

THE CHURCH SQUARE JOURNAL

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

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Archives sponsors Cemetery

Lantern Tour

For the fourth year the Archives Committee of the Lititz Moravian Congregation is sponsoring a cemetery lantern tour on Sunday, October 2 beginning at 7:30 p.m. According to Dale Shelley, who organizes the events, guides with lanterns will lead groups of 25 to various sites, most in God's Acre, where they will learn some Lititz history from costumed actors.

"This year," Shelley says, "We will start in front of the Single Brothers' House, where surgeon William Brown (officer in charge of the Revolutionary War hospital that occupied the building) will tell us about the conditions in the hospital in 1777-78."

On the way to the cemetery, the tour groups stop at the Corpse House, where Moravians kept the bodies of deceased Brethren before burial. In the Corpse House can be seen old wooden biers and wooden carts for transporting the bodies to God's Acre.

The tour groups will proceed from the Corpse House to God's Acre while the Trombone Choir plays chorales for the deceased. The tour provides a sense of an 18th-century funeral.

After passing the gravesite of General John Augustus Sutter and his wife, Anna, the tour approaches the arched entrance to the cemetery which is lit for
(Continued on page 2)

Moravian Historical Society meets in Lititz

One of the oldest historical societies in Pennsylvania, the Moravian Historical Society of Nazareth, has selected Lititz for its 154th annual meeting on Sunday, October 16, 2011. Archives chair Bill Oehme says, "We are delighted to welcome this Society to historic Lititz."

This is the first time since the Society's founding in 1857 that its annual meeting has been held outside the Nazareth/Bethlehem area. Traci Stocker, a member of the Society's directors, said, "We want to hold this meeting in Lititz to emphasize that the Society belongs to Moravians everywhere!"

The Society is housed in the historic Whitefield House, part of the Ephrata Tract, the oldest existing Moravian site in North America. From time to time the Lititz Congregation has loaned items from its own museum for display at Nazareth. Most recently, in 2010, Lititz loaned its 1764 Antes viola.

The highlight of the annual meeting each year is a lecture, usually presented by a Moravian scholar. This year the speaker is Dr. Riddick Weber, Assistant Professor of Pastoral Ministry at Moravian Theological Seminary. His paper, entitled "'European-Eyesing' 18th-Century North American Moravians:

**Moravian Historical Society
154th Annual Meeting & Lecture
Meeting at Lititz
Sunday, October 16 at 2:30pm**



*MHS Lecturer Dr. Riddick Weber from
Moravian Theological Seminary*

Problems With Applying European Understandings to North American Experience," will draw on 18th-century maps and 21st-century scholarship to question whether applying European models of the Moravian Church can lead to misunderstandings of what took place in America, particularly in relation to the role of ordained women.

The meeting, followed by the lecture, is scheduled for 2:30 p.m. in the Lititz sanctuary. The Archives Committee will be hosting a "Sugarcake Reception" following the lecture.

All Moravians have been invited to attend. The Lititz Church has sent a special invitation to nearby churches in the PennMar District. The public is also welcome.

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Cemetery Tour *continued*

the occasion. On the arch are the German words, "Selig sind die Todten die in dem Herrn sterben" (Blessed are the dead which die in the Lord).

This year one of the gravesites to be visited is that of Susann Litzman, who lived in the house that is now the Lititz Historical Foundation Museum. Another will be that of Susan Shultz Brickenstein, who was the mistress at Linden Hall.

Other gravesites to be visited are those of Johanna Augusta Beck, Richard Rush Tshudy, John C. Brickenstein, Julius Theodore Bechler, and Francis William Christ. All actors will share interesting tales of life in early Lititz.

Following the tour light refreshments will be served in Fellowship Hall.

Message from the Archives Chairman

This has been an eventful year for the Archives Committee. Most recently we have followed with much interest the national discovery of a 1775 broadside that we have treasured for many years. According to Lehigh Professor Scott Paul Gordon (see article on page 3) our treasure is the only surviving copy of a historically-significant Revolutionary Era document. We shall continue to share and display this broadside.



