

St. Peter's Lutheran Church

Alice Ontario

**1866 - 1981
115th ANNIVERSARY**



**St. Peter's History
PART ONE**

1866 ~ 1940

St. Peter's History PART ONE

FOREWORD

"If you steal from one author, it's plagiarism; if you steal from many, it's called research."

Wilson Mizner

This small booklet about the history of St. Peter's (part I 1866-1940), on the occasion of its 115th anniversary, is indebted to many sources and many people. I am the first one to admit that out there – a much more qualified person could have been enjoined to research and compile the information conveyed here. Since, however, the task was assigned to me, I offer this work humbly and in the full realization of its many imperfections for which I alone will accept all responsibility.

The sources used in this booklet are: the church records of St. Peter's, the minute books and the constitution of 1880, the 50th Anniversary Booklet of the Lutheran Church, Canada Synod, published in 1911.

The people, who were invaluable in their assistance consist of Elaine Doering who produced not only some very fine research material but also drew all the maps, charts and graphs, and to Alma Heubner, who offered much information and many a humorous episode. For the segment regarding the Sunday School after 1938, my thanks is extended to Audrey Howard, Joyce Schwan and Erma O'Connor.

I also express my gratitude to any and all who loaned us pictures of events at the church and of pastors of yesteryear.

No apology is made for the inconsistent spelling of proper names. That is how they were found in the records, and that is how they were reproduced in this booklet.

Quot homines, tot sententiae.

Bernard Paetzold, March 14, 1981

The Settlers

During the proceedings of the meeting of the "Canada Conference" of the Pittsburg Synod, held on February 20, 1861, in Sebastopol, county of Perth, attention was drawn to a letter received from the Quebec land agent, W. Sum, who had visited the Upper-Ottawa region in the summer of 1858. The letter expressed the urgent need for Lutheran pastoral activities in that area, and, among other things, makes mention of about 300 Lutherans "who live four English miles from Pembroke on the Indian River. They are all Prussians with a few exceptions."

If not the first, it is a most definitive reference to the early Lutheran settlers in Alice township.

Where did they come from? What brought them to the Upper-Ottawa? How did they adapt to their new country?

Using the earliest church records of St. Peter's, we know that most of these pioneers came from small, rural communities in North-Eastern Germany (see map).

The church books of St. Peter's provide us with the following information about the people who settled in the Alice township:

Karoline Schwarz, born December 4, 1848 in Lubno, Prussia, came with her parents to Canada in 1859.

Ernestine Lubitz neé Brügge, born July 5, 1829 in Arnswalde, province of Brandenburg, arrived in Canada in 1862.

Martin Hammel, born in 1855 in Germany, came with his parents in 1865.

Gustav Maass, born December 18, 1823 in Lietzow, Pomerania arrived in 1863.

Friedrich Gorr, born August 27, 1815 in Berfella, Germany, settled in 1864.

Charlotte Brumm neé Schneider, born February 14, 1827 in Köslin, Prussia came with her husband to Canada in 1869.

Carl Schwarz, born c. 1811 in Kunitz, Pomerania, arrived in 1858.

Carl Wagner, born October 9, 1834 in Briesenhorst, Germany, came to Canada in 1863.

Friedrich Hammel, born June 9, 1820 in Kottbuss, Germany, arrived in 1865.

Karl Steege, born March 14, 1835 in Naugardten, Pomerania settled in 1860.

Carl Rahn, born August 5, 1848 in Neu-Morahl, Germany, immigrated in 1861.

Friedrich Huebner, born May 27, 1828 in Pomerania, came to Canada in the 1860's.



Mrs. Christian Lubitz & Family, (Neé Brügge) were some of the first members of St. Peter's.

Wilhelm Lubitz, Franz Lubitz, Albert Lubitz, Herbert Lubitz, Mr. & Mrs. Gustav Lubitz, Ernestine Lubitz, Emma Lubitz, Friedrich Lubitz, Albert Stresman, Martha Stresman, Ella Wingrove, Emma Schultz, Gustav Lubitz, Harold Stresman, and Hulda Stresman.

Other members of St. Peter's immigrated to Canada somewhat later:
Michael Schulz, born in Köslin, arrived in 1884.

Karl Giese, born in Westerhanzy, district of Stettin, immigrated in 1870.

Johann Kruschinski, born in the district of Schwetz, West Prussia, settled in 1884.

Karl Schulz from Pyritz, Pomerania, arrived in 1884.

Wilhelm Schulz, born in Neu-Graben near Pyritz came to Canada in 1883.

Wilhelm Banditt from Neu-Rendorf, West Prussia, immigrated in 1876.

Martin Hoffmann from Sandorf, Bromberg, West Prussia, arrived in 1876.

In summary, the settlers came from villages in the kingdom of Prussia, and from hamlets near the cities of Danzig, Königsberg, and Stettin. And from district or provinces like Mecklenburg, Bramburg, Posen, Kottbuss, Brandenburg, Pomerania, etc.

Most of them were farmers or skilled craftsmen with a grade school education.

What brought them to the Upper-Ottawa? From what we can gather, they sought freedom from oppression, and they looked for religious liberty and an improved standard of living. Canada seemed like the promised land.



The Government Settlement Program

Already in the 1840's, the Colonial government tried to settle the region between the Upper-Ottawa, or Grand River, and Lake Simcoe, the Home district. Colonial officials were eager to obtain knowledge about the suitability of bringing immigrants to the east and north of Old Ontario. As early as 1829 army engineers and private canoe-trippers explored the Upper-Ottawa. The information they brought back with them was useful but also conflicting. Some spoke of vast timber resources in that region, consisting of pine, beech, poplar, spruce, ash, cedar, birch, and maple. The same sources revealed that the soil was exceptional for agricultural purposes. All reports, however, were not that glowing and optimistic. Other explorers warned that the land was rocky, sandy, light, and very shallow.

But the Colonial government, anxious to settle the Upper-Ottawa, accepted the most optimistic "evidence". And soon attractive booklets in several languages, including German, were published and distributed in European countries. The booklets praised enthusiastically the suitability of the soil for the purpose of farming.

The Commissioner of Crown Lands in Quebec offered free land grants with the following provisions or settlement duties:

1. The settler had to take possession of his grant within one month of his arrival.
2. He had to clear and place under crop 12 acres of land within 4 years of taking possession, and build a house 18' X 20', and live on the property until his settlement duties were performed.
3. If these obligations were not met, the locatee forfeited all rights to his claim.

A good number of people must have availed themselves of this opportunity, for, as the Quebec land agent, W. Sum, points out, already in 1858 of the 900 North Germans and Poles on the Upper-Ottawa (about 150 families), 100 owned and cultivated a parcel of land.

This obviously was no easy task, and must have been a great disappointment to the immigrants, because, as remarked above, the land was not as fertile and productive as the government booklets made it out to be. Thus some left the area, never to return; others worked in the lumber mills in Pembroke and Eganville. By 1885 the government finally acknowledged the poverty of the soil, and the need for other economic measures to keep the people there.

Those who stayed were sustained by their tenacity, their fortitude, and above all their Christian faith.

The First Lutheran Missionary on the Upper-Ottawa

To be sure, the Lutheran settlers in the township of Alice had private devotions with their families. They had brought along their German Bible and Luther's Catechism. They prayed and instructed their children according to Lutheran traditions. But, alas, this was a poor substitute for regular worship services and proper catechetical education for the young. Baptisms were administered by lay people in the homes. The dead were buried in unconsecrated ground, and in many instances on the property of the settlers. What was clearly needed was the service of a Lutheran minister.

Contrary to what has been written elsewhere, it is not clear what action, if any, the people at the meeting of the "Canada Conference" at Sebastopol considered concerning Mr. Sum's plea for the sheep without a shepherd on the Upper-Ottawa. We do know that the conference found no time in its agenda to give the matter concerning missionary work in the township of Alice much thought. Its chief aim was the formation of an independent Canadian Lutheran Synod.

Once, however, this task was accomplished, in July 1861, in Zion Lutheran Church, Vaughn township, county of York, Sum's request was reconsidered, and pastor L.H. Gerndt was commissioned as exploring missionary to the Upper-Ottawa, "the forgotten part of Canada."

