home it had cleared off somewhat and the moon came out occasionally.

May 16 – Had private conversations with the confirmands, one at a time, with regard to their spiritual condition and inner preparation for the step they were about to take. So far as I could see, they were both ready to make genuine profession of a living faith in the Savior and that they have sincerely yielded their hearts to Him. The father of them, Philip Kniss, also offered a few words of prayer, after I had made supplication for him. They both seemed deeply affected and I think it was more than a momentary feeling, but rather the expression of real love to the Savior.

Thereafter I went up town, to call at the P.O. for my mail, but received only one letter from Short & Cross, barristers, Edmonton...They expressed regrets because of my absence during the time when the action would probably come off, as I had forwarded them some valuable information sent to me by Prof. Hamilton and C.E. Roning, and because they wanted me to serve as one of their interpreters together with Br. G. Henkelmann.

Then I called upon Mr. Gronlund and told him that we had definitely decided last night not to take the lots at the corner of Northcote Ave. & Fourth St. I then asked him about the lots in Block 39 and he and I walked out once more to look at them. We also looked around at a few other properties. He made some inquiries at various places and I returned to his office meanwhile. He said that it might be possible to get the corner lots from Mr. Raybie, by offering him \$25.00 or \$50.00 more than he paid for them and promised to ask Mr. Raybie, whether he would relinquish them to us for our church and select a building site elsewhere, say, right alongside on the inside lots. In regard to the lots on Block 39 he reported that the man who held them was out of town for a few days, but would probably return in a couple of days. He thought we would be able to get them, but could not say at what price. He will find out as soon as the man gets back and report to me. I also asked Mr. Gronlund about a loan of money for the payment of our building lots as the people are not just in a position to pay cash. He assured me that he could help us out and we could then return the loan in monthly instalments.

It was now noon and as it was raining pretty hard and I still had some business to attend to, I did not return to Paffenroth's for dinner, but got something to eat in town. At one o'clock I called upon Mr. T.S.C. Lee, to hear what he had to say about lots 39 & 40 in Block 39. What he told me differed somewhat

from the information I had gotten from Mr. Gronlund. Lee told me that the man who held that property lived in Montreal and had not put any price upon it. Mr. Lee asked me to make an offer, and I named the same figure as was quoted for the lots across the street to the west, namely \$125.00 for the corner lot and \$100.00 for the next one. Lee promised to write to Montreal at once and said he would have a reply in about 8 days. So we will have to see how the thing turns out, and whether Mr. Gronland or Mr. Lee is right in regard to the property. Got back to Paffenroth's at about 3 o'clock, still raining, although not very much, which was fortunate as again I had no Mackintosh with me. Did some writing and reading. In the evening we had a well-attended prayer meeting in Paffenroth's house. I spoke on Isaiah 12:2 and a number of those present offered prayer. After the service we spoke a little about the Lord's Supper and its mode of observance.

May 17 – Had an hour of instruction with the catechumens, speaking of the Holy Communion and going through the questions which will be submitted to them in connection with the confirmation. Walked up the street and got my mail and two bottles of communion wine. Did some writing. In the afternoon I rested awhile, as I asked a blessing on the services of the morrow. I there upon announced the closing hymn and after it had been sung and the benediction pronounced, I took down the names of all those who desired to take part in the Lord's Supper and thereby be accounted charter members of the new congregation. I took down the names of 23 communicants; two told that there were about 10 more in the country who would also unite with the congregation and would probably be present on the morrow.

This business finished, someone started a hymn, followed by others, and before we knew it, we were in the midst of another prayer meeting, quite a large number participating, so that all in all between 15 & 20 must have offered prayer in the course of

the evening, amongst them a number of sisters. It was now considerably after 10 o'clock and many felt it was time to return to their homes. Unfortunately, it began raining during the meeting, making it unpleasant for those who had far to walk. To the brethren, who remained behind, I communicated the information I had received regarding a building site and they all were of the opinion that we ought to accept the offer on Lots 39 & 40 in Block 39, as nothing better could be expected. I will notify Mr. Gronlund to that effect. It was after midnight when I retired.

May 18 – Got up shortly before seven and commenced to make final preparations for the services of the day. After breakfast, I arranged the order of exercises for the forenoon, including the service for Confirmation, Baptism, and Communion. The program is herewith given in full:

Introductory

(1) Hymn 737 (2) Prayer (3) Acts 2:1-13; John 14:15-26

Confirmation

(4) Hymn 169 (5) *Partial Rehearsal of Catechism* (6) Hymn 439 (7) Address, Is. 58:11 (first half) (8) Prayer (9) Hymn 885 (10) *Questions to be addressed to Confirmands* (11) Hymn, Jr. 26, Lit. (12) *Confirmation of Philip Kniss, Is. 12:2, and Justine Gorlitz, Is. 41:10* (13) *Kneeling Prayer* (14) 886

Baptism

(15) Hymn 576:1-3 (16) *Baptism of Peter Gorlitz* (17) Hymn 576: 4-5 (18) *Benediction* (19) *Intermission*

Communion (Organization)

(20) Hymn (21) *Kneeling Prayer* (22) Hymn 621 (23) *Serving of Communion* (24) Hymn 627 (25) *Benediction*

Throughout it was a most solemn and impressive service and many people were visibly affected, especially the confirmands, who seemed to feel the importance of the occasion to the fullest extent. The attendance was good, but many were kept away because of the severe wind & rain...The people from the

country were unable to come in...The service lasted about 2 hours & 20 minutes.

In the afternoon at 3 o'clock the people again assembled to the numbers of about 30. I spoke upon the various symbolical names of the Holy Spirit, such as are applied to Him in the Bible, viz. (1) A wind (2) water (3) fire (4) oil...This service partook somewhat of the nature of a prayer meeting, in that several offered prayer. In the evening not so many came, as it still stormed without abatement. The attendance was about 18 or 20 adults and a number of children. I based my remarks on 1 Tim. 4:8. After the service we did some singing of hymns and verses about a variety of matters, pertaining to the future of the newly organized congregation. Could not go to DeWinton tonight because of storm.