Bill Oehme

While Professor Gordon was visiting our Museum, he and Tom Wentzel found a box of Rufus Grider watercolors, sketches, and notes (see article on page 11). Unfortunately this discovery was too late for the special exhibit this year at The Arkell Museum in upstate N.Y. that featured one of our Grider watercolors.

On September 22, the Committee was delighted to send a chartered bus to Winterthur so Lititz residents could see the exhibit "Paint, Pattern & People; Furniture of Southeastern Pennsylvania, 1725-1850." The exhibit includes three items from our Museum. Several of our members attended the gala opening this past March when the Lititz Trombone Choir provided the music.

Several Committee-sponsored programs happen in October. First, we offer to the community the 4th Cemetery Lantern Tour on Sunday evening, October 2 (see page 1 article). On Sunday, October 16, we are hosting the 154th Annual Meeting and Lecture of the Moravian Historical Society (see page 1 article). And, on October 23, we welcome Lehigh Professor Scott Gordon for a presentation (see article on page 7).

Our Museum remains open on Fridays and Saturdays from 11 a.m. to 2 p.m. until the end of October. I am grateful to all the volunteers who have made it possible for us to be open all summer.

We always need more volunteers. 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

Where is it?

*If you need help
identifying this
photo, turn to page
11 for the answer.*

Photo by Bill Sweger



A Rediscovered Unique Revolutionary War Broadside

By Scott Paul Gordon, Lehigh University

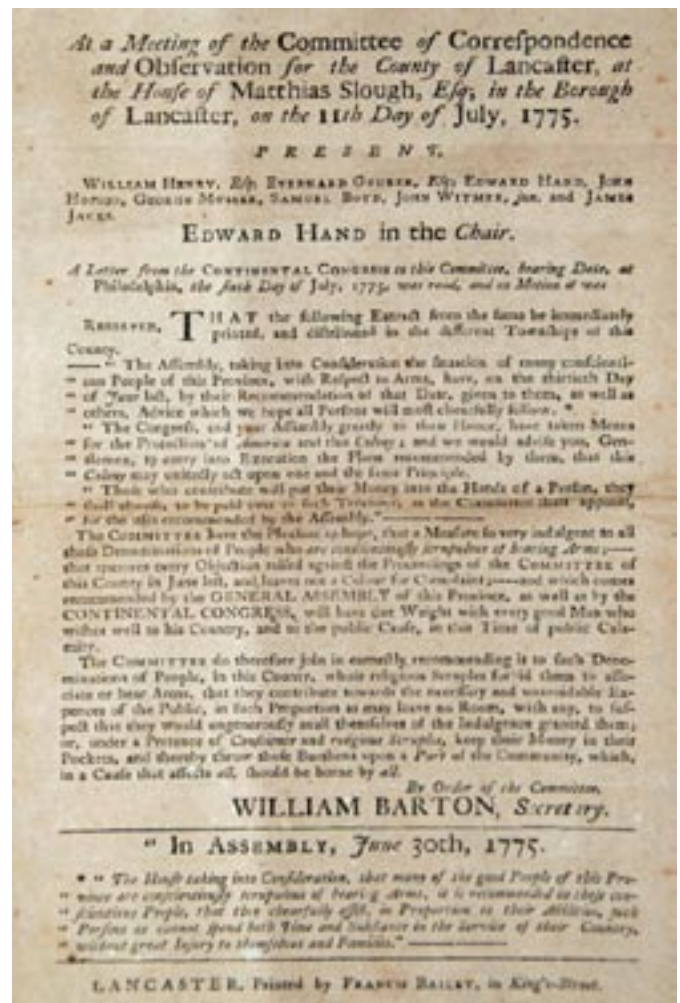
The long display case in the center of the Lititz Moravian Church Museum's front room contains rare items: a letter from Count Nicholas von Zinzendorf, the ledger from Lititz's community store in the 1760s and 1770s, architectural drawings of the community's earliest buildings. But an equally rare treasure hid there in plain sight: a yellowed broadside (a single-sheet announcement, typically printed on one side) circulated by Lancaster County's Committee of Correspondence and Observation on July 11, 1775. Over 235 years old, the broadside's age lends it distinction enough. But the real importance of this document has only just been discovered: no other copy of this 1775 broadside exists in any other collection in the world. It is unique, the only copy to have survived.

