

THE CHURCH SQUARE JOURNAL

Published Spring and Fall by the Archives Committee of the Lititz Moravian Congregation

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Museum receives 19th-century print of Bishop Spangenberg



Courtesy of Moravian Archives
August Gottlieb Spangenberg
July 15, 1704 – September 18, 1792

Recently the Lititz Moravian Archives and Museum acquired a framed 19th-century print of Bishop August Gottlieb Spangenberg from an anonymous donor. Spangenberg, known as the architect of the American Moravian Church, played a central role in the establishment of Lititz.

Spangenberg arrived with the first Moravians at Savannah, Georgia, in 1735. Four years later, he explored Pennsylvania as a likely place for future Moravian settlements. In 1744, Count Nicholas von Zinzendorf named him Chief Elder in America. Moravian immigrants lovingly referred to him as “Brother Joseph” because, like Joseph in Genesis, he took care of his Brethren who followed him to the new world.

While Count Zinzendorf is often associated with the creation of Lititz because of his visit to Warwick in 1742, it was actually Spangenberg whose successive visits resulted in the establishment of a school, then a congregation, and finally a settlement.

Mary Heubener’s history of the Lititz Church records Spangenberg’s involvement in the events leading to the formation of a congregation and a settlement. He, with John de Watteville and Nathaniel Seidel, all from Bethlehem, led in the consecration

of the *Gemeinhaus* on February 9, 1749, a day that also marked the beginning of the Warwick Country Congregation, which merged with the Lititz Moravian Congregation in 1759.

Subsequently, it was Spangenberg who received in 1753 an offer from George Klein to give his 491 acre farm for a new settlement. Even before discussing the offer with Count Zinzendorf, Spangenberg organized in 1754 a “Committee of Temporal Affairs” that would later manage the settlement.

Spangenberg again visited Warwick in June 1756 for a meeting at the *Pilgerhaus* to confirm plans for the settlement, and on June 12, read Count Zinzendorf’s letter naming the new community Lititz. The next year, Lititz records indicate that Spangenberg and (Christian) Rueter “laid out the Church Square, the lots for the two prospective Choir houses, and a new *Gemeinhaus*.”

After Zinzendorf’s death in 1760, Spangenberg returned to Europe and became the major leader of the Moravian Church. As the only trained theologian in the Unity of Elders, his *Idea Fidei Fratrum*, published in 1779, demonstrated the theological orthodoxy of the Moravian Church.

Two recent articles by Professor Craig Atwood (Moravian Theological Seminary) in the *Journal of Moravian History* have stimulated new interest in the Bishop: “Spangenberg: A Radical Pietist in Colonial America” in the Spring 2008 issue, and “Apologizing for the Moravians: Spangenberg’s *Idea Fidei Fratrum*” in the Spring 2010 issue.

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by the Archives Committee of the
Lititz Moravian Congregation
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Moravian Women

In keeping with a celebration this year at Moravian Archives in Bethlehem, Pa., the Church Square Journal is calling attention to the contributions of Moravian women with two articles, one by Marian L. Shatto that recounts the role of women in the 18th-century American Church, and a second by Charlene VanBrookhoven recalling the development of modern Moravian Women here in Lititz.

This Journal calls its readers' attention to the exhibit, *Moravian Women*, that opened on March 20 at Moravian Archives in Bethlehem. The exhibit is free and open to the public until December 22, 2011.

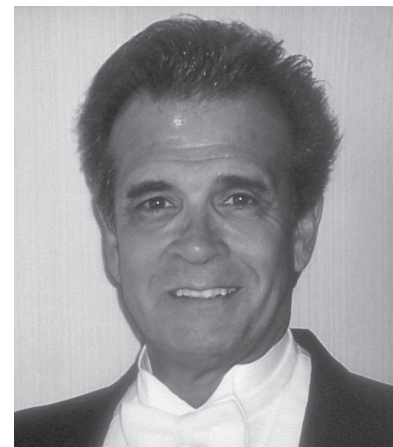
The exhibit displays the extraordinary role women played in the history of the Moravian Church.

Beginning with the development of the choir system and the first female ordinations in the 18th century, the exhibit follows the course of Moravian women in church, schools, and mission over the next two centuries.

The Moravian Archives is located at 41 West Locust Street in Bethlehem, 610-866-3255.

Report from Chairman Bill Oehme –

As a new Trustee of the Congregation, I am delighted to have this opportunity to serve with the many dedicated volunteers that make up our Archives Committee. I am grateful for the leadership Steve Black provided the Committee last year and mindful that the leadership of the Committee in another era included such Moravian stalwarts as A.R. Beck, Herbert H. Beck, Mary Heubener and Dr. Byron Horne. We all have big shoes to fill!



Bill Oehme

This winter we have completed two important projects. First, we retuned and repaired our 1793 Tannenberg organ that serves the Chapel in the Brothers' House. Thanks to the professional counsel of Phil Cooper and the good work of SDG Organ Builders of Millersville, Pa., the organ will play well for quite a few more years. Second, after months of discussion and planning, a new security system was installed in February. Our volunteers will find this new system more user-friendly.

Another long-time goal of the Committee, the publication of a new visitors brochure, was fulfilled in January with the publication of the folder "Follow the Star to Moravian Church Square." Thanks to Bob Sandercox and his team: photographer Carl Shuman, wordsmith Dave Kramer, and designer Wally Hoelzel!