May 19 – Walked up town and got some tablets for my cough and cold. Also received a letter regarding Br. Suemper's acceptance. Walked over to Gronlund's office to tell him to go ahead with the building site we decided on for our church. At 10 o'clock there was a well-attended service, several new faces appearing in the audience. My text was Gen. 32:29. In the afternoon we assembled at about 3 o'clock, the attendance being somewhat less than in the forenoon viz. 35. I made an address on Gen. 41:56, at the close of which quite a number offered prayer, including two, whom I heard for the first time. It was about 3:30 when we closed. By that time it had begun to rain again. The brethren remained behind for another hour or so to talk about our plans. A subscription list was opened for the building lots & \$85.00 was subscribed by those present as their first instalment for this purpose to be paid no later than May 26. Those in the country will doubtless swell this amount to over \$100.00...and we'll make the first payment of \$100.00 to Mr. Gronlund. For the other \$200.00 we will give him a note for three months by which time we will be able to see what further arrangements will have to be made.

We also spoke about the building to be erected upon the site. From what some of the brethren had previously said on various occasions, I gleaned that it was their intention to erect as plain & modest a little structure as possible, costing but a very moderate sum. I advised them to build a chapel that would at least not be a discredit to the Moravian Church, pointing out that we had secured a site in what promises to be a real nice neighborhood, and that our chapel ought not only hold its own with surrounding buildings, but should add to the attractiveness of the entire locality. I furthermore also drew attention to the fact that we were but three blocks from the P.O. and four blocks from the intersection of the two principal streets in the city—that therefore many people would see our church. If then we had nothing but an extremely unpretentious little building, many, who up to that time may have known of the Moravian Church only by hearsay, would get a very poor opinion of us, if the first Moravian Church their eyes ever beheld lacked all beauty and neatness and attractiveness. While acting entirely on my own...as I naturally had to, because unable to communicate with the board—I nevertheless took it upon myself to promise the people some outside help toward the erection of their church. If they were willing to assume \$300.00 of the cost of the building, I would guarantee another \$200.00. If they were prepared to spend \$350.00, I would guarantee from \$200.00 to \$300.00. This would enable us to erect a neat little chapel, worthy of the name and at least no dishonor to the Moravian Church. The brethren naturally fell in with this idea and I promised to make full inquiries, regarding places & specifications, cost of materials, etc.

Of course, the fact that these people, who are few in number & in very moderate circumstances, assume liabilities to the extent of about \$650.00 during the first year or two, namely \$300.00 for the lots & the rest for building, will have come to the question of salary. When I was here last winter, they assured

me that they might pay about \$150.00 salary for the first year, but at that time we had no thought of purchasing a \$300.00 building site and to erect a house of worship forthwith. What they can now do in the matter of salary, I do not know and may not bring up this matter at all for the present. I have not the slightest doubt but that when the time comes to take some action on this question they will show the same spirit of liberality & progressiveness that they have manifested in these other matters.

Before dispersing, I requested the brethren to meet again for another church council on Wednesday evening. By that time I would be prepared to lay building plans before them and give them all other necessary information. We would also have our first regular election of officers. I suggested that one of the elders should be resident in Calgary, the other at DeWinton. Two of the trustees should be chosen from the Calgary part of the congregation, the third from among the brethren living in the country. One of the Calgary trustees could also be made Treasurer & Secretary. In the evening it had been proposed to meet for another service in Germantown. But the rain increased and the wind grew more violent, that I felt constrained to ask to be excused, because of my hoarse throat and cough. It is a long walk, the night would be dark and stormy. The two families living here themselves decided to venture out and so we spent the evening amongst ourselves...Also wrote a letter for Br. Morasch to his parents in Russia. It is quite likely that a number of people assembled in Germantown for a closing prayer meeting, but they undoubtedly excused us gladly. I think I did my share of preaching during the last few days and felt quite willing to let Br. Kniss edify the souls in Germantown tonight. My hoarseness is not bad enough to bother me much in speaking but I am anxious nevertheless to get rid of my cold. We have had much wet weather since my coming to Calgary. So far it has rained every day, except on Whitsunday, when it just simply poured. Tonight's paper, which some obliging

youngster threw into our yard this evening, pronounces yesterday's storm one of the worst ever known to occur here. The train from the East was 12 hours late, and from the west more than 18 hours. The one that was to go north to Edmonton today was cancelled. It is said that no train will be able to reach Edmonton for several days. Washouts are reported from everywhere. Several bridges have been swept away. The wind blew a regular gale. This morning the sun came out and in a marvelously short time all the pools and sheets of water were dried up entirely. This evening it is storming again.

May 20 – The storm today is almost as bad as Sunday's storm, although the rain fall is much less. I had intended to transact a lot of business in town, but had to give it up. Stayed at home and did some writing and drew a few sketches for the proposed church building.

In the afternoon, after all, I went out and spent some time at Cushing's, submitting a plan for our church and giving him specifications. Asked him to figure out the cost of material by tomorrow forenoon, when I would call again. Made some inquiries as to vacant places for hired girls. Learned of two at an intelligence office and took down the addresses. In the evening there was no service...it was very stormy outside...I showed the people here the plan for the church. They seemed favorably impressed with it. A few rough sketches are attached herewith. Whether this plan will be finally adopted will depend on the price. We ought to keep under \$600.00 if at all possible.

May 21 – This is the day for the Assembly election...There is not much excitement apparently. The weather continues rainy and stormy. Trains are still coming in all out of time and the service on the two branch lines, running out from Calgary, is still more thoroughly crippled. There is no telling when the trouble will end. Inquired about my train to DeWinton

tomorrow, but could not get any definite information, when it would leave and whether it would go at all.