Lancaster County's Committee of Correspondence and Observation, the ad-hoc group of local leaders who gathered in 1774 by request of the first Continental Congress, was responsible for many matters. The Committee needed to convince or compel men to join in militia companies; it also needed to figure out how to deal with those who would not bear arms. Part of this effort, the Lititz broadside asks those whose "religious Scruples" prevent them from joining the militia to "contribute" funds toward the "unavoidable Expenses of the Public." The broadside reminds those individuals who refuse to bear arms that, if they "keep their Money in their Pockets," they in effect "throw those Burthens upon a Part of the Community, which, in a Cause that affects all, should be borne by all."

This 1775 plea did not solve the difficult problem of dealing with individuals who would not bear arms. This issue continued to trouble Pennsylvania and led to the 1777 Test and Militia Acts, which punished severely those who refused to swear loyalty to the state of Pennsylvania or to associate with a militia company. Many Lititz brethren refused both demands, and, in October 1777, nine single brothers and four married brothers "were carried off" by "six militia men, fully armed." Others, however, conformed, and the deep division made it impossible to offer communion in the Lititz Moravian community from June to November.

Lancaster's revolutionary committee issued many broadsides in 1775 and 1776 to inform and cajole the local population. Nine others have been identified: the Lititz broadside makes ten. Some were printed simultaneously in English-language and German-language versions (200 copies of each). A fragment of the German-language printing of the July 11, 1775, broadside exists in the Library of Congress. But no trace of the English-language version survived. Neither Evans' massive American Bibliography, nor the National Index of American Imprints Through 1800 (its successor), nor their recent digital versions, mentions it. The standard reference tools that aim to record every item published in America before 1800, that is, have overlooked this broadside entirely. When recently alerted to its existence, archivists at the Library of Congress and the American Antiquarian Society (the foremost authority on pre-1800 imprints) described it as "amazing" and as "a treasure" of "extreme rarity."

With the help of librarians at the American Antiquarian Society, there is now a North American Imprints Program (NAIP) record for the July 11, 1775, broadside. The NAIP catalog contains over 40,000 records of 17th- and 18th-century imprints and identifies the locations of over 120,000 extant copies of these publications. This record ensures that historians around the world will learn of the Lititz broadside and will know that it resides in the Lititz Moravian Congregation's Museum. The 1775 broadside can now rejoin conversations about the earliest days of the Revolutionary War and its debates, still vital today, about liberty of conscience—and remind people that these battles were fought in places such as Lititz.



July 11, 1775, Lancaster County broadside displayed at the Lititz Moravian Museum

Toby Hirte: “Liberty & Independence”

By Richard Martin

Johann Tobias Hirte was born in 1707 in Euba, Upper Lusatia. Growing to a young man, he served in the Saxon Army, and eventually was converted to Christianity by the Moravian Brethren there. He was married to Maria Kloss at the “Great Wedding” held at Herrnhag on May 27, 1743, Count Zinzendorf officiating. They were one of 24 couples at this famous mass wedding ceremony.

Johann Tobias, else unknown to fame, became a master carpenter while with the Moravians and so was called to Nazareth when the need for his trade became evident. He was to build “Nazareth Hall” for the pending residence of Count Zinzendorf, who was expected to become an inhabitant of the Province.

Working harmoniously with men of seven nationalities, Hirte finished the noble structure in the record time of five months in 1755. It is architecturally flawless.

The important issue from the marriage of Johann and Maria Hirte was a son named Tobias, called Toby by his friends. Toby was nurtured in the traditional Moravian atmosphere of the time, and therefore, was provided with an excellent education including musical instruction. He was proficient with violin, spinet, and vocal talents, along with reading, writing, and arithmetic, and could repair musical instruments. He was known to be a bookworm even later in life. Toby’s personal motto was “Liberty and Independence.” He enjoyed social activities with friends and strangers and had an outgoing, congenial personality. His attributes did not go unnoticed, for in 1771, he was assigned as assistant schoolmaster at Lititz, at the corner of Main and Water Streets, under the supervision of Moravian Brother Roessler. He resided in the Brothers’ House: a sworn bachelor.