We all have interest in the Winterthur exhibition that opens in April with many Moravian artifacts, three from our Museum. Our Committee is considering a bus tour to the Delaware museum to assist Lititz residents who might wish to see the exhibit.

Starting on May 6, our Museum will reopen for the season on Fridays and Saturdays from 11 a.m. to 2 p.m. We need more volunteers to help keep the Museum open. Anyone interested in giving several hours a month, or joining our Committee, is encouraged to be in contact through the Church Office, 626-8515, or come to one of our meetings on the second Tuesday of the month at 6:30 p.m. in the Heritage Dining Room.

Bill Oehme

Museum reopens in May

Lititz Moravian Archives and Museum will reopen for the season on May 6 according to an announcement by Archives Chairman Bill Oehme. The Museum is open on Fridays and Saturdays through October 29 from 11 a.m. to 2 p.m. There is no admission charge, but donations are accepted and appreciated.

Dorothy Earhart heads a cadre of tour guides that gives group tours around the historic campus. Arrangements for group tours must be completed in advance. There is a charge of \$3 per person for group tours. For more information call the church office at 717-626-8515.

"A Lititz Tradition"

by Ron Reedy

Lititz Springs Park Board President and Historian

Lititz Springs Park has observed more celebrations of our Nation's birthday than most other places in the United States. This year's Fourth of July, "A Community Legacy," will be held on Saturday, July 2 with the rain date being on Monday, July 4. The event will feature the 194th continuous community-wide celebration plus another milestone in its history; the commemoration of the first Fourth of July celebration held in the Park 200 years ago in 1811.

The young people of the village felt a need to observe America's Independence in the newly-laid-out Park. However, the "Aufseher Collegium," the Moravian Board of Overseers, disapproved of the merrymaking. In their minutes of July 22, 1811, it was noted:

"...came up the offensive conduct of many of our young people on the Fourth of July (Independence Day), who not only associated with the neighboring military company, which had paraded here during the day, but made merry with music at the Springs, and greatly disturbed the village late into the night, thereby giving the cause for criticism from our outlying neighbors."

It was not until 1818 when the Moravian Governing Authority, who did not want to show a lack of patriotism, now encouraged the townspeople to celebrate the Fourth of July. The event included a banquet, homemade fireworks, and music by the village band, which was organized in 1810. This informal festivity initiated a continuing tradition of annual patriotic demonstrations in the Park.

The first formally-organized observance of Independence Day took place in 1822. The festivities included music by the Lititz Brass Band, a dinner and 13 toasts and gun salutes. According to the Lititz Moravian Archives, the following toasts were proposed:

1. *The day we celebrate, the brightest on Page of Time. Ages may roll away and Revolutions shake the World, but the Glory of the Day shall bloom amid the general Wreck.*
Band – "Hail Columbia." 6 gun salutes.
2. *The United States of America.*
Band – "Yankee Doodle." 3 gun salutes.



*Courtesy of the Robert "Sketch" Mearig Collection
1896 Band and Speakers Stand*



*Photo by Ron Reedy
2010 Beck Memorial Band Shell*

3. *The Constitution of the United States; The Ark of our Freedom; may it endure forever.*
Band – March by Walsh. 6 gun salutes.
 4. *The illustrious Washington, the father and friend of his Country. Remember his Advice – Maintain his Precepts – Emulate his Virtue.*
Band – "Roslyn Castle." 3 gun salutes.
 5. *The President of the United States. Congress.*
Band – "Washington's March." 3 gun salutes.
 6. *May every revolving year add to their wisdom.*
Band – March by Cramer. 3 gun salutes.
- Note – Toasts and Gun Salutes 7, 8, 9 and 10 were not documented.*
11. *The people of the United States; best govern'd because self-govern'd.*
Band – "Cramer's No. 10." 3 gun salutes.
 12. *The State of Pennsylvania and its constituted Authorities.*
Band – "Walsh's No. 3." 3 gun salutes.

(Continued on next page)

13. *The Fair Daughters of Columbia -
Their Protection our First Duty
Their Love our Sweetest Reward.
Band – “Life let us cherish.” 6
gun salutes.*

1910
Candle
Illumination



Courtesy of the Ron
Reedy collection

*up along the fences, on Pyramids, Chandeliers
etc., also a number of tar barrels were set fire
to, fixed above the stream. The wind which had
been high, abated in the evening, and it became
quite calm. We did not leave the ground till ¼*

2010
Candle
Illumination



Photo by
Rob Reedy

For the 1843 celebration, to raise funds for improvements to the Springs, the planners decided to borrow the candle lighting custom from the familiar portion of the Moravian Christmas Vigil. Thus a general illumination of the grounds was held which started a tradition for the Fourth of July celebrations in the Park.

Francis W. Christ, a prominent citizen of Lititz, was the Chairman of the Springs Committee who planned the event, and Lizette Hamm Weitzel made by hand the beeswax candles that were illuminated.