In the early part of the forenoon, I took a neighbor's girl up town to see whether I could secure a place for her at one of the addresses, where I was told hired help was required. She is something less than 14 years of age and speaks no English, having come here with her parents from Russia, on the first of this month. Her folks are stopping next door at Moraselis. We first went to Mrs. McLasend, who keeps a boarding house near Cushing's factory. Unfortunately, she had secured a girl yesterday and would have been very glad to take this one had we come sooner. She seemed to be a pleasant person and the girl would have had a nice place there. We then went to Mrs. McCrimmon, the wife of the contractor who built the railroad between Strathcona and Edmonton. She agreed to take the girl at \$4.00 a month and said the girl might come the same afternoon. She is an elderly person and seemed less friendly than the other one. However, she assured me that she would be good to the girl and raise her wages as soon as possible. No doubt it is quite a trial to train a new girl, who knew little about the work at first and nothing about the language, but this girl seems bright and willing and is said to be a good worker. Next I went around to Cushing's to see whether they had figured out the cost of lumber, etc. and found that they had done nothing as yet. I took the plans and specifications and started out in search of a contractor, to get his price for the work. Went to Mr. Whittleton first, but did not find him at home. Spent some time at the Y.M.C.A. reading rooms and then went to lunch in the Royal Hotel.

In the afternoon I started out in search of the Beckers, who are German contractors and builders, but was mis-directed to a house in the south part of town, which they were building. The house is, therefore, not theirs and they were not working at it that day either, because of the weather. Some people are living

in it, however, and the woman who came to the door, said that during the winter the Beckers had occupied the rear part of the house. She said there was still much work to be done on the building and as the Beckers seem to hire no outside help, they will probably have their hands full for a while. Accordingly, I gave up the thought, for the present, of letting the contract to them. The reason why I decided to submit the plans to them was because I thought they might deserve the preference, because it was a German church, and also because I thought they might be cheaper than an English contractor. However, as I could not find out where they lived or could be found, I again went to Mr. Whittleton's house and found him at home this time. Showed him the plans and explained a number of matters to him. He promised to go over to Cushing's Factory at once, to work out an estimate for both materials and labor, and me, I might call around again at Cushing's shortly before six. Got back home to Paffenroth's at about 3 p.m. and did some writing. Went up town at about 5 o'clock and got the estimate from Cushing & Whittleton. The lumber is to cost \$431.53 and the contractor's and builder's charges are about \$325.00, together \$756.53.

In the evening we had a church council. Eight brethren, besides myself, were present. We first had elections of officers by acclamation. Br. J.P. Paffenroth was elected elder for the Calgary part of the congregation and the Brethren Peter Morasch and Peter Repp trustees, the former being treasurer at the same time. We also received two more subscriptions toward the building fund so that, as the first instalment, \$120.00 have now been subscribed...In the country I expect another \$30.

The chief business was the discussion of the building plans. I submitted and explained the drawings and estimates for material and workmanship. We regretted that the cost exceeded our calculations, but could not see how the expenses could be materially reduced. It was finally decided that we pledge

ourselves to raise \$300.00 for the building, besides the \$300.00 for the lots, and submit the plans and the whole matter to the Board. If they approve of the plans and give us the assurance that the remaining \$400.00 or so will be forthcoming from the church at large, we will close the deal with Cushing Bros. & Mr. Whittleton. Both of these men will probably make some reduction, as they quoted us their regular prices and some allowance is generally made in the case of churches. Besides, it is hoped that the Christian citizens of Calgary will do something toward the support of this first German enterprise. Just what steps can be taken to secure their interest and practical encouragement is not yet decided, but for the present I will insert a paragraph in the local papers informing the people of the progress of the work and soliciting their assistance. This can be followed up by more personal effort later on and the formal opening of the edifice can be made the occasion of a general participation on the part of those interested in the welfare of the new Moravian Church, by taking a collection and subscriptions or pledges. In this way and by these various aids we still hope to be able to carry out our plans, as sketched for the present. The prevalent feeling of the brethren was, also, one of firm faith and confidence that the Lord would see us through, if we do our own full share. The people certainly have done well, considering their circumstances and if the Moravian denomination wants a worthy church edifice in a so pretty and thriving city—as Calgary, we must expect it to cost at least \$750.00. Moreover, the prospects for substantial growth are good. We have a splendid opportunity in this town. We have even now won a certain measure of prestige among the German people and the Moravian Church may thus become *the* German church in this locality.

May 22 – Got up shortly before six. Br. Paffenroth took my valise down to the station when he went to work. I followed soon after with the rest of my things. When I got to the depot, I soon found that no train was going south today and that I could

not reach DeWinton, as I had hoped. Later on I even learned that trains would not be running for another 3 or 4 days. That upsets my plans completely. I ought to be moving on and attending to my duties elsewhere, for just at present my work in Calgary is looked after. I have about decided to go on to Assiniboia tonight and spend the coming Sunday in Josephsburg. Perhaps, also, I may stay a night and drive out into the country. Will see later on, what to do. (Am writing this at 10 a.m. in the Y.M.C.A. rooms). Will leave my baggage in the depot for the present, as it is more than a mile back to Paffenroth's. It is a great inconvenience to be at the mercy of the C.P.R. so completely.

I spent a good part of the day in the Y.M.C.A. Rooms, doing some necessary writing. Also read the papers and magazines for awhile. Went back to Paffenroth's at about 3 p.m. Soon after reaching the house, a contractor came in, who had called once before the same day, while I was gone. Spent an hour or so with him, sketching our proposed church and giving him detailed description and specifications. He is desirous of getting the contract. His name is E.A. Kettleon. He heard that we were about to erect a church and wants the job of building it. I told him nothing about Whittleton's estimate, but told him that his offer would receive full consideration if he did a good thing for us. He is a comparatively young man, perhaps 30 or less, and looked like a good worker. He is putting up a fairly large house not far from here, on which he will have to work for about two weeks yet. I am inclined to think he will do the work a little cheaper than Mr. Whittleton and if we find that he is a reliable man and a good mechanic, he may get the contract from us.