Toby was an itinerant pharmacist. During his spare time as school teacher he spent winter evenings preparing herbal medicines including cures for “all the ills of human inheritance.” Many of these were old tried and proven Indian remedies, some in use even today. However, there is no doubt that he enhanced their effectiveness and flavor by adding liberal amounts of spirits.

After the winter school session, the early spring weather opened the highways and trails to Toby’s enjoyment, traveling all over the state to sell his medicines. He would mount his big sorrel mare, loaded with huge saddlebags filled with medicines. There was a unique large umbrella of his invention mounted on the saddle pommel for protection from the elements which gave the impression of a very wise, thoughtful, and somewhat bizarre person.

He dressed as any other Moravian brother with a straight, unlapelled, dark brown coat, a broad-brimmed hat, and knee-buckled trousers. His broad, round-toed



Sculpture of Toby Hirte by John Morman on loan to the Lititz Moravian Archives & Museum

shoes were also characteristic of the early brethren, and barely fit in the stirrups.

Toby Hirte’s annual travels took him to northwestern Pennsylvania for the purpose of a special visit to the Seneca Indian nation. Here he learned Indian customs, manners, and peculiar traditions, and befriended Chief Cornplanter. The chief was a noble specimen of his race in person and purpose and was a close associate and efficient aid to George Washington when it came to Indian affairs.

Toby purchased Seneca Indian Oil as a magic healer which he concocted with spirits into a saleable product. This oil was found by the Native Americans as a naturally occurring product, floating on the surface of Oil Creek near Titusville, Pa. The Indians would recover the oil by dipping feathers into the water. The oil would cling to the feather. This substance was nothing more than petroleum but was a medicine long before its usefulness as a fuel was discovered. Along with Seneca Oil, one could find Dr. Van Swieten’s renowned pills in Toby’s saddlebags. He imported this English medicine, which was advertised as “a most potent laxative.”

For several years Toby continued his excursions to outlying villages in the wilderness in summer. He was once seen in the Moravian village of Salem, North Carolina, and as far west as Ohio. An itinerant pharmacist was not on the list of accepted trades among the Moravians. His actions were calmly tolerated but somewhat threatening to the established standards set by the town’s governing body – “Aufseher Collegium” in Lititz. Exposure to the outside world of strangers had altered his constitution considerably. Records show several mentions of various diversions such as buying a gun and others which eventually got him expelled from the community for a time.

Hirte continued

By January 1778, the Revolutionary War was in full blossom and the military hospital well established in Lititz.

In the summer of that year some of the convalescing soldiers were recovered and able to wander about the community. They often ended up relaxing at the big spring area just west of town. Toby thought it only fitting that some entertainment should be supplied for these poor soldiers and other young people who had nothing to do and nowhere to go. He quickly founded an entertainment center at the spring where musicians and dancers could gather for merrymaking. Music and indulgences went on late into the night.

Tobias Hirte was immediately summoned to appear before the Collegium and reprimanded for not getting permission for his entertaining idea. He was told to return the place at the spring to its original state. After being called on the carpet for several infractions, this being the last, Toby decided to leave Lititz for good. If troublesome Toby was expected to live under a cloud of disgrace after his ouster from Lititz, he only looked upon it as a new open door to the future. He went north to Lebanon and established a cottage with small acreage adorned with a nice garden and several fruit trees. He called it his "county seat." From there, he set up a regular itinerary to Philadelphia. In the City of Brotherly Love, he rented a second-floor room and quickly expanded the manufacturing of his many medicines.

He was soon listed in the Frances White City Directory as "Tobias Hirte, oil merchant, 118 North Second Street." Frances White's directory, forerunner to the Yellow Pages and "Who's Who in America," measuring 6 ½" by 3 ¾" and over a hundred pages thick, listed every tradesman, craftsman, and other remarkable character in Philadelphia. Reading down the column, one's eye would catch: Warts, John, sea captain; Washington, George, President of the United States, 190 High Street; Mifflin, Thomas, Governor of Pennsylvania, 248 Market Street; Rittenhouse, David, gentleman, 38 North Seventh Street, Richardson, Joseph, silversmith, 50 South Front street; and hundreds more.