Describing the first candle illumination of the Springs, Bishop Peter Wolle wrote in his diary:

“The first intimation of this national festival we received by being awakened with the tune of “Hail Columbia,” performed by the Band. Preparation had been set on foot to celebrate the day in a pleasant manner at the Spring, and all circumstances being favorable, we could not have spent the evening more delightfully. A considerable number of citizens, and some strangers assembled at the Spring between 5 & 6 o’clock; precisely at 6, Mr. Beck, standing at the head of a long table, well furnished with refreshments and lined on both sides by happy participants, mostly females, delivered a very appropriate address and read the Declaration of Independence. We then partook of the meal before us. At about ¼ of 7 we performed the piece ‘Come Joyful Hallelujahs Raise’ with the full orchestra, much to the satisfaction of the hearers, who desired its repetition. When it grew somewhat later, about 400 candles were lighted

past 9 wishing that our other children could have been present to enjoy the scene.”

During the early celebrations, prominent individuals of the community or surrounding area would deliver speeches for the occasion; however, it was not until 1878 that formally-organized exercises were held which continued until 1900. These exercises took place usually between 2 and 3 o’clock in the afternoon at the speaker’s stand erected at the head of the Park. Before the exercises commenced, the orator of the day would be escorted by the guest band through the Park to the speaker’s stand. The program would usually include election of officers, scripture and prayer by a local minister followed by selections from the guest band and sometimes a choral group or soloist. Then the orator, a prominent distinguished public speaker, would address the crowd that had gathered, usually with a very appropriate and sometimes lengthy speech.

At the 1889 Fourth of July festivities, six hundred children from the Moravian, Evangelical, and Lutheran Sunday Schools participated in the exercises. They all gathered at the Moravian Church and walked to the Springs. Accompanied by the Liberty Band of Manheim, the children opened the exercises with the singing of the well-known national airs, “America” and “Columbia, the Gem of the Ocean.” Those in attendance were overjoyed with the sound produced by so many children.

Over the past 193 years the continuous patriotic festivities held in Lititz Springs Park have always instilled pride in celebrating America’s Day of Independence. Thus the tradition continues!

From Savannah to Lititz: Women in Early American Moravian Communities

by Marian L. Shatto

From the earliest days of Moravian immigration to the Western Hemisphere, women shared in the work and hardships. Both men and women helped to found the initial settlement on the mainland, arriving in Georgia in April 1735 with the intent to preach to the Indians. In fact, church leaders insisted that those going out on mission must be married couples. One reference in a sister's memoir of the time observes that she was glad to be chosen to go to America as a missionary, but was not at all sure about the marriage part of it.

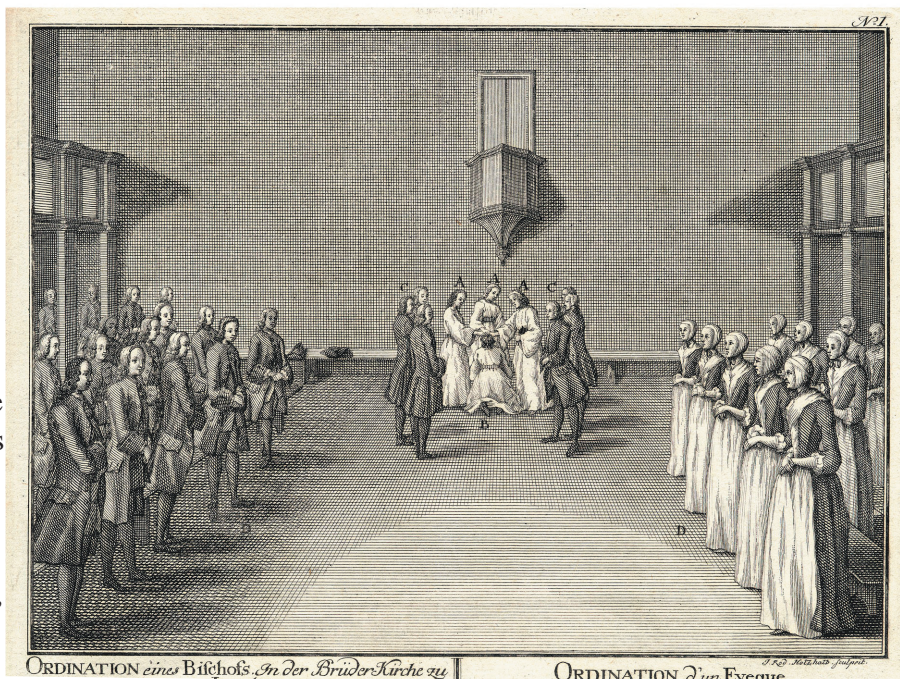
The Bethlehem, Pa., community, begun in 1741, was organized on the choir system by gender and status. Strict separation of the sexes provided numerous opportunities for women to exercise leadership. The women's choirs were headed by women who had substantial responsibility for both spiritual and temporal affairs.

When schools were established, women taught girls; men taught boys. As a result Moravians were noted in the colonies for their high standard of education for girls.

The one exception to this practice occurred right here in Lititz. During the years of the revolution (1776-1784) there was just a single school, run by Br. Grubé. This may well have been the first co-educational Moravian school in the Americas.

Moravians around Bethlehem organized into a congregation in June 1742. The Girls School from Germantown moved to Bethlehem that same month. By late 1742, Count Nicholas Von Zinzendorf was preaching in Warwick Township, Pa., and in nearby Lancaster City. Rev. Leonard Schnell (the first ordained Moravian minister to serve in the Lititz area) arrived in May 1748, immediately starting a school. He taught four boys from the neighboring farms; his wife taught three girls. A year later the country families of the Warwick area organized into a congregation.