The Missionary Arrives

If one is permitted to give wings to imagination, what did pastor Gerndt find in his new mission field? Apparently “wretched little huts” of log construction, surrounded by primeval forests, few passable roads, an inclement climate, and myriads of insects of every colour, shape and variety.

This did not deter Gerndt from assuming the task of gathering the lost sheep into the flock, in spite of the fact that he lacked “all and any physical amenities.”

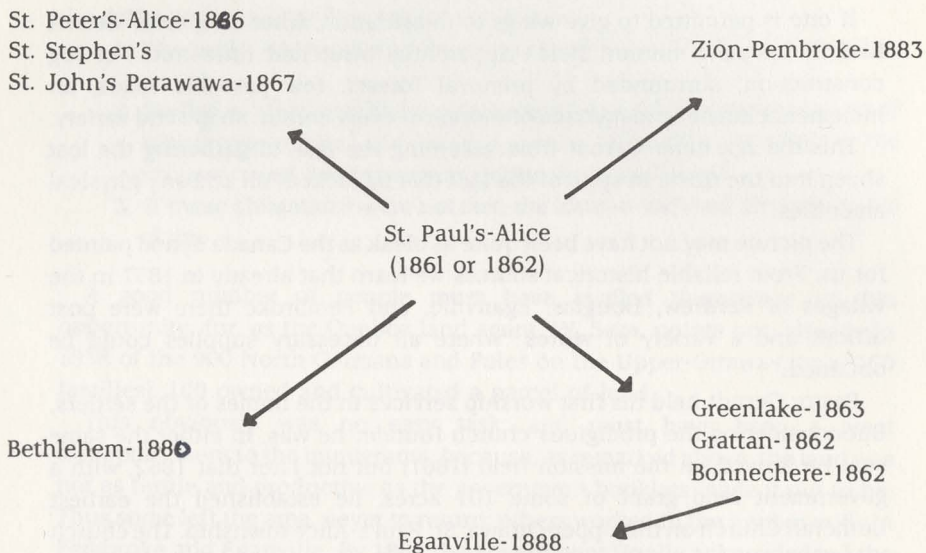
The picture may not have been quite as bleak as the Canada Synod painted for us. From reliable historical sources we learn that already in 1857 in the villages of Renfrew, Douglas, Eganville, and Pembroke there were post offices and a variety of stores “where all necessary supplies could be obtained.”

Pastor Gerndt held his first worship services in the homes of the settlers. But considering the prodigious church founder he was, in either the same year he arrived on the mission field (1861) but not later than 1862, with a government land grant of some 101 acres, he established the earliest Lutheran Church on the Upper-Ottawa, St. Paul's-Alice township. The church and the parsonage were erected on the south-west corner of the Locksley Road and what is now called the B-Line, concession 5 lot 30. From here he traveled on foot or on horseback, and later by horse and buggy as far as Renfrew and Denbigh, Algona and Petawawa. (Gerndt's buggy can be seen in the Champlain museum in Pembroke.)



**The first Lutheran Church in the Ottawa Valley
was erected on this site.**

By 1868 Rev. Gerndt had founded no less than eight Churches. The diagram on the next page shows the churches immediate or adjacent to the Upper-Ottawa established up to 1888 (not all by Gerndt).



The Churches, the Order of Worship Services, the Hymnals, and the Congregational Singing in the earliest period.

The 50th Anniversary booklet of the Canada Synod, published in 1911, gives us some interesting insights as to what it was like to worship in a Lutheran Church in the 1860's. "The churches, the church furnishings, the order of worship, and the singing of the congregations were everywhere shabby, plain, impoverished and wanting." The churches were as primitive as the settlers' log cabins, void of any ecclesiastical architecture and church ornamentation. Often they were lacking benches. But they served their purpose, namely, to proclaim God's Word and to administer the sacraments, because "this gift of God given, received and used in the right faith and child-like obedience to God, consecrates even the poorest of log cabins" and elevates them to the stature of cathedrals.

A standardized order of worship was also not available, and even the hymnals in use were different. Some North-German Lutheran congregations on the Upper-Ottawa used the Porst hymnal, others the Wollenweber edition, still others the Pennsylvania or Congregational song book.

Congregational singing was tedious and slow, without the accompaniment of a musical instrument, led only by a song leader, a man with a strong voice. Unpleasant disturbances occurred when the song leader sang too high or too low, or, since most German hymnals of the time had no musical notations, when he selected an unfamiliar tune.

Much improvement in Canadian Lutheran worship came about when the Hymnal of the General-Council was published in 1877, and was accepted by most congregations. At the Annual Congregational meeting of April 10, 1899, St. Peter's also decided to purchase the hymnal of the General Council.

The introduction of church choirs and the purchase of organs also added greatly to the strengthening of the worship life of the congregations.

The Beginnings of St. Peter's

The paucity of historical information makes it difficult to precisely ascertain when St. Peter's established its first permanent place of worship. We know from the church records that as early as 1864 there was a St. Peter's cemetery.* The first burial recorded there is that of August Hermann Schwarz, April 17, 1864, age 4 months 13 days. But whether at that time a church edifice of any description was in existence remains nebulous.

However, on June 28, 1868 pastor Gerndt wrote in the church books that he gave Holy communion to 15 persons, including himself, at St. Peter's, Alice. Since Gerndt in 1868 also conducted communion services in two different homes on the Upper-Ottawa, the Riese and Manteuffel residences, one must assume that by this time St. Peter's had a type of church building.

What brings us back into the realm of history are the property deeds of the church. On July 13, 1870 the St. Peter's congregation obtained from Frederich and Albertine Gorr a parcel of land-part of lot 6, concession X for the sum of one dollar. The trustees who completed this transaction were Gustav Maass and Carl Andler. On that property in 1874 a log church was erected, measuring 30' X 24'. This church was located originally on the first part of the cemetery, and served the congregation until 1892.

At the annual congregational meeting, April 24, 1890 the need for a new and larger church was discussed and a building committee was chosen. The committee consisted of Albert Brumm, Julius Remus, Eduard Hübner, Wilhelm Borchardt, and Gustav Maass.

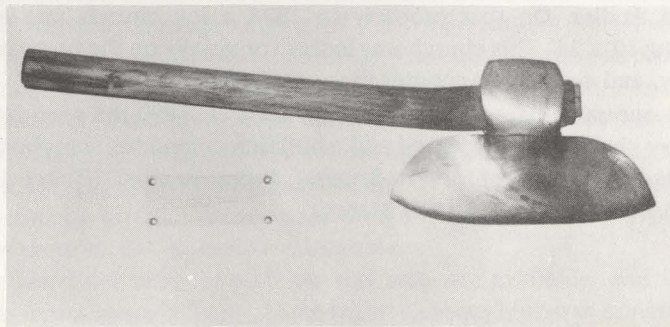
(* Not to be confused with "God's acre on the Indian River".)



Picture taken in front of the Old Log Church.

**Melinda Blaedow, Louise Lubitz, Hilda Lubitz, Amanda Gould,
John Gould, Alice Gould, Gordon Gould.**

The new brick building was built on part of lot 6, concession X, a property purchased from Charles and Wilhelmine Schwan at the cost of \$10.00. The old log church was used as the catechism school, and, at least up to 1950, for council meetings and various other purposes. It was sold to Tom Lewis, then became the property of Irwin Woodke, and finally became part of a house construction on Highway 62 near the Orange Hall in Alice township.



Axe used to hew timber for the new church.

Charles Yeas laid the cornerstone for the new church; Frank Remus hewed the wood for the steeple, and mustered enough courage to fasten the cross to the steeple.

Martha Remus Middleton, a daughter of Frank Remus, conveyed this amazing episode to us: "While rejoicing over the church building to which they had given so much time and work-with good fellowship in doing the work-there was still the cross to be erected on the steeple, and all were hoping that one of them would volunteer to do this. Everyone seemed afraid to climb the height to fasten the cross to the steeple.

After some thinking and discussing, no one wanted to do this job. Finally it came to Frank Remus that by the grace of God he would do it. So he offered and within a short time it was all finished, and a great satisfaction came to all of them".