In the evening, a Br. Gorlitz came to the house to ask me whether I could bury his 7 month old child that had died that afternoon at 4 o'clock. I told him of my intention to leave for Medicine Hat that night, but suggested that I could remain, if

need be, to conduct the funeral. However, it was finally decided that Br. Paffenroth, one of the elders, conduct the funeral. He has done this once or twice before. The funeral is to take place on Saturday afternoon, May 24, at 3 p.m. and as that is a legal holiday, Queen's birthday or Victoria Day, Br. Paffenroth can get off. This arrangement was perfectly satisfactory to Br. Gorlitz and so we left it at that.

Later in the evening several other people dropped in and we conversed about various matters. Also wrote a letter for one of the brethren to Russia, as I had done several times on other days. At about 10 p.m., we had evening prayers and after partaking of some refreshments, I went down to the depot to wait for the East bound train. If it is on time, and it seems to be, and all goes well, I will reach Dunmore tomorrow morning at about 8 o'clock. I expect to remain in Assiniboia until Thursday evening, May 29. May 30 I expect to spend in Calgary. On May 31 (Saturday) I hope to be able to go to DeWinton by rail. There I will remain until Tuesday evening, June 3 and on Wednesday, June 4, I hope to start for home.

May 23 – Left Calgary at about 2:30, the train being more than an hour late. Had a good nap on the train. At about 8 o'clock we had kind of a breakdown, one of the wheels getting out of order, so that it ran along the ties, instead of on the rails. The train men fixed it temporarily, spending about 1 ½ hours over the job. After that we had to go a snail's pace, until we reached the next flag station, 16 miles from Medicine Hat. There we waited for quite awhile, until a freight train came along behind. We then exchanged locomotives and proceeded to the Hat, which we reached at 11:30 am. At Medicine Hat there is a very disastrous flood, the water being within a few feet of the bridge. To the N.E. of the town the whole flat is one vast lake & many houses are submerged, the water extending to above the window sills in a number of cases. The bridge over Seven Persons' Creek is completely surrounded by water and looks

like a submerged raft or ferry boat. The one-span steel bridge over Ross Creek is similarly situated. The town is inaccessible from that quarter.

At about 12:30 I reached Dunmore and took a drive with the school teacher, Mr. Sallows. Emil Neumann was also there. Said that his father was at home, but wanted to go to Medicine Hat in the afternoon. Remained at Mr. Sallow's place and did some writing, etc. Also took a nap, to make up for lost sleep during the past few nights...After we had all eaten supper at Mr. Sallows, we got ready to go out to Br. Neumann's ranch, 2 ½ or 3 miles from town. (Mr. Morrow, Presbyterian minister at the Hat, also stopped at Sallow's for supper.) It had been showery in the afternoon.

In the evening I accompanied Br. Neumann on a search for a cow that had calved about 1 ½ miles from home and whom he wanted to get home on account of the stormy weather. On his way he showed me the petrified or silicified trunk of a large tree that had recently been exposed in the bottom of the coulee by the action of the water. It was a very perfect specimen, the grain of the wood and the knots of the tree showing very clearly. The diameter of the trunk was about 18 inches. This whole country, for miles around, is rich in geological specimens of various kinds dating chiefly from the Cretaceous period. The so-called Petrified Coulee, 12 miles from Neumann's contains not only silicified wood, but fossils of various kinds, including remains of vertebrate animals. Unfortunately I have no time to visit all these places, nor could I take any of the specimens with me. Had a good night's sleep.

May 24 – After breakfast and morning prayers, I washed 10 of my handkerchiefs and ironed them afterwards. Also did some reading and writing. It was an unpleasant day. At noon, Emil Neumann could not go along because of some trouble with his stock. Arrived at Stelter's at about 4:30 p.m. I thought they

would be surprised to see me, as I came a week earlier than I had promised, but instead of that I found that they had expected me yesterday already, having mis-read my letter and supposing I would come *before* the 25th instead of *after* as I had written. However, as they would have been much disappointed, had I not made my appearance by the time they expected, it seemed like a providential leading that I had to come a week earlier than I had planned. The evening passed in conversation. I told the people about the new work in Calgary and its prospects for the future.

May 25 – Got up in good time and prepared myself finally for the services of the day. The attendance was smaller than any of my previous visits, but the blessing just as great. Only such were present, as are prospective Moravians, no Baptists or Lutherans being in attendance—about 16 worshipped. I based my sermon on the theme, “What typical designations are applied to the Holy Spirit in the Bible?” using various texts to elucidate this question. It was a Trinity Sunday service.

In the afternoon, the attendance was like in the morning. My text was taken from Gen. 41:56. At the close, several offered prayer. In the evening Stelter’s and I took a little stroll up the East bank of Ross Creek, the evening being fine and the view delightful. It should have been added that in the afternoon, after the service, we spoke of organization and as there were so few people, I suggested that we do not organize as a separate congregation, but that as many as wish to, may affiliate with the Calgary church and be received as members of Calgary. Stelter’s & Wirch’s were agreed and they were thus received, there being 3 communicants and 10 children. They also spoke of contributing to the Calgary building fund. If ever the numbers of members at Josephsburg increase they still may form an independent organization. In the meantime they can be served periodically by the Calgary pastor. Under the present circumstances this seems the best solution for Calgary...

May 26 – In the forenoon I did not do much. Took a stroll up the East hill and walked over to the great cut bank, a quarter of a mile away, which has an almost vertical drop of 150 feet right down into Ross Creek. Also went over to another part of the valley, where I found some ammonites and baculites, as well as fairly large pieces of gypsum. Strolled over to where Mr. Stelter & his boys were digging post holes and helped the boys catch a couple of gophers.