In April 1754, after consultation with Zinzendorf, Bishop Augustus Spangenberg planned the establishment of another Settlement Community in Pennsylvania. It was designed to be a closed



Courtesy of Moravian Archives

18th-century ordination of Moravian Women

community but not so strict as those in Bethlehem and Nazareth, Pa., with married couples living together in their own homes, and earnings not being pooled. Within two years John George Klein, who had previously donated land for the construction of the St. James Church, deeded his whole farm to the Brethren, and what was to become the town of Lititz was begun.

Sisters' Houses, in which single women lived and worked together, had become common in European Moravian communities. In some ways they imitated the great Roman Catholic abbeys of the Middle Ages, where women could flourish with some independence. Zinzendorf had not thought that a Single Sisters' House would be necessary in Bethlehem, because the community was designed to be a temporary stop for couples headed to the mission field. One was soon established, however, and became very popular.

Started in 1758, the Single Sisters' House in Lititz was completed in 1760. Its initial use was for community worship until the new Gemeinhaus could be built. The first single sisters who arrived to take up residence in March 1762 were Magdalena Meyer, the Pflegerin, or overseer of both spiritual and temporal life, and another sister to work in the garden. A third joined from Lancaster in April of that year, and in May six more arrived from Bethlehem. Later that summer the arrival of nine more sisters from Bethlehem doubled their number.

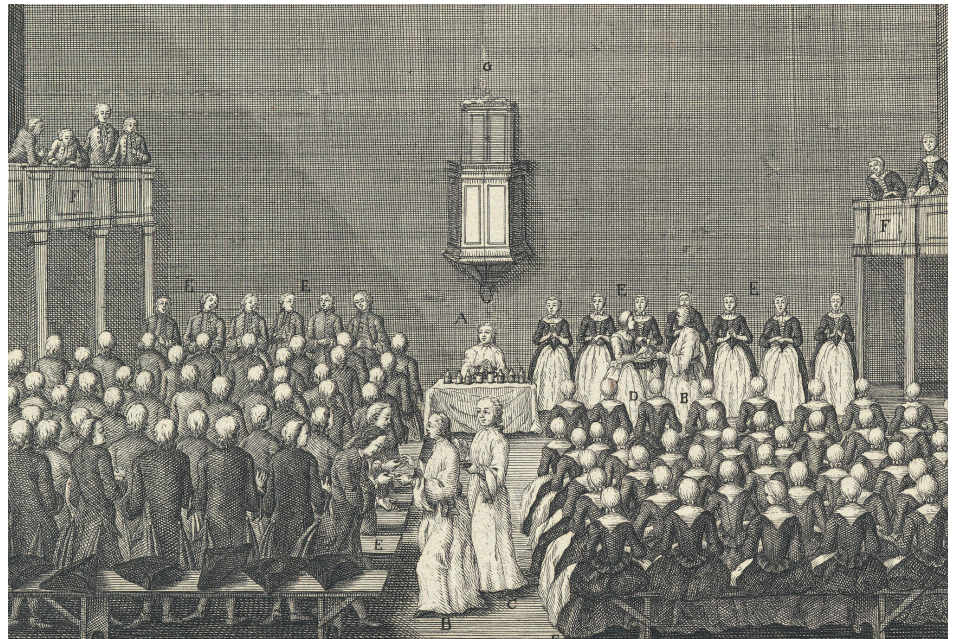
The new Gemeinhaus was dedicated in September 1763. The following day the new dormitory in the Sisters' House was consecrated. While the building provided small rooms for private prayer and for storage of the sisters' few belongings, all slept in a large dormitory on the third floor. Within the village each "economy" was expected to be financially self-supporting. The women in the Sisters' House did spinning, weaving, and fine needlework. As a consequence of their skill, Moravian needlework and hats became well known throughout the middle colonies. Other occupations mentioned in the early diaries included gardening, teaching school, and midwifery.

In 1775 there was at least one Indian sister in Lititz, named Martha, who was the sole girls' schoolteacher for several months of that year. The Revolutionary War period was very hard on Lititz. On one occasion in 1777 armed soldiers forced their way into the Sisters' House looking for supplies and bedding, but two of the Brothers managed to get them out before they could take anything.

By 1815 the choir houses had started to decline. The Brothers' House was closed in 1818, with the congregation absorbing a debt of over \$8,000. The Sisters' House prospered until 1829, then started to operate at a loss, and was finally closed in 1844. The farm and kitchen were transferred to the management of the Girls' School, which had recently been renamed Linden Hall. A few of the older sisters continued to live in the rooms, while the rest of the house was taken over by the school. The last one, Sister Sabina Muecke, died in 1896.

For those who chose marriage, the possibility of losing husband and children to disease and death was an ever-present reality. An outbreak of scarlet fever or diphtheria might take two or three children from a single family. John Baumgartner, the first child born in Lititz, died at six weeks of age. Second and third marriages between widows and widowers were not uncommon.

Typical is this comment from the memoir of



Courtesy of Moravian Archives

Moravian women serving communion in 18th century

Sister Rosina Stoll: "In 1768 I was married to the widower Br. Johannes Stoll. This marriage was blessed with a son and a daughter, of whom the daughter is still living and married to Br. Abraham Hübner and from whom I have had nine grandchildren of whom seven have preceded me into eternity."