New communion ware and a crucifix were purchased from W.E. Schmidt-Church Goods, Milwaukee, Wisc. in 1891 and 1892. The bell came all the way from Germany and was made of a bronze type of material. Frank Gorr brought it from Pembroke by horse and wagon. The bell was so large that it barely fitted into the box of the wagon. A box stove was obtained from Dunlop and Chapman in Pembroke at the cost of \$6.50. According to the advertizing placed in the Pembroke Standard and the Pembroke Observer, the new church was dedicated sometime in October of 1892.

No record of anyone making a very large contribution towards the building of the new church can be located. The funding came from every member of the congregation. It was truly a labour of love.

In December 1897 an organ was bought from the Bell Organ and Piano Company, Guelph, Ontario, and dedicated on January 9, 1898.

MANUFACTURERS CERTIFICATE & WARRANTY

ESTABLISHED 1864

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UPRIGHT & GRAND PIANOS.

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Guelph Dec 24th 1897 **The Bell Organ & Piano Co. Ltd**
Per J M 93

At first the church was heated with a box stove, but eventually a wood burning furnace was installed. Gas lamps were used for evening services until 1948 when electricity was hooked up to the church.



The interior of the church decorated for Reformation Sunday before the front addition was added.



St. Peter's Church 1930
Mrs. Ferdinand Zadow, (Martha),
Gladys Zadow, Rudolph Zadow, John
Tabbert, and Adolph Schultz.

St. Peter's Lutheran Church Property

1. Part of lot 6 concession X purchased from Frederick and Albertine Gorr on July 13, 1870 for the sum of \$1.00.
(Trustees were Gustav Maass and Carl Andler)
2. Part of lot 6 concession X purchased from Charles and Wilhelmine Schwan on February 9, 1892 for the sum of \$10.00.
(Trustees were Eduard Hübner, Wilhelm Huhnke, and Friedrich Daber)
3. Part of lot 5 concession X purchased from Hermann Wagner and his wife Bertha on October 27, 1917 for the sum of \$100.00.
(Trustees were Ernest Rogge and Albert Stresman).

4. Part of lot 6 concession X purchased from Otto Schwan and his wife Alvina for the sum of \$100.00 on April 29, 1958.
5. Part of lot 6 concession X purchased from Fred and Martha Papkie for the sum of \$60.00 on April 29, 1958.
6. Part of lot 6 concession X purchased from Otto and Alvina Schwan on July 18, 1968 for the sum of \$400.00 (1.09 acres)

St. Stephen's Lutheran Cemetery

Part of lot 11 concession XII purchased from Friedrich and Wilhelmine Priebe, May 15, 1868 (1/2 acre). (Trustees were Wilhelm Lindemann, Wilhelm Witt and Gustav Guenter).

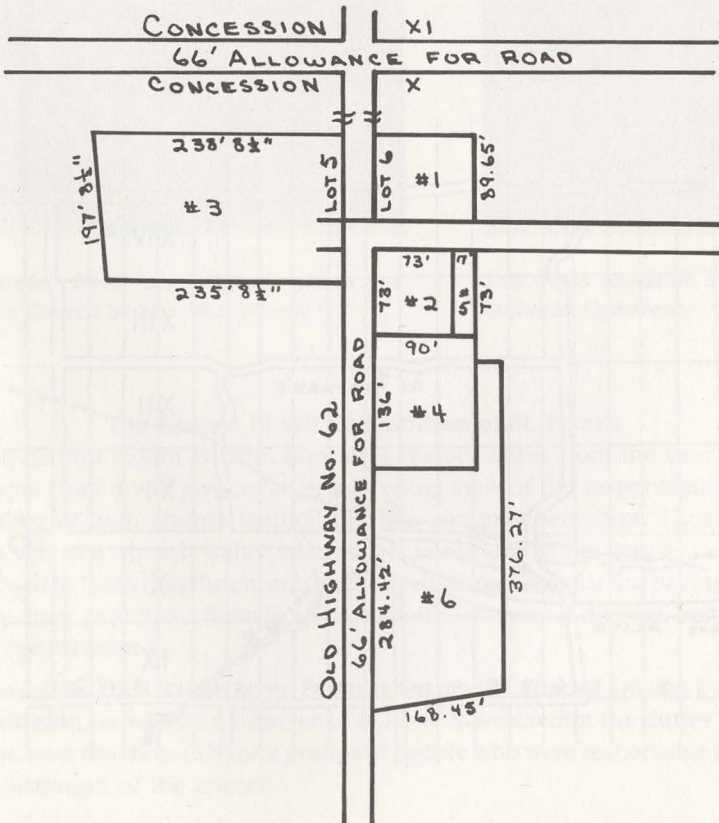


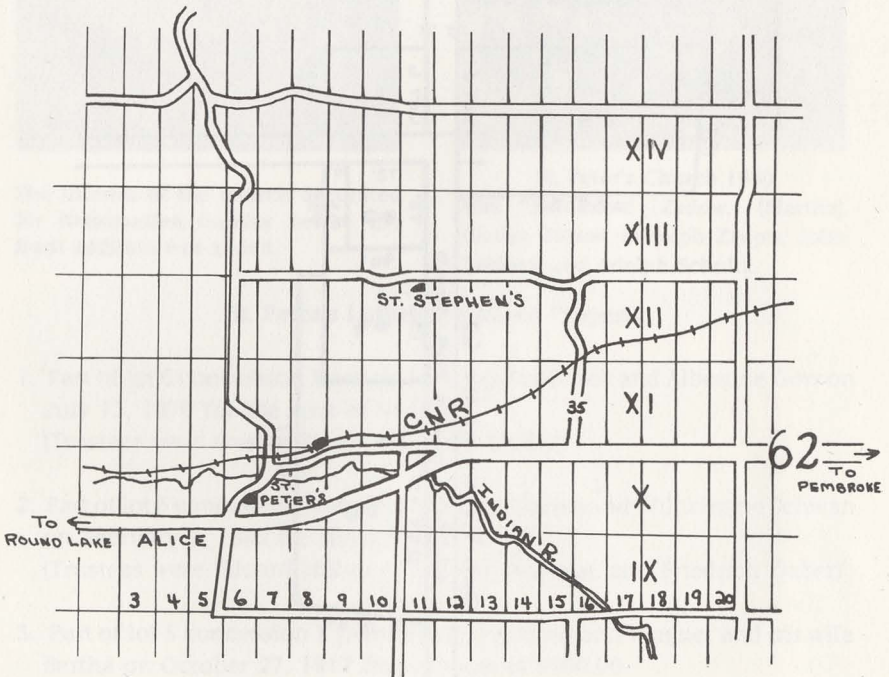
Diagram of Property

St. Stephen's

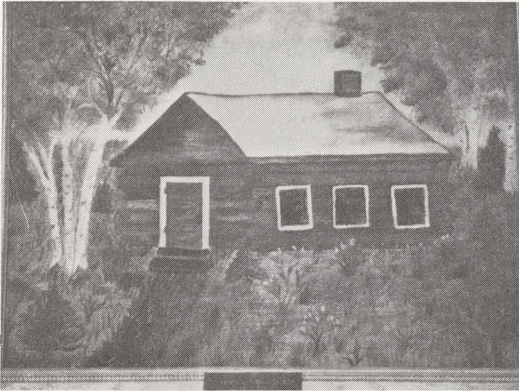
A careful perusal of the church records of St. Peter's reveals that St. Stephen's Lutheran Church and St. Peter's Lutheran Church co-existed some time before 1868. In 1868 pastor Gerndt conducted two communion services, one at each congregation.

The people communing at St. Stephen's on April 26, 1868 were: Carl Buchholz and wife; Ernst Born and wife; the widow Maria Guenter; Wilhelm Bunke and wife; Franz Schwarz; August Mews; Ernst Weber and wife; Caroline Guenter; Gustav Lubitz; Wilhelm Schimming; and pastor Gerndt.