Toby's ten-by-fifteen foot room at North Second Street was constantly in need of a broom and mop. Since he was no longer under the stringent rules of the Collegium, he got into habits that should have put him into an early grave. Breakfast was at 10 o'clock a.m., lunch at 2 o'clock p.m., and dinner at late evening, consisting of an abundance of food equal to several men's appetites. Cream, butter, and an offensively odorous cheese were supplied by the local Schwenkfelters. All this was finally settled with several glasses of Madeira wine and a pipe of tobacco at eleven o'clock at night. If all within his stomach was of a doubtful temperament, a good number of Swieten's pills were taken

to check the rebellion. He seldom retired before 2 a.m.

The walls of the room were adorned with fiddles, flutes, French horns, and the like – most awaiting repairs. In one corner stood an old spinet. The table was always cluttered with pill-stuff and other medicines in preparation for the next vending trip. A small boy, who Toby rescued from the Philadelphia docks (a stowaway from a French commercial trader), sat at the table bottling the curatives to pay for his dinner.

Whenever Chief Cornplanter came to Philadelphia to visit President Washington, he would stop to visit Toby at his hermitage on North Second Street. Cornplanter's Indian associate, Chief Red Jacket, was also on most sociable terms with Toby. The Indians were fascinated with Toby's musical clock, whose tiny Swiss peasantry would do an hourly dance around the dial to the melody of a well-tuned set of bells. The three would sit for hours discussing wilderness issues and cultivating their friendship.

Red Jacket, whose Indian name was Sa-go-ye-wat-ha, appropriately meaning "He keeps me awake," was a famous orator and warrior of the Seneca nation. He wore a richly embroidered scarlet jacket which had been presented to him by an English officer soon after the Revolution. He was well known for being a very fast runner. Cornplanter was also known for his uncompromising hatred of strong drink in the Indian nations. Both Chiefs had high regards for the Moravian missionaries who traveled their area in the wilderness. The Indians called the Moravians "Black Coats." The Chiefs visited Bethlehem often.

Chief Cornplanter and Toby were near the same age and both lived to the ripe old age of "near 100." Red Jacket died at a Seneca village in 1830. He was 74. Missionaries gave him a Christian burial. Red Jacket and Cornplanter both played important roles in treaty agreements of the time. Their portraits were painted by Charles Bird King when the War Department commissioned him to paint important Indian leaders.

Toby was considered a man of good sound sense by his peers; content with the fruits of his daily labor which he interspersed with reading, writing, and arithmetical calculations on the waste of time by minutes. Although he seldom retired before 2 o'clock a.m., the Sabbath found him in his chair in the choir of the church at 10 a.m. and 3 p.m. where the pastor praised him for his faithfulness. Toby departed this life in April, 1833 at his "county seat" at Lebanon, Pa. He was one of the most colorful and exciting figures in Colonial history. Rudyard Kipling included him in several chapters of his book "Rewards and Fairies" and in his poem "Philadelphia," referring to him as Brother Square-toes – (Poetic license).

(Resources – A Lititz Record Express article by Hiram M. Eberly, and Ritter's History of the Moravian Church of Philadelphia – founded in 1747)

Through the Eyes of Women: Lititz in the Early Years

By Marian L. Shatto

Thanks to the Moravian practice of keeping extensive diaries and memoirs, we can glimpse what life was like for women in early Lititz through the stories of several of the town's inhabitants. Sister Mary Penry, known as "Polly," was Welsh by birth. She came to Pennsylvania at a young age and lived with her aunt in Philadelphia, where she met Brother Valentine Haidt, the artist whose work is featured in our Archives Museum. Much impressed by his description of Moravian life, Polly accompanied him to Bethlehem in 1756. In 1762 she came to Lititz to assume the post of "Schreiber" (diarist, copyist, secretary) in the Sisters' House.