Sister Salome Fetter, as a single sister, taught at Linden Hall for 10 years, then at Salem for another 10. At age 41 she became the third wife of Dr. Eberhard Freytag and returned to Bethlehem. Noted for her intellect and for her meticulous needlework, she read her husband's medical books and went with him to gather medicinal herbs.

Born in 1727 in New York City, Sister Sarah van Fleck Grubé was baptized into the Dutch Reformed Church. After her father's death, she lived with her aunt, who was supportive of the work of the Moravian brethren in the city. Sarah was received into the Moravian Congregation in New York in 1755 and confirmed in April 1758. A short time later she traveled to Bethlehem on the pretext of visiting friends, where she petitioned to join the Sisters' House. This she was permitted to do, much to her aunt's dismay.

After working in the choir house for a year and a half, she was sent to work with the children. In 1764 Sarah married Brother Nicolaus Heinrich Eberhardt. They were sent to Lititz where, according to her memoir, "my dear husband served in the Diacony and

was Br. Mattheus' assistant in preaching, and I took over the running of the communal household."

At that time three pastoral families lived together in the Gemeinhaus and shared a common kitchen. From Lititz they were called to New Jersey in 1765, and to Graceham, Maryland, in 1768. After her husband's death in 1770, Sarah returned to Bethlehem and took up residence in the widows' house.

Eight years later she was married to Br. Grubé in Lititz, where the newly-wed couple took up the office of Married Choir Helper. Of this assignment she wrote, "in which position the Saviour gave us His grace and support in all our shortcomings and frailties." In 1780 she was ordained Deaconess, a high level of responsibility within the community. Over the next twelve years they served in ministry in Gnadenthal, Philadelphia, Bethlehem, and Emmaus, Pa., and Hope N.J. In 1792 she fell ill, and died on January 16, 1793.

This peripatetic lifestyle was common for missionary couples of the time. Their children frequently were left in schools in Bethlehem or Lititz, where they might not see their parents for years. There are stories of harrowing treks through wilderness, sometimes threatened by hostile Indians. A number of the women became fluent in Indian languages, making them very effective teachers.

Indeed, women in the village of Lititz were kept very busy – running households, tending to children and boarders, gardening, baking and cooking, and producing fancy needlework for sale in addition to the usual dressmaking that every woman would have done for herself and her family. The village was as self-sufficient as possible; it held its own but did not grow. As the choir system waned and life in Lititz came to resemble life in surrounding communities, the status of women took on the patterns of the dominant culture. Not again for 150 years would women play as large a role in the life of the church as they did in the early days of the settlement communities.

Archives Committee restores Tannenberg organs

by Philip T. D. Cooper



Photo from Wayne LeFevre Collection

1793 Tannenberg Organ

In April of 2010, the 1787 Tannenberg organ in the gallery of the Fellowship Hall received a much needed complete tuning. Except for touching up a pipe here and there when needed, the organ had actually never received a complete tuning since the organ was restored in 1983. After a lengthy discussion among Phil Cooper, Jim McFarland and Hans Herr, it was decided to use a different temperament (a different way of tuning the 12 notes of the scale). Since Tannenberg had in his possession a treatise on tuning and pipe scaling by the German organist and theorist, Georg Andreas Sorge, it was decided to use one of Sorge's own temperaments. This particular temperament is very close to modern-day equal temperament, which is very similar to what Tannenberg most likely used for the organs he constructed for Moravian congregations.

At this time it was also decided that the newer replacement pipes that were made during the 1983 restoration would be more finely regulated and made to speak more like the older, original pipes. Jim McFarland and Hans Herr, both of SDG Organs in Millersville, accomplished all this work in one week in April of 2010.

In January 2011 the smaller Tannenberg organ built in 1793 was thoroughly tuned as well. As part of this work a missing pipe rack for the center façade pipes was fabricated from black walnut to match the two original ones, and the walnut stop knobs were stripped of layers of paint. Also, stop labels were made by Mark Herr and attached to the front next to each of the four stop knobs. In addition, a larger pipe rack was made to hold the larger wood pipes in the back, which were beginning to lean to one side. Since Tannenberg never provided such a rack for these pipes, Hans Herr constructed it so that it rests in the organ and thus is not attached in any way.

During this work many of the pipes were measured and many photographs were taken to document the construction of this organ. These photographs will be presented to the Archives Committee in the form of a CD Rom.

Future work on these organs will include the re-leathering of the bellows with a higher quality leather not available when these organs were restored years ago.

History of Lititz Moravian Women

by Charlene VanBrookhoven

“Although this Society has had a long and honorable career of a century, there is very little material on hand for a history, as the ladies were rather careless about the preservation of their records. The origin of the Society is lost in the mists of antiquity. Probably its beginning, as all beginnings, was very small and insignificant, and did not create much of a sensation. Possibly some of the members of the congregation were even opposed to it, as is usually the case with anything new, no matter how good the cause may be. As the Moravian Church is a missionary church, and was much more so a century ago than it is at present, and every member contributed to missions as a matter of course, it might have been considered superfluous to organize a missionary society pure and simple in the church, and its doings might have been deemed of small importance. However, I do not know. All this is supposition. In any case the Society undeniably justified its existence by contributing an average of \$100 annually, or \$10,000 in all, to missions.”