A property deed was taken out on May 15, 1868. Wilhelm and Wilhelmine Priebe gave to St. Stephen's 1/2 acre of land, composed of part 11 in the 12th concession, and a road allowance of the front part of concession 13 on the side line between lots 10 and 11. The trustees of St. Stephen's who closed the deal were Wilhelm Lindemann, Wilhelm Witt and Gustav Guenter.



St. Stephen's burnt down under apparently mysterious circumstances in 1872. Yet surprisingly on the list of voting members of St. Peter's for the year 1880 only the names of Franz Schwarz, Wilhelm Lindemann and Wilhelm Schimming can be found. How do we explain this fact? When St. Stephen's vanished, these people joined St. Peter's. The others must have gone somewhere else. Yet all points to the conclusion that St. Peter's and St. Stephen's were separate congregations, and there is no evidence to support the notion that St. Peter's was founded after St. Stephen's demise.



Painting made from an original photo of St. Stephen's Church by Mrs. W.J. Harvey.



This Cross stands on St. Stephen's Lutheran Cemetery.

The Earliest (first?) Constitution of St. Peter's

The earliest extant constitution of St. Peter's dates from the year 1880. Excerpts from it will give us an enlightening view of the responsibilities at that time of both church council persons and members alike. Those who think that the church today talks about nothing else but money, will be surprised to learn that the church then expelled members for not paying their yearly dues, ostracized them from Word and sacrament if they fell behind in their contributions.

The following is a translation from the German of articles 4-6 and 8 of this constitution, as well as a number of bylaws. If we exempt the duties of the pastor, note the three different groups of people who were responsible for the administration of the church.

1. The Elders

The elders should be elected at a meeting by only voting members of the congregation. They should distinguish themselves by their diligence and exemplary behaviour, and by a strict observation of their religious duties. They are the helpers of the pastor, and they are to support him whenever and wherever he deems it necessary, i.e., visiting the sick, examining those who wish to become members of the congregation, in the exercise of church discipline, in the creation of harmony in the church.



Mr. & Mrs. Frederick Kruschenske
Mr. Kruschenske was Elder of the Church 1909,
and Secretary Treasurer 1913.

2. The Presidents

The presidents are to be in concord with the elders and are to be elected in the same manner. It is their duty to see to it that order is being kept during the divine worship services. They are to collect the alms and disburse them proportionately to the poor. In conjunction with the pastor and the elders, they are to attend the church council meetings, and to look after the general welfare of the church.

3. The Trustees

The congregation should elect 3-9 trustees in the same way as the elders and presidents. They should look after the temporal or worldly property of the congregation. The trustees should elect their own president, secretary and treasurer and hold their own meetings. Although they have some relationship with the church council, they actually constitute a separate body from it. They are responsible to the church council as far as the offering is concerned. However, the trustees have no right to sell or purchase property on behalf of the congregation without first obtaining permission from the church council or the congregation.

Article 8

Voting members are those who were baptized and confirmed according to the Lutheran tradition, are 21 years of age and of the male sex.

By-laws

1. Voice and vote belong to the founders of our congregation, who contributed to the building of the church or school. (Translator's note: What school does the constitution refer to? The church building in existence by 1868? Food for thought.)
2. Voice and vote are also extended to those members of our congregation, who for a period of two years have attended the church and contributed to its financial burden.
3. The church council, on the list of voting members in the minutes, should indicate when a member has gained this privilege.
4. Every voting member will receive a written document to the effect that he is eligible to exercise his voice and vote.
5. When eligible members fail to attend the church services for the period of three months, they forfeit their right to voice and vote.

Structure of an Annual Congregational Meeting 1880-1940

Because pastors were often at a premium, many meetings were conducted by the elders.

The meeting, however, was opened with a prayer by the pastor or an elder. Then the constitution was read, and the members who had a right to voice and vote were named.

The second item on the agenda was the reception of new members, of which there were rarely more than two or three.

The election of officers-presidents, elders, trustees, song leaders, etc. was the next item.

Finally, and most importantly, the financial situation, or better the non-payments of church monies by refractory members, was discussed at great length. It was not unusual to see 3-6 people removed from the roll of voting members because they had fallen behind in their contributions in the past three months. The collection of outstanding finances, and the removal of members because of the above mentioned problem, occupied more than one half of every annual meeting.

It must be understood that St. Peter's for a long period of time, into the '40's, did not have what we now call a free will offering. Each member was required to pay an annual fee (in 1921 this amounted to \$9.50). If this fee was not paid, the member was considered a debtor and treated like such. People pleaded with the church council to keep them on the roll until they had found a job so that they could pay their debts. A widow pleaded with the church board that because of her great poverty her debt be annulled. This was granted. A person wishing to be readmitted to membership paid \$30.00 back dues and supplied a cord of wood. Others had their debts reduced by doing repairs to the church building.

Officers of St. Peters' 1880-1890

Elders: Johann Goldt, Christian Maass, Julius Remus, Franz Remus, Eduard Hübner, Wilhelm Hübner, Friedrich Kurth, Wilhelm Schulz, Gustav Maass.

Presidents: Christian Maass, Wilhelm Hübner

Trustees: Wilhelm Gorr, Wilhelm Lindemann, Carl Wagner, Fritz Daber, Eduard Hübner, Gustav Hübner.

Song leaders: Wilhelm Schimming, Wilhelm Lindemann, Wilhelm Hübner, Franz Remus, Fritz Daber, Wilhelm Borchardt.

Lay Readers: Christian Maass, Wilhelm Hübner, Franz Remus. Fritz Daber was secretary of the church board from 1885 to 1919.

Christian Education

A lot of misinformation has been conveyed about the "German Schools" of the Lutheran Church in Canada. One sometimes gets the distinct impression that Lutheran boys and girls of German ancestry, right up to the 1940's, learned their 3 R's in church operated public schools. That this was not the case, the 50th Anniversary Booklet of the Canada Synod definitely clarifies: "Actual parochial schools do not exist in the synod. In 44 schools on Saturdays or weekdays, pastors provide religious instructions in German; the number of pupils is 1237. At the present time (1911) there are 66 Sunday Schools with 590 teachers and 4,000 pupils." In other words, since the language or worship in most Lutheran Churches was in German, and since most Lutherans on the Upper-Ottawa spoke German in the home, the religious education of the children was in the same language. But in order to receive a general education, the children had to attend a government operated public school where the instruction was entirely in English.

St. Peter's Weekday, Saturday and Sunday Schools

Already in the 1860's and up to 1885 St. Peter's had a Saturday or weekday catechism school, preparing young people for the rite of confirmation.

However, two items of information, one gleaned from the constitution of 1880 and the other from the Minute book, lead one to suspect that a Sunday School was in existence either prior to or precisely in 1880. The constitution of 1880 states that "one of the duties of the pastor is to oversee the weekday and Sunday Schools." If by that time no Sunday school was in existence, why obligate the minister with that duty?

The second reference to a Sunday school is far more precise. At the congregational meeting, July 20, 1885, pastor Littwien instructed the congregation that he definitely wanted to see a Sunday school at St. Peter's. The teachers who offered their talents were Fritz Daber, Franz Remus and Wilhelm Hübner. Since the confirmation class of 1886 consisted of only 7 catechumens: Bertha Gorr, Mathilde Hübner, Pauline Remus, Luise Steege, Heinrich Gorr, Hermann Wagner, and Gustav Remus, it would hardly require the labours of 3 teachers plus a pastor to look after their catechetical instructions.

There is enough evidence here to suggest that at least from 1885 on (if not sooner) children of pre-confirmation age received some type of religious education in a Sunday School

Furthermore, the statistical records of the minutes of the synodical convention of the Canada Synod, at St. Peter's Lutheran Church, Zurich, Ontario, May 26-30, 1921 show clearly that the St. Peter's-Alice, St. John's-Petawawa, Trinity-Chalk River parish, served at the time by pastor Grunwald, had 3 weekday or Saturday schools with 1 teacher and 78 pupils, and 1 Sunday School with also 1 teacher and 15 pupils.



Saturday School Class taken before 1930

Back Row - Elizabeth Gorr, Walter Doman, Arthur Bruce, Albert Doman, Eckhart Schultz, Pastor Jannau, Wilbert Stencill, Elmer Zadow, Otto Moss, John Kruschenske, Harold Stresman Edmund Gorr, Ernest Stencill, Garnet Gorr.