In the afternoon the Wirsch family came over for a visit and we spent a pleasant afternoon, talking and singing. In the evening after supper, I conducted a little house service, speaking upon the first half of Is. 58:11, with a number of prayers by those present. After the Wirsch's had gone, I spent some time out in the yard with the Stelter children, making whistles for them and branding the horses in their toy ranches. The horses consist of the bleached vertebrae of dead animals. The exceptionally large ones are styled Clydes, the small ones are the colts and the medium sized ones are just common horses. Little Ewald has the biggest bunch of horses, his outfit numbering about 45 head. His brand is E7. The branding is done with a lead pencil. None of the horses kicked very much during this painful operation except one big Clyde who got away from me. The rest of the evening after dark was spent in the house with the family.

May 27 – Did some writing in the forenoon. It is a fine warm day as were the last two days. At about 2:30 p.m. the thermometer registered 85 degrees in the shade. Did some reading and writing in the afternoon. Later on we drove to Wirsch's, where we spent the evening and where I conducted a short service before going home, speaking upon Neh. 3:9 of the "Wall around Jerusalem". We also practiced some new hymns at Wirsch's.

May 28 – Did some writing in the forenoon. Wrote to Regina for a brand for Br. Wirsch's cattle and to Russia to Mrs. Stelter's married sister, whose husband has long contemplated coming to Canada and who are all connected with the Moravian Diaspora. After dinner I also wrote a letter to Br. Stelter's half-brother in Poland, who likewise is connected with the Diaspora congregation of Pachnavol. At about 3 p.m., Br. & Sr. Stelter and I started for Dunmore. It was a warm day, the thermometer registering about 87 degrees in the shade. We arrived at Neumann's at a little after 6 p.m. Nobody was at home at the time. We unhitched the horses and went into the house. Soon after our arrival, Emil came home and a little later again Mrs. Sillak and her unmarried sister made their appearance. Mrs. Sillak is the Lutheran pastor's wife out in Josephsburg. They had come to Neumann's at about noon and unhitched their horses, when the team got into some kind of a tangle and broke one of the arm's by which the tongue is attached to the front axle. Br. Neumann was to fix it for them, but as he was gone the whole day, the two ladies walked over to Brecklin's, where they returned soon after our own arrival at Neumann's. After conversing a while together, the two women went over to Pols, where they remained for supper and for the night, as it was now too late for them to drive out to Josephsburg.

At about 7 o'clock or after, Br. Neumann & Stelter's had had some differences between them and we talked everything through, so as to bring out a better understanding again. However, as the hired man came in later, we had to break off and leave the matter for the morrow. I conducted evening prayers and then we all retired, I sleeping on the floor.

May 29 – Got up at 4:45 a.m. by mistake. Stelter's were up and when I looked at the clock, I thought it showed 7:23, when in reality it was 4:37. The minute hand of the clock is broken off and is shorter than the hour hand, whereby I got mixed. It also thundered and lightened in the early morning, but did not rain

much. After breakfast and morning prayers, we again took up the unfinished matter of the evening before and succeeded, by God's help, to bring about a perfect reconciliation & the former affectionate feelings. Both Br. Stelter and Br. Neumann offered prayer and we trust that the bonds of brotherly love may ever grow firmer.

Later in the forenoon Br. Stelter drove on to Medicine Hat to make some purchases and to do other business, while Mr. Stelter, Br. Neumann and I called at Brecklin's. Only she and the children were at home, her husband having gone to the Cypress Hills yesterday for building logs. We had a prayer before we left. For dinner Br. Neumann and I were invited to Pols, where we remained until about 3 p.m. Meanwhile Br. Stelter had returned from the Hat & Sr. Stelter from Brecklin's. We did some singing and conversed awhile, and had a little lunch at 5 p.m. After kneeling once more before parting, Br. Neumann took me to the Junction to meet the train. There we learned that the train was several hours late. So we went over to the Section House. Br. Neumann soon going home. Then I met some people whose acquaintance I had made in Seven Persons last spring. They are Norwegians, their name being Nesling. At that time Mr. Nesling was employed at pumping water into the tanks at the Junction, Seven Persons, and Whitla. Later on he became section foreman at Seven Persons and now has that position at the Junction. Though I had had a light supper an hour or so ago, I nevertheless sat down with them at the table, and drank a cup of tea and bit of cake and pudding. Nesling's also board the section hands, to the number of 8 men.

After supper I spent some time with their two nice little children, strolling about with them and watching their father milk the cow. When we came back, another guest had made his appearance at the station house, in the person of an ex-pugilist, who was on his way afoot from the Coast to Nova Scotia, his old home. He was suffering from diabetes and was going East,

as he said, to die. He was 37 years old, but his name I did not ask. Apparently his former vocation as a prize fighter brought him around to a great many places, for he was acquainted with Elizabeth, N.J., Bethlehem, Pa., the East and the West and knew an Edmonton family, who I also am acquainted. He seemed like a decent sort of fellow and apparently felt the need of preparing to meet the last earthly foe in order to vanquish death and win an eternal victory...

Later in the evening I entered upon an extended conversation with Mr. Nesling. He told me of two young German men, who had worked under him at Seven Persons as section hands. Mr. Nesling has a house of his own at Seven Persons & did not, therefore live in the C.P.R. section house, nor did he board the men. These two Germans were batching in the section house together with some other men, I believe...Mr. Nesling said their names were Ludwig Schultz and Samuel Abreud. I immediately recognized them as our two young men from Bruderfeld & Bruderheim respectively. Mr. Nesling related that the section house at Seven Persons burned down during this time and while these young men were occupying it. They were not a home, when the fire broke out and could save nothing. Abreud tried to enter, but singed the hair of his head in the attempt. Then Ludwig Schultz endeavored to open the window and reach in for his Bible and hymn book, but this attempt also failed. They lost all their clothing, books and considerable money. Mr. Nesling related how the loss of Ludwig's Bible was almost more than everything else. He later wrote to Bruderfeld about it and I subsequently sent him a new Bible, a hymn book and a textbook. Mr. Nesling also told how faithfully they observed their daily devotions and how on Sunday especially they read, sang and prayed together. They also read to the other men and explained God's word as well as they could...I was glad to hear so good a testimony regarding our boys, for it shows that they were faithful and true. Later on both Schultz & Abreud went to Fernie, B.C. to work in the

mines. Mr. Nesling feared greatly that they perished in the terrible mine disaster of May 22. If so, death probably did not find them unprepared. I shall make inquiries as to their fate. Perhaps they were not working in the mine, or not on that particular shift. After waiting for a good long time, the train finally arrived after 10 p.m. and we proceeded to Calgary.