This was the beginning paragraph of a report given to the Lititz Moravian congregation by Louise A. Weitzel in November of 1922, the year of celebration for the 100th anniversary of The Lititz Woman’s Missionary Society. Miss Weitzel was a church historian, poet, author and a faithful member of the church and its Missionary Society.

The first mention of a woman’s society in the church diary is the year 1823 when it was reported the “Society” celebrated its first anniversary with a lovefeast on February 2 at 2 o’clock in the afternoon. The diary also states that the husbands of the society members were invited to attend. There is no

mention of the entire congregation attending this event. Therefore, we are led to believe it was strictly a service arranged and attended by the women of the church and their spouses.

Recorded mission work in the Moravian Church goes back to the year 1722. It would seem obvious that a mission society would have been organized during the 100th anniversary of this worldwide outreach of the church. Possibly Bishop Andrew Benade, minister to the Lititz Moravian congregation in 1822, led the female members to accept this challenge of doing their part in helping the many missionaries stationed throughout the world.

From the beginning of the society, every female confirmed in the church became a member of The Woman’s Missionary Society. One of the responsibilities of the members was to pay dues four times a year to financially support their mission obligations. Collectors were sent to member’s homes to receive their quarterly dues. These dues were used to supply clothing, medical and personal needs, and shipping costs incurred to reach areas of the world where Moravian missionaries were stationed. In the early 1930s the society raised \$400 to help erect a chapel in Alaska. This chapel was named the Lititz Chapel. This kind of generosity has characterized every period of the society’s life from its inception up to the present day. Fortunately, the amount of dollars donated to these mission projects has increased.

In 1955 the Lititz Woman’s Missionary Society changed its name to Lititz Women’s Fellowship and included projects within the church as well as outside mission interests. Women’s Fellowship paid to have renovations done in the Eschbach Parlor in 1956 with a total cost of \$638.94. Funding for these special



Courtesy of Peggy Jones

Moravian women serve tea at 1934 opening of Eschbach Parlor, l-r, Avis Stengel serves Emily Eschbach, Sadie Horne, Mabelle Bomberger, Helen Bear and Barbara Snyder.

projects was raised by the hard-working women of the church through suppers, bazaars, winter fairs, food sales, and Moravian sugar cake sales.

In October of 1967, a member of the Women's Fellowship board of directors suggested it would be a grand idea to have an "Advent Tea" in place of a congregational supper/bazaar. It was planned for Tuesday, December 5, of that year. Special music from Linden Hall's Lindenaires would perform and the making of traditional crafts such as Advent wreaths and Moravian stars would be included during the tea. It was also decided to have past presidents of the women's board serve the tea. A special tea service, including a silver tray, sugar and creamer, teapot and coffee pot, redeemed with 34 books of S&H green stamps in 1964, would be used. It was a very successful event attended by members and their guests.

In September 1972, a proposal was made to the Women's Fellowship board to change the date of the Advent Tea to the first Saturday in December. On this date the Tea could be coordinated with the showing of the Putz. In December of 1975, an official vote was taken, and the popular Lititz Moravian

Advent Tea is now held the first Saturday in December.

A profitable fund raiser, the sale of hoagies, was begun in 1973. Women of the congregation gathered once a month to make "Moravian" hoagies. A total of 1,026 sandwiches were sold with a price of \$.70 each. A profit of \$326 was realized, all of which went into the mission fund. Today the spring and fall hoagie sale profits continue to be used for mission projects.

In the early 2000's, Women's Fellowship received word from

Bethlehem that their name was being changed to Moravian Women. This title would include all ladies who are members of a Moravian congregation. This would eliminate some misunderstanding by members that Women's Fellowship is a separate organization within the church.

Since the beginning of The Woman's Missionary Society in 1822 up to the present Moravian Women, the focus has been on mission work within the church and around the globe. All money received from hoagie sales, circle offerings, Advent Tea, Lititz Craft Show, funeral lunches, and annual mission letters to all women of the congregation is disbursed to individuals and Christian organizations whose responsibility is to deliver the words and works of God.

Louise A. Weitzel ended her report in 1922 on the 100th anniversary of The Woman's Missionary Society of the Moravian Church of Lititz, Pa., as follows:

"However meager the facts, we know enough to realize that our Society has been a strong power for good in these hundred years of its existence, and feel sure that it will accomplish still more in the next century, if God sees fit to let the world stand that long."

Church restores 1770 Tannenberg organ



Courtesy of Zion Lutheran Church

19th-century picture of 1770 Tannenberg organ
Zion Lutheran Church in Moselem Springs, Berks County, Pa., is restoring its 1770 Tannenberg organ, the oldest extant organ by the Lititz organ builder, David Tannenberg. Truly a product of Lititz, the organ was built on the site of the recently remodeled PilgerHaus on Main Street, and before the completion of Tannenberg's legendary shop that stood behind the 18th-century *Pilgerhaus*.

Phil Cooper, Lititz Moravian organist and Director of Music Ministries, is serving as advisor to the Moselem Springs Restoration Committee. Cooper, a recognized authority on Tannenberg organs, maintains a website, www.daviddtannenberg.com, that suggests that nearly 45 organs were built in Lititz by Tannenberg. Nine of the instruments are still in use.

According to Cooper, the Moselem Springs Congregation has contracted R. J. Brunner Organ Builders of Silver Spring, Pa., to undertake the restoration aimed at returning the organ to its 1770 condition. Cooper anticipates playing the rededication recital on the restored organ next fall.