Middle Row - Hilda Kruschenske, Frieda Weisenberg, Dorothy Bruce, Nora Prange, Helga Zadow, Ruby Nieman, Gerturde Hammel, Norman Stencill, Eric Swan.

Front Row - Hatti Bignell, Esther Zoschke, Frieda Hammel, Mamie Schultz, Alma Hammel, Grace Born, Berdina Stencill, Elsie Swan, Wilhelmine Hammel.

Discipline in these schools must have been quite strict. At the meeting of April 15, 1925 it was moved that all children who misbehaved in the Saturday or Sunday Schools, should be expelled immediately. Children were children even then.

How a young person performed in confirmation class was carefully recorded by pastor Franke (1869-1872). In a column marked "Special Observation", pupils were classified as "weak", "diligent", "well-behaved", "manageable", "learning disability", "learned well", "memorized everything perfectly", "has his own mind", "gave good answers".

With a shift of the language of worship at St. Peter's from German to English, in the late 1930's, Sunday School was also taught in English.

A motion made during the Annual Congregational Meeting, chaired by pastor Hamester on December 28, 1938, reads "it was decided to reintroduce the Sunday School". There must have been a hiatus for several years. But when the Sunday School was reconvened it was conducted entirely in English.

Logically, the classes were held in the old catechism school, the log church built in 1872 and reconstructed later. Later, Sunday school was held in the church per se. The first superintendent of this rejuvenated institution of religious education was William Schultz, and, although we are told that there were no funds to be administered, Mrs. Fred Woito became the treasurer.



Confirmation Class October 15, 1939

Violet Swan, Phyllis Rahn, Ernie Woito, Ruth Lehman, Emgard Huhnke, Bevet Hammel, Mabel Wiesenbergh, Hilda Lubitz, Leonard Heubner, Ella Doman, Wilbert Rahn, Pastor Kirchofer, Ernie Kruschenske, Margaret Hoffman, Verner Hammel, Alfred Hammel, Frieda Zoschke, Herbert Schwan.

Among the first teachers of this school we find the names of Mrs. Bill Hammel, Mrs. Martin Hammel, Mrs. William Schultz, and Mrs. Richard Heubner. When Mrs. Martin Hammel (now Mrs. Harry Hoelke) took over the position of superintendent, the teachers subscribed 50¢ each to buy the necessary supplies, although the congregation carried the largest burden of the expenses.

The Role of Women in the Church Life of St. Peter's 1866-1940

From the by-laws of the constitution of 1880, we have already learned that only members of the male sex and 21 years of age were allowed to exercise their franchise. Women were not allowed to express their opinions or to vote at congregational meetings. The presidents, elders, trustees, song leaders, lay readers, Sunday or weekday school teachers were all males. Even the sextons, or church caretakers were up to 1941, when Mrs. Richard Huebner was elected to that office at the annual salary of \$25.00, all men.

It can be conjectured that most of the church organists were women. The first factual evidence of this can be found, however, only in the Minute Book of January 3rd, 1934, when Miss Grace Born was asked to fill this position. Mrs. Wilbert Stencell followed her in 1936 and received for her labours not a salary but a gift of \$10.00.

In 1941 Myrtle Woito became the organist with an annual salary of \$40.00.

Of course, we know that the first teachers of the English speaking Sunday School were mostly women.

However, if women had no right to voice or vote at the congregational meetings, in the period covered in this booklet, their contributions were obviously made in a different way. Take picnics, for example, which were usually great events. The picnic committee for the year 1925 was made up of Gustav Prangé, John Tabbert, Albert Brus, Hermann Hammel, Friedrich Kruschinski, and Rudolph Zadow. Did they bake the pies, the German kuchen, and prepare all the other delicious dishes? You bet your boots they didn't!



St. Peter's Picnic

**Mrs. Otto Risto (nee Mary Krohn)
Mrs. Richard Hammel (nee Hatti Wagner)
Mr. Paul Fisher, Mr. Ferdinand Blaedow**

Single women 21 years of age or older were also required to make a contribution to the roll (a motion of April 5, 1926).

Still, it was a man's world, and one is grateful that things have changed. What would the Christian Church be today without the active involvement of women in the ordained ministry, in church councils, committees, women's groups, and above all, in the Sunday Schools? Perhaps the very poverty of church life in the early period is directly attributable to a male oriented, myopic view, a view that was only concerned with practical matters and overlooked the things that kindle the spirit.

Some Statistical Information

Burials

The first person buried on St. Stephen's cemetery was Friedrich Wilhelm Kiebusch, age 34 years, and took place on August 8, 1866. Other people laid to rest there are: Friedrich Lubitz, age 7 years, December 26, 1867. Pauline Appler, age 11 years, February 11, 1867. Johann Weisenberg, age 19 days, September 30, 1868. Caroline Steege, age 1 year, March 5, 1869. Henriette Witt, age 36 years, December 28, 1869; the child of Henriette Witt-stillborn and unnamed. Bernhard Guenter, age 2 years, March 20, 1870. Johanna Guenter, age 47 years, April 12, 1870. Sophie Witt, age 68, November 26, 1870. Marie Guenter, age 9 years, July 4, 1871. Caroline Guenter, age 29 years, February 16, 1872. Franz Steege was born and buried on April 5, 1872. Johanna Guenter, age 6 months, August 16, 1872. Mrs. Augustine Hass-no date of burial and no age given. Anna Hass, age 15 days, July 19, 1874.

St. Peter's cemetery was referred to at first as "God's acre on the Indian River". Here we find the names of Johann Ringel, age 13 days, January 6, 1863. Carl Seefeld, age 47, January 8, 1863. Louise Gerndt (pastor Gerndt's daughter), age 4 days, February 7, 1863. Christian Burmeister, age about 63, April 21, 1863. Hermann Schwarz, age 4 months, April 17, 1864. Johann Guenter, age 1 month, July 17, 1864, Etc.

Between 1863 and 1870, pastor Gerndt conducted burials on a large variety of cemeteries: St. Peter's, Alice; St. Stephen's, Alice; St. Paul's, Alice; Grace, Greenlake; the Wesleyan cemetery in Pembroke; the Presbyterian cemetery on Lake Dore; St. John's, Wilberforce; the Anglican cemetery in Eganville; Zion's cemetery in Pembroke.

136 funerals by pastor Gerndt are recorded in St. Peter's Church Books.

Causes of death recorded in the earliest church books of St. Peter's

Although this may not be the most attractive segment of this booklet, it is of interest to note the high rate of child deaths, their causes, and the longevity attained by members of St. Peter's.

In the years 1866 out of 19 funerals recorded, 9 were child burials. The oldest person laid to rest that year was 55 years. In 1872 8 out of 14 people buried were children. The cause of death of someone who had reached the age of 59 years was given as "old age".

Some children died from; sea sickness, cramps, whooping cough, measles, epilepsy, burns, diarrhea, tuberculosis, fever, croup, accidental shooting, rheumatism, premature birth, abdominal pains, pneumonia, quinsy, consumption, abscesses, diphtheria, scarlet fever, 5 children were murdered with an axe by their mother in an act of insanity.

Causes of adult deaths; Stroke, child birth (very common), consumption, suffocation, ulcers, influenza, broken leg, stomach disorder, pneumonia, suicide, alcoholism, cancer, heart attack, appendicitis, kidney disease, etc.

First Baptisms recorded in St. Peter's Church Books

1861

Marie Weinke, Julianne Ringel, Wilhelmine Kaatz, Maria Weber, Carl Weisenberg, Johanna Jokisch, Maria Biesenthal, Emma Roloff, Auguste Bohn.

The First Confirmation Class

1863

August Witt, Emilie Michaelis, Eduard Sperberg, Franz Buchholz, Mrs. Elizabeth Rebmann, Charlottle Burmeister, Carl Schütt.

Gleanings from the minute book of st. Peter's 1880-1940

Church and school house upkeep, renovations, acquisitions, etc.