May 30 - Arrived at Calgary at 7:30 a.m. & went to Paffenroth's for breakfast. Afterwards I went to the P.O. and got my mail. Went to Gronlund's office, but did not find him in. Went later, and again he was absent. Spent quite some time in the Y.M.C.A. rooms writing letters. Went home to Paffenroth's for dinner. Walked up town again at 2 p.m. Found Mr. Gronlund in his office and paid him \$100.00 on the building lots and gave him a note at 3 months for \$200.00. He will make out the transfer, attend to the registration, etc. Inquired about the Fernie mine disaster. Saw quite a long list of those who had been killed but did not find the names of the two Moravian boys. Read in the Y.M.C.A. rooms a while. Got back at 5:15 p.m. Old Johannes Gorlitz was there, who wanted to see me about taking communion, as he and his family were unable to come on Whitsunday. We arranged it for next Monday evening. He also told me about his 29 year old son, who wanted to marry and could not get a wife. He thought it was terrible that he was so old already and still single. His mother is afraid he'll never get a wife. Br. Gorlitz told me that he had several times been on a fair way to get married. The first time was just when he was about to leave for military service in Russia. But the parents of his intended were very worldly minded people and wanted to have dancing and the like at the wedding. Gorlitz's however, opposed that and so the wedding was declared off. Then again when he came back from the militia, he paid attention to a girl. But she was very small and he is a big man. So people teased him about that and therefore the match was again declared off. For the third time, he had matrimonial inclinations, when he met a nice young girl in

Winnipeg on his way from Russia to Alberta. But the stay in Winnipeg was short and before anything came of it, the young people were separated. Her name and address are not known, so it is impossible to write to her. Finally young Gorlitz suggested that they write to the old country to some of their acquaintances, asking them to send a young woman out to Canada for the purpose of marrying him...They would have to send a passage ticket, and perhaps when she came, she would not take him or he would not want her and so the money would be lost. So that plan was given up. Finally one of the brethren suggested that I would soon be back from Dunmore and that I might know of some girl around Edmonton, suitable for young Gorlitz. This then was the father's request: that I should come to the help of his son and secure a wife for him. I cheerfully promised to do what I could and held out some hope, for I know...in what manner young people are brought together. The father seemed quite contented that I would endeavor to obtain a helpmate for his son, who sad to say is already 29 years old and still unmarried!

In the evening about 9 brethren came together to hold another brief church council. The \$120.00 which had been subscribed for the building lots were all paid up. I submitted to them the receipt for the \$100.00 I had paid Mr. Gronlund that afternoon and for the \$200.00 note which I had given him at three months. Told them that Mr. Gronlund would make out the papers and register them—which was to cost \$5.00 or more. The treasurer therefore gave me another \$7.00 for this purpose, which I will require after my return from DeWinton. This left a balance of \$13.00 in the hands of the treasurer at present.

I also told the brethren that E. A. Kettleon had fixed his price for building the church at \$332.00, which is \$7.00 more than Mr. Whittleton's. But Mr. Kettleon also included...in his estimate eavestroughs. In reality, therefore, his estimate would be somewhat lower than Mr. Whittleton's. Nevertheless, it was

decided to give the contract to the latter, because he was most strongly recommended to me by Mr. Gronlund, who also has engaged him to build a cottage for him. Moreover, Mr. Whittleton is said to have a larger force of workmen, so that he could complete the building with greater promptness and dispatch. For the present, however, we cannot finally let the contract, because P.E.C. has not yet approved of the plans. Before my return to Strathcona, however, I will draw up detailed articles of agreement with Mr. Whittleton, so that we can talk it all over verbally and leave the signing of the articles until the time when we have definite word from P.E.C., provided that they give their approval.

May 31 - Went to the depot at 7 o'clock and bought my ticket to DeWinton. At 7:45 a.m. the train pulled out. It was a mixed train, i.e. chiefly freight, with two passenger coaches attached. It did not make fast time. A few miles out from Calgary, an excellent view was had of Holy Cross Mountain, a solitary majestic angular shaped peak of the Rockies, which near its snow-covered apex has an enormous perfectly-shaped cross in black. It must measure many thousands of feet each way and resting as it does against a smooth & immaculate white background. It is a grand sight. It is said that it never changes, as the deep black always remains & the snow covers the mountains more than half way down its visible sides, without ever melting. About 12 miles from Calgary the track still shows very pronounced traces of the recent washouts. In fact at some places it is positively dangerous to run a train, and unless repairs are speedily and thoroughly made, they will run a train just once too often. There is one long stretch, at least $\frac{3}{4}$ of a mile in length, which runs through a large hay meadow at least a bit of a haystack was seen at one side, though now standing entirely in the water. This entire hay meadow is now one vast lake, the water having collected here for a great distance around, with no outlet to drain off. The road bed of the railway runs right through the middle of it, but the water is so deep that

the track is now 18 inches under water. The train slowly plowed through the lake stirring up the water & making it murky. From the rear platform it looked just as if we were crossing a miniature ocean in a steamship. The country is quite pretty & romantic in places. The landscape is not so destitute of trees as it is near Calgary. We are practically in the foothills of the Rockies and the latter appear in majestic splendor from many a point of vantage.