In a letter to family in Wales dated April 29, 1814 (or perhaps 1804), Polly gave this account of local produce: "We have great quantities of peaches – good apples and cherries – pears not so plenty – apricots, fine plumbs and collyflowers grow not in common gardens, currants, raspberries and strawberries plenty – gooseberries not very plenty, cranberries grow wild. We have fine water and musk melons, where the soil is sandy. Vegetables of all kinds we have in our gardens. Hazlenuts which grow on shrubs we have enough – but I never saw any Filberts – black walnuts are plenty, white, or the so-called English walnut is scarce."

She went on to brag that "your old niece works tambour (embroidery worked in a tambour frame – two interlocking hoops with fabric stretched between) and embroidery, and as yet never used spectacles."

In another letter she wrote: "the climate in Pennsylvania is variable, we have frequently in one week – nay in one day – such sudden changes from heat to cold happens – that you would imagine you went from Greenland to the West Indies – or from thence to Greenland..."

Village life circa 1830 is vividly described in a document prepared by Louise A. Weitzel, based on the memories of her mother, Mrs. Lizetta M. Weitzel. Lititz at that time consisted of one street, on which there were about 48 dwellings with about 250 inhabitants.

Many of the households had boarders, either pupils of the John Beck School or apprentices to tradesmen. Most of the houses were 1½ storey, made either of log or stone. Furnishings were very simple, with rag carpets. Homes were heated by wood stoves and open fireplaces, and lighted by tallow candles and fat lamps. Dress also was very simple; women all wore the hauben and kerchiefs.

Mrs. Weitzel's pithy descriptions of some of the residents are perceptive and often humorous.

The second house from the inn was "a one story log house with a high porch in front. The mother of Jacob Geitner, the tanner, lived there. She was a very eccentric old lady and more interested in the affairs of her neighbors than the latter deemed necessary."

Samuel Sturgis' family "was blessed with fifteen children, including two sets of twins." Pappy and Mammy Loeffler, a retired minister and his wife, were childless, but "she was 'Schwesterpflegerin' or spiritual overseer of the young girls, by whom she was greatly beloved." Then there was "Mother Lennert, who made the wax candles for the church at Christmas time and sheep, chickens and other toys for Christmas trees. She was a widow and her son resided with her."

Mother Schroeder, a widow, with her husband had been a missionary in Surinam. She occupied a tiny stone house that had been a blacksmith shop, roughly where the parking lot is behind the current post office. "She usually wore a loose red flannel blouse and skirt, and as the skirt was short and she was very short and stout, she cut an odd figure. She baked ginger cookies for sale."

Regarding Jonas Meyer, the tin and coppersmith, Mrs. Weitzel observed: "His wife, who came from York County, was a very proud woman and rather lorded it over her neighbors until the fact leaked out that her mother baked cakes for a living which she sold on the streets, after which

(Continued on the next page)



Wayne LeFevre Collection

18th-century Moravian women depicted in this posed archives picture

(Moravian Women continued)

she lost her influence and was privately nicknamed ‘Cake Sal’.”

Mother Traeger, the widow of Gottfried Traeger, taught little boys of the primary grade. Apparently by this time the strict segregation in classrooms had ended, at least for the younger grades. This was not necessarily a wise decision, as there is a note that John Beck, who taught in the room next door, on one occasion had to rescue Mother Traeger after her students had tied her to her chair with twine.

“Timothy Masslich, a weaver of linen and boiler of glue, resided at the corner of East Main and North Water. At an advanced age he married a Boston lady (there being Moravian churches in the New England states in those days) who was obliged to occupy her honeymoon with cleaning up, as her spouse was of an economical turn and had the attic stored with soiled linen. This was especially cruel as she seemed disinclined to do hard work, although she did very fine fancy work and had her window full of beautiful flowering plants. John Thomas, a bachelor and a tailor by trade, resided with him and retained a room after Masslich was married.”

George Thomas, a shoemaker, and his wife had five children. Of those five, Mrs. Martha Hepp was the only one who grew to adulthood, the other four having died before reaching maturity.

Extended families living under one roof were common. John Ricksecker, who worked at white-washing, headed a family consisting of his wife, seven children, his mother, and his sister Mollie.

Mother Blickensderfer lived with a son and a daughter. Mrs. Weitzel notes that, “She was a mid-wife and a very amiable creature, but her English was somewhat halting and she was noted for slips of the tongue. She kept twelve boarders.”