April 19, 1891 A work list was established. Every member of the congregation was charged to pitch in and do his share, if he is given 3 days advance notice. In case a member was unable to come, he had to provide a substitute.

July 10, 1890 The church council decided to build a type of vestry, Gustav Hübner offered to pay for it, and Gustav Maass and Eduard Hübner volunteered to do the work.

August 2, 1890 It was decided to purchase a "Klingbeutel" (an offering bag) with a 6 1/2' black handle and a black velvet bag. A baptismal font and new communion ware were also to be obtained.

April 22, 1895 Carl Wagner was hired as the sexton with an annual salary of \$6.00.

August 20, 1898 Proper baptismal certificates were purchased.

April 18, 1901 The chimney of the school proved too narrow and was therefore widened. Herman Kämpf offered to do the job for \$8.00.

April 8, 1902 A wire fence was put around the church property. Every member had to contribute .50¢ to share the expenses.

April 27, 1905 The church was painted with oil paint. Friedrich Schütt did the job all by himself. A new roof of cedar wood was put on the church and the steeple was painted.

April 24, 1911 The pastor's horse stable was insulated.

April 17, 1912 A new entrance patio was built for the church.

April 17, 1917 An acre of land was bought and a new school house and sheds erected on it. Some of the wood of the old school house was used to construct the new one. The old foundation was also reused. Every member had to spend two full working days on the project or pay a sum of cash equivalent to two days of work. The building committee included the names of Ernst Rogge, Fritz Kruschinski, and Johann Stencell.

April 3, 1918 A fence was put around the school property; and the exterior of the church was painted.

April 7, 1920 Every member was asked to pay .25¢ for church cleaning purposes. Johann Stencell will do the cleaning for \$14.50 per year.

April 19, 1922 A hymn board and numerals were obtained.

April 10, 1923 The insurance coverage on the church was raised to \$2,000.

April 15, 1925 Rudolph Zadow received instructions to buy new benches for the school house.

December 27, 1927 The congregation decided to purchase a church seal in the English language. Albert Brus declared himself willing to provide firewood for the church at the cost of \$5.00 a cord. The old church lamps were sold at \$2.00 a piece.

December 30, 1929 Hermann Schwan became the new sexton with a salary of \$25.00 a year.

June 16, 1937 The following motions were adopted;

1. The choir should be widened by one foot.
2. The ceiling of the church should be lowered.
3. A basement should be dug.

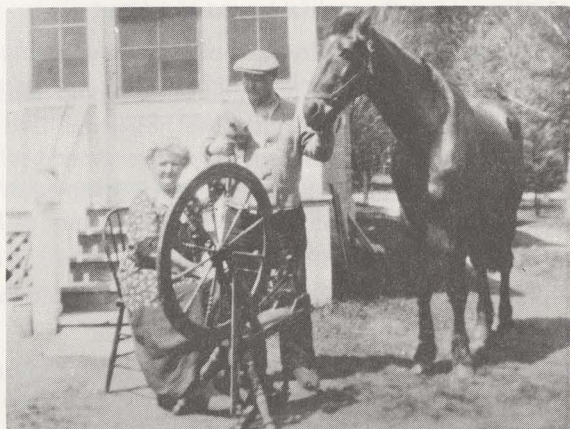
The secretary of the church and Franz Gorr were to get at least three estimates.

January 3, 1938 A pump was installed on the cemetery.

December 27, 1939 It was moved and adopted that a lawnmower and grass clippers be bought, providing that these items do not cost more than \$10.00.

Pastors' Potpourri

March 28, 1882 A parsonage will be built on the property of Zion in Pembroke. Every member was urged to make a very special effort to contribute to this project.



**Rev. B. Paulson and his
housekeeper at the parsonage in
Petawawa.**

Members of St. Peter's who paid their share were: Christian Maass, Michael Lubitz, Wilhelm Lindemann, Wilhelm Gorr, Carl Brumm, Carl Wagner, Hermann Lubitz, Franz Remus, Hermann Rahn, Friedrich Hübner, Gustav Maass, Carl Andler, Carl Giese, Carl Schwarz, Friedrich Kurth, Wilhelm Borghardt, Eduard Hübner, Franz Schwarz, Ferdinand Goldt, Ferdinand Bahr, and Julius Remus.

March 4, 1894 Martin Hammel provided lodging for the pastor from May 1, 1894 to 1895 at \$15.00 per annum.

August 12, 1896 Pastor Hahn instructed secretary Daber to send a warning to a certain member of the congregation to the effect that he better change his sinful way of life or face the consequences.

April 23, 1900 The following fees must be paid to the pastor for services rendered:

1. Baptism and baptismal certificate \$1.00
2. Confirmation 1.50
3. Wedding 3.00
4. Funeral 1.50

April 17, 1912 Hermann Wagner received \$30.00 to house the pastor for one year.

April 22, 1913 It was decided to get a chair for the pastor in the school house. (Translator's note: What was the poor fellow doing all that time before he got a chair, lying down on the job?)

April 7, 1920 Pastor Gomann brought to the attention of the church council that he was unable to support himself on his present salary. Unless it was raised to \$1,000 he would resign and seek a position elsewhere. Then he turned the meeting over to the church council president. The church council raised his salary to \$450.00, and told him to stop serving Trinity Lutheran Church, Chalk River.

March 31, 1921 The congregation called pastor Grunwald, since pastor Gomann had resigned.

April 23, 1924 St. Peter's will pay one half of the telephone expenses.

April 5, 1926 Pastor Kleine requested that a chicken coop be erected on the parsonage property. This request was granted.

December 30, 1929 Rudolph Zadow declared himself willing to provide lodgings for the pastor at the cost of \$50.00 per year.

July 9, 1930 Two pastors became available to serve St. Peter's. One wanted a salary of \$1, 200 the other \$1,300 a year. 23 members voted to call the one who requested the lower wage, while 4 opted for the one who had asked for \$100.00 more.

Finances

July 2, 1881 All former members who had the desire to rejoin the congregation had to pay a one dollar penalty, and pay in full their debts from the time they left the church up to the time they were re-admitted to membership.

April 10, 1899 The annual contribution per member was raised to \$3.65.

April 23, 1900 No member was allowed to change the amount of his annual contribution. Anyone who had failed to pay his full contribution for the period of one year was subject to immediate discipline by the church council

For synodical and mission work, there were to be at least 3 special offerings per year.

April 18, 1901 The treasurer's Report looked as follows:

| | |
|--------------------------------|---------|
| Balance forward from 1900 | \$20.65 |
| Collections | 12.28 |
| Surplus from the previous year | 21.85 |
| For congregational purposes | 20.08 |
| Pastor's salary | 139.75 |
| | 214.61 |

Expenses

| | |
|-----------------------------|--------|
| Pastor's salary | 139.75 |
| For congregational purposes | 42.44 |
| | 182.19 |

(Translator's note: In 1903 St. Peter's had a deficit of \$7.86)

April 26, 1916 On Holy Communion Sundays, the offering was not to be placed on the altar, but was to be given to the pastor in the vestry.

April 23, 1924 If a member had been back-sliding in his contributions, and he did not pay his dues within a period of three months, he lost his right to voice and vote.

December 30, 1929 At the request of Synod, 5 collections for missions were to be taken up instead of the previous 3.

June 16, 1937 It was decided to put any money not immediately needed into a bank account.

Miscellany

April 23, 1924 The lay reader did no longer receive a salary. Coffins were again allowed to be brought into the church, providing the deceased did not die from an infectious disease.