Cooper also reports, "One of the more notable accomplishments of this restoration is the stripping of layers of paint to reveal the walnut case – the only extant Tannenberg built of Pennsylvania black walnut." Cooper has high regard for organ builder Ray Brunner, who is charged with the Moselem Springs restoration. Previously, Brunner restored the 1776 Tannenberg organ at the Moravian Historical Society in Nazareth, Pa., and the 1804 Tannenberg organ now at the York County, Pa., Heritage Trust.

Hus Memorial Service precursor of our Cemetery Lantern Tour?

Dale Shelley, organizer of our popular Cemetery Lantern Tours, was delighted to receive from Charlene VanBrookhoven a clipping from the July 6, 1916, issue of the Lititz Record that suggests an earlier version of a cemetery tour. Below he has selected sections of that article to be shared with readers of this Journal.

"The 501st anniversary of the Martyr was observed by the local Moravian Church.

"On Sunday evening the Lititz Moravian congregation observed the 501st anniversary of the death of John Hus, the Bohemian, who was burned at the stake on his birthday, July 6, 1415, for preaching the gospel according to his ideas of true Christianity.

"This service was held on the Moravian graveyard and in this connection the graves of some of the early settlers of Lititz identified with the church were also referred to in brief sketches, each tombstone being decorated with a bouquet of flowers.

"The service began at 6 o'clock with a selection by the trombone choir. The reading of the church liturgy appropriate to the occasion was read by Rev. E. S. Crosland, the pastor, with responsive reading and singing by the assembly, with the trombone accompaniments.

"Rev. F. W. Stengel read the names of those whose graves were marked, as above referred to, among the first buried on this God's acre, John Baumgartner, a child, interred in 1758. This list was compiled by Mr. Abraham R. Beck, the church archivist.

"Rev. Crosland followed in an address on the life and martyrdom of John Hus, in which he stated among other things that a few years ago he was in the building where Hus had been imprisoned and also stood by Hus' grave where he offered a prayer. The address was made all the more interesting on this account and received much more earnest attention, the speaker becoming very earnest and enthusiastic in his remarks.

"After the address Rev. Crosland pronounced the benediction and the solemn services closed.

"Following is the [partial] list of worthy and noted ones as read by Rev. Stengel:

"Bishop Matthew Godfrey Hehl. A profound theologian, a gifted musician, and a fine hymnologist, Died in 1787, aged 82 years. *(continued on the next page)*

Winterthur exhibits numerous Moravian artifacts

Moravian contributions to American culture are well represented in the landmark exhibition, *Paint, Pattern & People: Furniture of Southeastern Pennsylvania, 1725-1850*, running from April 2, 2011 - January 8, 2012, at Winterthur Museum in Delaware.

This comprehensive show features nearly 200 objects, including unique and colorful furniture, Fraktur, needlework, paintings, and other items related to the history of the region.

Numerous Moravian objects are featured in the exhibit, including three from the Lititz Congregation: a 1774 German trombone, an early 19th-century trombonist's Windsor chair, and a 1772 coffee mill crafted by Lititz gunsmith Andreas Albrecht.

Other Moravian items included: a portrait of an unknown young Moravian girl by John Valentine Haidt owned by the Smithsonian Institution; a liturgist's table and chair owned by the Moravian Archives in Bethlehem, Pa.; a corpse tray and bier from Central Moravian Church in Bethlehem; a long rifle made by Christian Oerter at the gunsmith shop at Christian's Spring, Pa.; a leather-upholstered armchair from Bethlehem; and a board chair or Brettstuhl from Nazareth, Pa.

Related pictures in the 304-page book that accompanies the exhibit include one of the 1786 Lititz Corpse House, and another of the 1803 Central Moravian Church in Bethlehem. Two other Lititz-related images in the book are: *Trumpet Players from Lititz*, a watercolor courtesy of the York County Heritage Foundation, and a needlework picture by an early 19th-century Linden Hall student, courtesy of a private collector.

Lititz was well represented at the exhibit's opening reception for lenders and donors with a performance by the Lititz Trombone Choir and by the presence of guests from the Archives Committee: Dale and June Shelley, Richard and Connie Martin, and Tom and Anne Wentzel. The Archives Committee plans to organize a bus tour for interested members of the congregation in coming months.

“Rev. John Schmick. When assistant to Bishop Hehl, here, he died of the “camp fever” contracted when ministering to the wretched soldiery quartered in the Brethren's House in 1778.

“Claus Coelln. The master-carpenter who built the Brethren's and Sister's Houses, the present parsonage, and the church. ... Died in 1806.

“Anna Magdalena Meyer. Superintendent of Single Sisters. Died 1838.

“John Baumgaertner. The first boy-child born in Lititz. His burial was the first one on this graveyard in 1758.

“Christian Thomas. Exceptionally talented in music, he was the first organist of the Lititz Moravian Congregation. Died in 1776.

“Dorothea Klein. Wife of George Klein, the donor of 491 acres of land to the Lititz congregation. At the time of her funeral an express came with the news of her husband's death in Bethlehem. Died in 1783.

“Christian Schropp. The congregation schoolmaster, and was its organist for 40 years. Died 1826.

“Christian Hall. Landlord of the Lititz Inn. Also a builder of grandfather's clocks. Died 1848.