After a ride of more than two hours, I reached my destination, DeWinton, 20 miles south of Calgary. Nobody was at the station to meet me, as I could not let the people know of my intended visit. So I left my baggage at the P.O. & started out afoot for Kruss's, 4 miles west by the road. I had been warned not to walk, but to hire a rig from someone in DeWinton, because I might encounter herds of range cattle, which never see a man except on horseback or in a rig and therefore regard a footman with fierce suspicion & often break into a stampede with disastrous and even fatal results to the overwhelmed traveler. In DeWinton, however, I was told that by exercising care & keeping within a fence if possible or making occasional detours, no risk would be run, especially as the cattle, after the...winter, were not yet so wild and were eagerly busy grazing the fine fresh spring grass. And so it proved. I came upon several considerable bunches of cattle, including many steers (and even a few bulls) & was stared at as a monster of some kind, but I was not molested. In fact, on two occasions...the cattle galloped away from me with loud bellowing. After an hour's walk, I reached Kniss's house and heard that most of the brethren had gone to Calgary today with potatoes, the latter bringing 75 cents a bushel in Calgary. It was even impossible to get someone to go for my baggage at DeWinton until in the evening. Nor could I do anything worth speaking of in the afternoon. I took a stroll to a few interesting spots and did some writing.

In the afternoon I took a little stroll to a few nice places nearby and lay down on the green grass in a shady nook for a little nap. Could not drive out anywhere, because there was no rig and no one to take me out. In the evening, Br. Kniss came out from Calgary with his father-in-law, who had been to town today. It was clouding up again & looked like rain, so that Br. Kniss did not go to DeWinton to get my baggage.

June 1 - Began raining hard during the night. Pine Creek, which runs in front of Kniss's house, had swollen to three times its ordinary size. During the early part of the forenoon, it ceased raining and people began to assemble for the service. We commenced at 11 o'clock, the attendance being twenty, besides a few children. I preached on Is. 58:11, second half. In conclusion I dispensed the communion to five persons, who had not been able to come to Calgary for Whitsunday and who were now added to the membership of the Calgary congregation. During the service it began raining again and could all day.

In the afternoon we gathered again and after we had a little singing, I read a story to them entitled "The Dying Drum-Major", which they seemed to enjoy. It was now time to begin the service which was attended by practically the same persons as in the forenoon. After the sermon, a number united in prayer, when opportunity was offered at the close. It still rained pretty hard & there was no immediate prospect of abatement. However, we arranged that if the weather permitted tomorrow morning, Br. Kniss was to take me over to Br. Johannes Gorlitz, whose Justine, one of my Whitsunday confirmands, was then to take me in to Calgary with the buggy. Church council: Kniss elected elder, & C. Gorlitz trustee; subscriptions \$30.00.

June 2 – During the night it had not rained much, but this morning it began to storm anew. Since snow was mixed with the rain & the prospects for getting to Calgary were very poor. I felt greatly worried, lest these excessive rains might interrupt

railway communication again, tying me up in Calgary for an indefinite length of time. I was determined to get in to Calgary at all costs, to make sure that I would still catch an Edmonton train before traffic stopped. Br. Kniss & his wife shook their heads gravely & advised me strongly to remain where I was & not risk my health or even life by going out in such weather. Alas I still suffered from a severe cold, I realized the truth of what they said. However, toward nine o'clock it cleared up more and more and soon stopped raining. I now urged Br. Kniss to go out on the prairie for his horses & hitch up with all dispatch. He not only did this, but decided to accompany me back all the way to town, though it was his original intention to remain in the country another day.

At last we got started, Br. & Sr. Kniss & myself. We drove for about two hours & a half, when we reached Fish Creek, nine miles from Calgary. A long & substantial bridge had crossed this creek, but it had been seriously damaged & the approaches had been completely washed away by the Whitsunday storms...Today Fish Creek once more was a raging torrent, whose roar could be heard three quarters of a mile away. No sane man would have ventured to drive through it. Indeed, when we left home that morning, we anticipated just this state of affairs. Accordingly, we made a midday pause near the site of the wrecked bridge, about a mile north of the flag station Midnapore. After having partaken of our lunch of dry bread & raw ham, Sr. Kniss returned to DeWinton with the team, whereas Br. Kniss & I struck out on our nine-mile tramp to Calgary. Between us we had over 50 pounds of baggage and we honestly shared the burden of it, changing about in various ways to relieve our muscles, walking sometimes upon the track and then again in the wagon road & very often on the trackless prairie. We were more than three hours covering the nine miles, reaching our destination at about 5 o'clock.

As soon as I had deposited my baggage in Paffenroth's house, I started out to go up town. Went to the P.O., where I received the telegram from Br. de Schweinitz, stating that the plans for the new church in Calgary had been approved and telling us to go ahead with the contract. Proceeded to Mr. Gronlund & wound up the business with him, paying him ten dollars for the transfer of the lots, registration, personal services, etc. He had just returned from the funeral of the late Rev. Wood, who had been drowned some 60 miles north of Calgary. He was a promising young Methodist clergyman of 32 years, with an extensive home mission field at and around Carstairs. He had been cut off for ten days by the floods of Whitsunday & Monday, but as he was to be married on the following day he made a determined effort to get back to town by the day set for his wedding. His horse & buggy had been gotten over safely by some friends on the other side of the creek. These then threw a line to him also, in order to help him over. He was an expert swimmer, but heavily handicapped. He had a pair of boots & an overcoat on. Upon his back he had strapped a forty pound valise containing books & clothing. Thus he ventured across the stream. When he was caught in the strong current, the rope parted & he was swept away...His elbow had apparently caught in the straps in his struggle to overcome the power of the current. Evidently he had endeavored to free himself from his valise, which probably turned him over on his back & dragged him down. A particularly sad coincidence is that the lady to whom he was to have been married the following day, had been engaged once before, about four years ago, to a man who also shortly before the day set for the wedding, had been killed in an acetylene gas explosion. Mr. Gronlund remarked that there had seldom been a funeral in Calgary, which called forth such universal sympathy and sorrow as that of Mr. Wood.

Mr. Gronlund & I proceeded to the R.R. station & learned the welcome news that the train would leave for Edmonton the following day, but no assurances were given when, or whether

at all, it would reach Edmonton. After having eaten supper at the Royal Hotel, I hastened to look up Mr. Whittleton, to whom we had decided to give the contract. Spent about two hours with him, drawing up articles of agreement, the most welcome feature of which was that he would have our new church completed by July 19. This will enable Br. Suemper to start in with his new work in proper fashion, with a pretty fine Moravian church.