Pastors Serving St. Peter's, St. Stephen's, Alice.

| | | |
|-------------|------------------|------------------------------------|
| 1866 - 1870 | LUDWIG H. GERNDT | |
| 1869 - 1872 | F.W. FRANKE | |
| 1872 - 1873 | J.F. EHINGER | |
| | B. DUBIEL | |
| 1874 - 1876 | C. A. GRAEPP | |
| 1876 - 1881 | G. BASTIAN | |
| | J. L. BRAUN | |
| | J. BRONNENKANT | |
| 1882 - 1884 | H. PETSCHKE | |
| 1885 | J. F. LANGHOLZ | ALICE - PETAWAWA - PEMBROKE PARISH |
| 1885 - 1887 | ERNST LITTWIEN | |
| 1887 - 1895 | CONRAD SCHROEDER | |
| 1895 - 1896 | F. HAHN | |
| 1896 - 1909 | CONRAD ZARNKE | |
| 1909 - 1914 | PAUL KLEINE | |
| 1914 - 1921 | EMIL GOMANN | ALICE - PETAWAWA PARISH |
| 1921 - 1925 | ALBERT GRUNWALD | |
| 1925 - 1927 | PAUL KLEINE | |
| 1927 - 1930 | J. C. JANNAU | |
| | CONRAD ZARNKE | |
| | J. MANGLESON | |
| | R. PFEIFFER | |

| | | |
|----------------|---------------------|-----------------------|
| 1930 - 1939 | BRUNO PAULSON | |
| 1939 - 1951 | J. L. KIRCHHOFFER | |
| 1951 - 1954 | ALBERT LORCH | |
| SUPPLY | { JOHN M. ZIMMERMAN | |
| 1956 - 1959 | { DAVID H. METZGER | |
| 1960 - 1962 | D. E. KAISER | |
| 1962 - 1963 | G. H. STRACK | |
| 1964 - 1968 | CHARLES DECHERT | ALICE - RANKIN PARISH |
| 1969 - 1972 | WILLIAM BROWN | |
| 1973 - 1976 | KENNETH WARD | |
| 1976 - present | BERNARD PAETZOLD | |

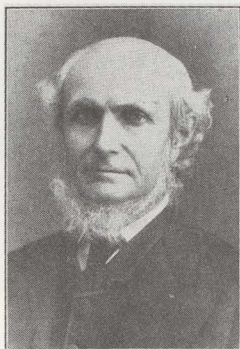
The Pastor's 1861-1940

LUDWIG H. GERNDT 1861-1870

Pastor Gerndt was born in Berlin, Germany on July 18, 1821. After completing his gymnasium studies in Gummersbach, he studied at the Universities of Bonn and Berlin. For three years he served as a private tutor, but in 1847 he was sent as a missionary to India. He was active there for about 10 years, until on account of the Sepoy Rebellion, he was forced to flee India and return home. In 1858 he came to Canada, where for many years he was an exploring missionary on the Upper-Ottawa, forming a whole series of congregations.

In 1870 he was called into the New York ministerium, and served congregations in Utica, N.Y., Jamaica, N.Y., and West Newark, N.J. Gerndt became the chaplain to the immigrants at Ward's Island in 1875. When this immigration point was shifted to Ellis Island, the New York conference called him to be a missionary for the city of New York, to pursue inner mission work.

Pastor Gerndt died on January 15, 1905 in Brooklyn, N.Y. at the age of 83 years, 5 months.



Pastor L.H. Gerndt

F.W. FRANKE 1869-1872

Rev. Franke came from Hermansburg, Germany and was Gerndt's assistant. When Gerndt resigned in 1870, Franke assumed the position of pastor of the whole parish. His work was extremely divisive. In 1872 he resigned from the Canada Synod and accepted a call to a Missouri Synod congregation in Delhi, Ontario.

J.F.C. EHINGER April 1873-August 1873

J.F.C. Ehinger was born on November 14, 1829 in Württemberg, Germany. He was educated at the Basel Institutions. His first pastorate was in the U.S.A., in Galveston, Texas. When he came to Canada, he served Philipsburg and Zurich, and later Normanby. When he came as trouble-shooter to the Upper-Ottawa (1871-1873), he added this labour of love to his duties as pastor of the Normanby charge, and as secretary of the Canada Synod. Ehinger is credited with organizing St. John's, Petawawa. However, his work on the Upper-Ottawa was mainly concerned with straightening out the confusion caused by Franke.

CARL AUGUST GRAEPP

Pastor Graepp came from Stettin, Germany. He was the successor to Ehinger when the latter resigned from St. Paul's Lutheran Church, Normanby. Graepp was instrumental in building a new church edifice there in 1874. In 1875 he organized the Thorne Centre mission (now Ladysmith). During his time there, he briefly served the Pembroke-Petawawa-Alice parish.

GUSTAV BASTIAN

In 1875 Rev. Bastian was called to St. Paul's, Alice. While there he also served the Thorne Centre mission, holding services in homes, until in 1877 an old Anglican church was purchased for \$50.00, and Thorne Centre had a permanent place of worship. Bastian also conducted every third week a service in Pembroke, in a hall rented for that purpose. He was married to Caroline Hallen, and they had twin girls - Emma Victoria and Clara Marie, born July 2, 1880.

J.L. BRAUN

There is no record in the church books of pastor Braun's activities.

J. BRONNENKANT

Pastor Bronnenkant conducted one Annual Congregational Meeting at St. Peter's. At that time he was serving Grace, Greenlake.

Bronnenkant was leaning towards the Baptist Church, and the reason that his name disappears from the pages of the Canada Synod may be that he became a Baptist minister.

HERMAN PETSCHKE 1882-1884

Rev. Petschke served St. Paul's-the mother church-, St. Peter's Alice, and Grace, Greenlake. While at Greenlake the second church building was completed. Petschke also reorganized the Zion congregation in Pembroke. On November 2, 1883 he laid the cornerstone for Zion's first building, and with pastor J. Langholz of Thorne Centre he dedicated the church on July 6, 1884.

Pastor Petschke was the last minister to reside at St. Paul's. After his departure, the congregation dispersed and the church building fell into disarray.



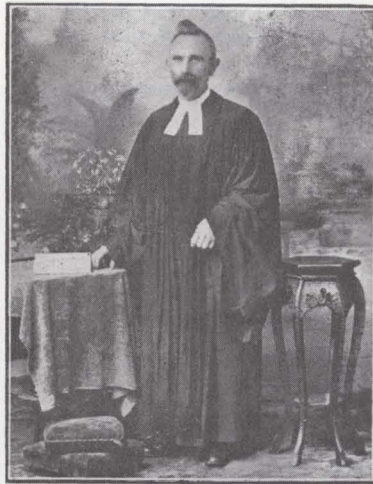
Reverend Hermann Petschke

JOHANN F. LANGHOLZ 1884-1885

Born on April 29, 1857 in Neustadt, Holstein, Germany, Langholz attended the public school in Curslack near Hamburg. After his confirmation, he decided on a secular profession. But when he contracted a severe and persistent illness, God led him into a different avenue. In 1877 he entered mission service. From 1877 to 1883 he studied at Breklum, and then was called by the Committee for Home Missions of the General Council to Thorne Centre, Quebec.

Pastor Langholz was ordained on June 17, 1883. After 3 1/2 years of service at Thorne Centre, the Canada Synod called him to Auburn as a mission developer. In 1887 he received a call to Zion, Philipsburg.

He died on March 20, 1950. His wife died at Ayton on June 4, 1927 as the result of an accident during a sleigh riding party with the Women of the Church. She was 66 years old at the time of her death.



Pastor Johann F. Langholz

ERNEST LITTIEN 1885 - 1886

He was the first pastor of the newly formed Pembroke-Alice-Petawawa Parish.

CONRAD SCHROEDER 1887-1895

Pastor Schroeder was born on July 28, 1847 in Neustrelitz, Mecklenburg, Germany. He was taught by a private tutor until he was 12 years of age, and then entered the gymnasium in Neustrelitz. He fulfilled his military duty by serving one year in the French War. In 1864 he took an administrative position with his prince, and after 1870 he became a German civil servant. He came to Canada in 1873, and under the tutelage of Dr. T. Heischman prepared for the Lutheran ministry. C. Schroeder was ordained on June 18, 1880. Soon after he was sent to Muskoka as a missionary. Rev. Schroeder was married to Pauline Webber, a school teacher. He died in April of 1938 and was buried on the German cemetery of Zion Lutheran Church, Pembroke.



Pastor Conrad Schroeder

F. HAHN 1895

Upon pastor Schroeder's resignation in 1895, Rev. F. Hahn was called; however, after serving the parish for just a year, he returned to Germany.