“Anna C Meder. Wife of Rev. Meder, the first Principal of Linden Hall Seminary. Died 1804.”

As pictured in Winterthur publications



*Trombonist's
Windsor Chair*



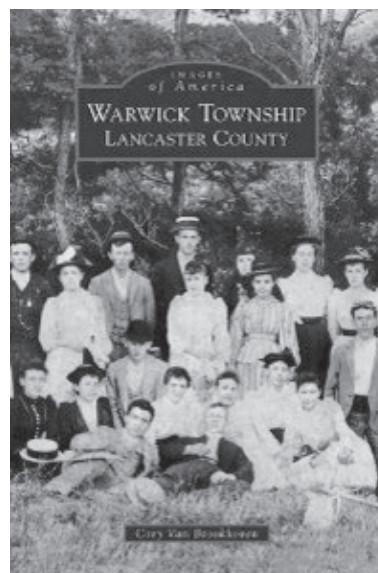
18th-century Trombone



*Albrecht Coffee Grinder
Photos courtesy of
Winterthur*

VanBrookhoven publishes Warwick book

Cory VanBrookhoven, who has demonstrated his abiding interest in Lititz history, has published a new book titled *Warwick Township*. Officially released on April 18 by Arcadia Publishing,



*Warwick Township, 128 pages
Arcadia Publishing, April 2011*

the paperback book is somewhat a companion to Kathy Blankenbiller's *Lititz*, published several years ago. With a good many vintage pictures, Cory tells the Warwick story of farming and early business that shaped the township's growth and development. Cory is on the board of directors of the Lititz Historical Foundation, serves as an archivist, and edits the quarterly newsletter.

Eskimo dolls loaned to Museum

Sisters Dianne Zimmerman and Dorothy Earhart have loaned 12 *museum quality* Eskimo dolls and other Inuit artifacts to the Lititz Moravian Archives and Museum, where they will be on display after April 2011.

The dolls belonged to Dianne and Dorothy's mother, the late Dorothy W. Forrest, who was very interested in Moravian missions. According to Dorothy, "Mother collected dolls that represented the Church's missions all over the world. These are some of the last dolls she collected, and she displayed them in her living room."

The sisters report that their parents, Ben and Dorothy Forrest, were always interested in and supported world mission. In 1968 they went to Alaska because they wanted to meet Inuit people and visit a children's home they were supporting. These dolls were collected subsequently.

Both Dorothy and Ben were active members of Lititz Moravian Church. Dianne reports, "They joined because of the music, and they both sang in the choir for many years." Ben served as a Trustee, was superintendent of the Sunday School, and taught the Men's Bible Class. Dorothy was a member of Moravian Women, was president of the Quilting Society, and collected articles to send from Lititz to the mission field.

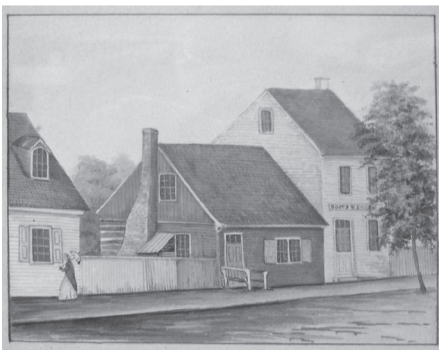
Daughter Dorothy, who is in charge of tours for the Archives Committee, believes these dolls, when placed in the Museum's mission room, will help to tell the story of Moravian missions. She is sure that her parents would be pleased to know that the dolls are being displayed.



Photo by Abby Shuman

Dianne Zimmerman and Dorothy Earhart display some of the Eskimo dolls in Moravian Museum

New York museum exhibits Grider painting



*Rufus Grider watercolor
"My Boyhood Home in Litiz, Pa."
dated 1854*

One of the treasures of our Archives and Museum, a watercolor by a 19th-century Lititz resident, Rufus Grider, titled "My Boyhood Home in Litiz, Pa." and dated 1854, is currently exhibited at the Arkell Museum at Canajoharie in upstate New York.

Trustees of the Lititz Moravian Congregation authorized the loan for the exhibition, "Drawn to the Same Place: Rufus Grider and Fritz Vogt 1865-1900." The exhibition is open April 1 to August 14, 2011.

Grider (originally spelled Greider) was born in Lititz in 1819 and attended John Beck's School for Boys. His father, Jacob Greider, was the town cobbler and his mother, Juliana Christ Greider, taught art at the girl's school, now Linden Hall. Both parents are buried in God's Acre, the Moravian cemetery in Lititz.

According to Alice Smith Duncan, a biographer of Grider, the painter moved to Canajoharie in 1884 to teach art when he was 65 years of age. There he managed to teach until he was 80 and also created several thousand sketches and watercolors of the Mohawk Valley that are to be featured in the upcoming exhibition.

"My Boyhood Home in Litiz, Pa." was painted long after the artist had moved from Lititz. He copied a sketch by a friend, Edwin A. Fetter, who did the drawing of the house that stood on Main Street near Church Square a few days before it was taken down in 1844.

The Arkell Museum of Canajoharie is well known for its American collection that includes artists such as Winslow Homer, George Inness, Ralph Blakelock, Childe Hassam, Robert Henri, and Thomas Hart Benton.

***The Church Square Journal* is available as a PDF online at www.LititzMoravian.org**