Returned back to Paffenroth's where about 35 or 40 people were assembled for the closing service, which I had arranged. It was after nine when we commenced. I spoke upon Is. 58:11, emphasizing such thoughts as seemed most important, while addressing a young congregation about to receive a pastor of its own & launching out upon a separate career. In the prayer that followed, God's blessing was looked upon the whole undertaking & especially upon the man appointed to take charge of it. It was a blessed meeting in every way. At the close, the brethren remained for a brief church council, at which some necessary business was transacted. It was now late, but we all felt grateful to God for what He had done for us & parted from each other with the full assurance that His blessing would rest upon the new undertaking.

June 3 – Got up early, ate breakfast & proceeded to the station. My train was a so-called “mixed train,” that is, it consisted partly of freight cars & partly of passenger coaches. It barely averaged 15 miles per hour. The road-bed was in an execrable condition. Often the train had to slow down, while passing unsafe places. You never could know when the whole outfit might be ditched. Two freight trains had been wrecked only a short time before. The remnants of one were still visible near Didsbury, 42 miles north of Calgary, where four or five battered boxcars lay on a heap along side of the track. Standing out upon the rear platform, a good view could be gained...of the track. Leaning out over the side of the coach, it was comical to

see the water squirt out from under the ties, as the wheels passed over them. The whole railway seemed to be built on spongy bog. One of the worst places was three or four miles south of Strathcona, where it looked like positive fool hardiness to cross with a heavy railroad train. But yet, thank God, we got to our destination in safety, although it was quite late. One of the first things I heard in Strathcona was that the whole Edmonton district had been suffering from floods, and that all through the country bridges were gone. The farmers could not get to town. Nobody was in to meet me at the train, & nothing could be done but to spend the night in the hotel. Went to bed supperless.

June 4 – The problem that confronted me this morning was how to get home to Bruderfeld. I did not feel like standing around in town until perchance a team came in from there, because there was no telling how easy anybody could come in. So I finally concluded to leave all my things in the hotel and try to walk out. I yearned for my nice long rubber boots at home, but that did not bring them to town. So I made a round of the stores, but found that they had sold all their ordinary sizes & that the nearest I could get, was a pair three sizes too big. But I had to take them & started out. Crossed Mill Creek near town on the new railroad bridge and took up the fight with mud & water. Many a time the loosely fitting boots threatened to pull off & stick fast in the mire. Again, at one time I stepped into a rather deep hole with unpleasant results. When I got to the “suburbs” of Bruderfeld, I met friends and received a welcome home. Offered my boots for sale & got a prospective purchaser at a reduction of 25 cents from the cost price. Near home, Mill Creek had to re-crossed. Here some good souls had felled a couple of large trees across the stream & supplied this novel bridge with a railing, thus making it pleasant & safe to cross afoot. At last, after a tramp of 3 ½ hours, with my seven-mile boots, over a road which is not much more than seven miles long, I reached my home, footsore & weary, wet to the skin—

not from the rain but from perspiration--& was heartily welcomed by my good mother.

Reciprocal Agreement between Wilhelm Marks and Ephrosine on the one hand and Philip Paul and Juliana Paul, on the other hand, regarding the southwest quarter section thirty four, township fifty, range twenty-five of the 4th Meridian.

1) I, Wilhelm Marks, transfer to my son-in-law Philip Paul and to his wife, my daughter Juliana, my farm of one hundred and fifty (150) acres land and forest as their property for ever under the following conditions.

2) We as parents keep for as long as we live the living quarters under one roof, free cost on the same table with our children for the rest of our lives. We also need suitable clothing for us old ones to be arranged for by our children.

3) The son-in-law is obligated to supply us with a milk cow and the required feed in his barn and for subsequent calves from this cow. Should this cow fail to fulfill her intended use, then she will be returned to the son-in-law and he must supply us with another cow. The calves can remain on the farm for 2 years and will then be sold by us parents and the funds thus obtained will be used by us. After our death, the cow and possible calves will return back to our son-in-law.

4) In the event that our son-in-law, Philip Paul should die and his wife, our daughter, should re-marry, the new son-in-law must accept and fulfill these conditions. If however our daughter dies and Philip Paul marries again and his second wife does not wish to keep these old people around, then Philip Paul has to pay us Three hundred dollars (\$300.00) and we have the right together with our animals and household to move out. In the event that both, Philip Paul and our daughter die, the present Elders and the Minister of the Heimtal congregation shall be appointed to act as trustees for our grandchildren and discharge

faithfully their interests and expectations. They should also see to the dutiful care of justice of the old ones.

5) I, Wilhelm Marks, will keep for me and my wife ten acres (Quadrat) in the northeast corner of our known farm for as long as we live. I allow my son-in-law the right to work the soil and keep whatever he grows. After we die my son-in-law will become the owner of the land. In the event that our deaths were caused by strange hands, the ten acres will remain in our possession.

6) In case it should happen that Philip Paul would sell the aforementioned farm at a favorable price, to which he has the right, but under the following restrictions:

a) He should seek the advice of his father-in-law, W. Marks and possibly follow.

b) In case W. Marks agrees, he shall receive the true value for his ten acres.

c) In case the son-in-law should acquire another farm, he shall give his father-in-law and his wife a ten acre (Quadrat) in one of the four corners and bring them into the same condition as the former were. In this case, W. Marks will refund his son-in-law the money.

7) Should Philip Paul during our lifetime neglect to comply with the obligations and conditions as to the testimony of three honorable men or without reason trying to get rid of us old people. Then he has to pay us the known sum of \$300.00 and has no right to our ten acres or other possessions.

Ellerslie, Alberta
February 25, 1903

Wilhelm Marks and Philip Paul

Witnessed by: C. Hoyler and L. Klapstein