CONRAD ZARNKE 1896-1909

Born on July 10, 1870 at St. Clements, Ontario, he attended the public school in Heidelberg. From 1886 to 1890 he studied at Wagner College, Rochester, New York. For reasons of illness, he had to wait until the following year to enter Mt. Airy Seminary. After he passed his examinations, he was ordained by the Canada Synod on June 6, 1896 and sent to the Arnprior mission. The same year he accepted a call to the Pembroke parish district where he served for almost 13 years. Forced by rheumatism to find a less arduous parish, he went to Trinity Lutheran Church, New Hamburg, Ontario. On April 2, 1911 he became the manager of the Lutheran Book Room in Berlin (Kitchener), Ontario.

Pastor Zarnke died on August 4, 1953 and was laid to rest in Mt. Hope cemetery in Kitchener.



Reverend Conrad Zarnke

PAUL KLEINE 1909 - 1914, 1925 - 1927

Paul Kleine was born on October 22, 1870 in Danzig, Germany. From 1886-1891 he studied at Kropp Seminary, Holstein, Germany, and was ordained on December 21, 1891 in Buffalo, New York. For 8 years pastor Kleine served a congregation in Fraser, Michigan, and for 6 years Christ Lutheran Church, Cramer Hill, Camden, New Jersey.

On October 3, 1909 he was installed in Pembroke by the Rev. Daechsel. In 1914 he went on a 4 month trip to Germany. Once there World War I broke out and pastor Kleine was prevented from returning to Canada. When it became clear that he would not get back until the end of the war, the parish was declared vacant, and the congregation called pastor Kupfer to replace him. Kleine returned to the parish in 1925 and served it until 1927.



Pastor Paul Kleine

DR. EMILE ALBERT GOMANN 1914-1921

Born in Schlederhausen, Germany on March 22, 1889, Gomann studied at Kropp Seminary, graduating in 1913. He married Emma Angela Kuhlman in Osnabrück, Germany.

In 1913 he and his young bride came to Canada where he accepted a call to the Denbigh-Raglan Parish. Under his guidance the new church building in Raglan was completed. His tenure in Pembroke began in 1916 and lasted until 1921 when he became the pastor of the Brant-Elmwood Parish.

Pastor Gomann held a B.A. from Waterloo College, a M.A. from the University of Toronto, a B.D., S.T.M. and Th.D. from the Chicago Lutheran Seminary. Dr. Gomann published articles in the **Lutheran Quarterly** and the **Lutheran Outlook**.

He died of stomach cancer on November 16, 1969.



Dr. Emil Albert Gomann & family

Dr. ALBERT GRUNWALD 1921-1925

Dr. Grunwald was born in either 1892 or 1893 in Russia, and received his theological education in Berlin, Germany, and also at Kropp Seminary. He came to Canada and was ordained on May 29, 1921. Grunwald served the Alice-Petawawa parish; the Conestoga-St. Jacob's parish, and First Lutheran Church, Toronto. While in Toronto, he earned his M.A. and Ph.D. degrees from the University of Toronto. For many years Dr. Grunwald was a member of the Committee on Religious Education for the schools in Ontario.

He was married to Irene Fischer of Pembroke, who passed away in 1951. Grunwald died in 1958, and his funeral service took place in First Lutheran Church, Toronto on September 4, 1958, with pastors H. Brose, C. Cronmiller, N. Berner, and J. Reble officiating. The interment was in Pembroke.

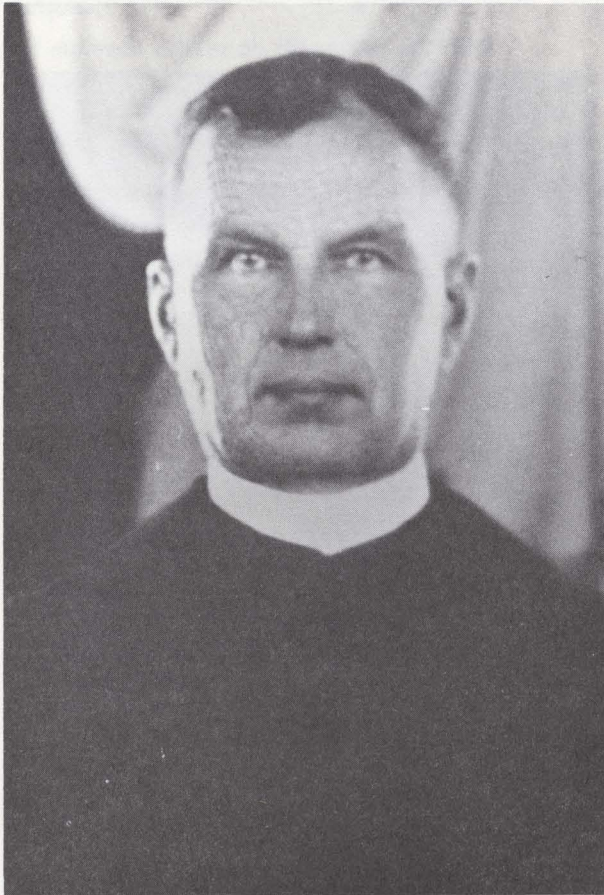


Dr. & Mrs. Albert Grunwald

J.C. JANNAU

Rev. Jannau arrived in Canada as a stowaway on a ship during the Bolshevik war in Russia. He left his wife behind, and his son was placed in a camp for refugees. Mrs. Jannau was never heard from again.

J.C. Jannau was killed by a train when he was going to St. Peter's for the Sunday service, Palm Sunday, April 13, 1930. The accident took place across from the farm now owned by Frank Folber. Pastor Jannau was laid to rest in St. John's cemetery, Petawawa.



Reverend J.C. Jannau

P.G. PFEIFFER 1930

Born in Forst, Germany, on January 7, 1885, Pfeiffer attended Breklum Seminary, Germany and completed his theological studies at Hamma Divinity School, U.S.A. from which he received his B.D. in 1913. His ordination took place on June 18, 1913 at Chicago, Illinois. He married Maria Ketelsen of Boxlundfeld, Germany on December 7, 1913.

The churches served by pastor Pfeiffer in Canada were Sullivan township-Williamsford, Ontario-1921-1925 Linwood, Hesson, Wellesley township-1925-1929; Denbigh-Raglan-1929-1953.

From the Denbigh-Raglan parish he served briefly St. Peter's, Alice.

Pastor Pfeiffer died on September 3, 1967 in Kingston, Ontario, and his interment was in St. Paul's Lutheran cemetery, Denbigh, Ontario

BRUNO PAULSON 1930-1939

Pastor Paulson was born on April 5, 1903 in Glasmanka, Latvia. He attended schools in Latvia and also received a private education there. He entered Kropp Seminary and graduated in 1929. On coming to Canada Paulson spent one year at Waterloo Lutheran Seminary, mainly to study English. He was ordained in Ladysmith, Ontario.

Pastor Paulson's father was a medical doctor in Czarist, Russia, and held the rank of an army colonel. While Paulson was serving Augsburg, his parents came to Canada to visit him.

Rev. Paulson died on January 17, 1969 at Ingersol.



Pastor Bruno Paulson

J.L. KIRCHHOFFER

Pastor Kirchhofer was born on September 21, 1895 in Preston, Ontario. His parents were Jacob Kirchhofer and Marie Pfeiffer. He grew up in Hespeler, Ontario and attended Waterloo Lutheran Seminary. Rev. Kirchhofer was ordained on June 22, 1924 at St. Peter, Brodhagen, Ontario. On June 25, 1924 he tied the bands of matrimony with Minnie Schoenau of Preston at St. James, Hespeler with pastor Knauff performing the ceremony.

Pastor Kirchhofer's service to the church was a long and dedicated one. In October 1965 he retired from the active ministry. On September 14, 1976 he was tragically killed in a car accident.



Reverend & Mrs. J.L. Kirchhofer

Other ministers performing functions at St. Peter's during vacancies, or at other times, between 1866-1940 were: J. Brezing, F. Nitardy, H. Henkel, G. Brackebusch, B. Christiansen, C. Lucas, J. Hamester, J. Mangelson, W. Schultz, E. Schülke, M. Voss, and a few others.