As we walk along Main Street today and look at the size of the historic homes, we can’t help but wonder how a dozen to fifteen people lived in such tight quarters with any degree of civility and equanimity. Perhaps it was their daily habit of communal prayer and worship, and the shared conviction that they were serving their Chief Elder, no matter what their earthly calling, that more than anything else sustained the inhabitants. Within another generation the railroad would arrive, the town would open to non-Moravians, and village life would be forever changed.

Lehigh Professor Scott Gordon presents lecture about Moravians during Revolution



Scott Paul Gordon, the Lehigh University professor who discovered that the 1775 broadside in Lititz Moravian Museum was the only surviving copy of the historic document, will make a presentation in the sanctuary of the Lititz Moravian Church on Sunday, October 23 at 3 p.m.

Gordon indicates that he will speak about the Moravians during the American Revolutionary War and, in particular, the activities of Moravians in Lancaster County at that time. He will draw into his presentation what he has learned about the broadside and other documents in the Lititz Museum.

The Archives Committee of the Lititz Moravian Congregation is hosting the event. According to Bill Oehme, Archives chairman, there is no charge and all are welcome.

Gordon is Chair of the Department of English at Lehigh. He is the co-Director of the Lawrence Henry Gipson Institute for 18th-century Studies and, until recently, was the director of the Lehigh University Press. His interest in Moravian history was well established by an article he did for the *Journal of Moravian History* on the Lancaster Moravian William Henry, a member of the Continental Congress, who is credited with the design of the Lititz church.

Gordon has published two books: *The Power of the Passive Self in English Literature, 1640-1770* (Cambridge University Press, 2002) and *The Practice of Quixotism: Postmodern Theory and Eighteenth-Century Women’s Writing* (Palgrave, 2006).

Before arriving at Lehigh in 1995, Gordon taught as an Instructor at Harvard University, from which institution he earned his doctorate, master’s degree, and bachelor’s degree.

Morning Star composer put on trial behind closed doors at Lititz Moravian

By Wayne LeFevre

When this issue of the Church Square Journal rolls off the press, it will be only a scant two months until Advent. The beloved Moravian star will appear in doorways and windows, on porches and, of course, in the Church. Thoughts will dance eagerly ahead to the Christmas Vigils, fat lovefeast buns and coffee, beeswax candles and Morning Star, that lovely little gem written by Francis Florentine Hagen in Salem, North Carolina (his birthplace) in 1836 during his tenure as teacher in the Salem boy's school. Soon afterward, he travelled to Nazareth, Pa., seat of his formal education, and opened what he termed a Select School for Young Ladies. Then, in 1844, it was back to Salem where he was ordained as a deacon, becoming a Moravian clergyman.

It was mid 19th century. And the tide of evangelism was sweeping areas of the country. Hagen embraced this trend, feeling that his fellow Moravians were cold, and, in his ministry, rebuffed protocol and departed from the quiet manners of his ministerial colleagues. He became an evangelist, conducting prayer meetings, revival services, and testimony meetings. He distributed religious tracts and became a circuit rider, travelling throughout the countryside conducting such meetings and services. He also scheduled revivals in the Moravian church in York, Pa., his pastorate 1854-1861.

James Boeringer, in his excellent biography of Hagen entitled "Morning Star," writes that Hagen's hometown of Salem, North Carolina, "regarded his earthy revivalism with bewilderment." And of course, the more staid, conservative traditionalists among his fellow Moravian ministers were understandably scandalized.

It was only a matter of time until the church fathers had to address the controversy head-on. The Provincial Synod held at Lititz Moravian Church in May 1861 provided the opportunity. Bishop Peter Wolle, pastor at Lititz 1838-1853, was now retired and living in Bethlehem. As a member of the Provincial Elders Conference and a senior bishop of the church, he returned to Lititz for the occasion. His private personal diary entries provide a candid description of the event. (Wolle's capitalizations and underlinings have been retained; bracketed areas are this writer's additions.)



Wayne LeFevre decorates the Francis Hagen grave in this 1970s file picture

May 28 [Tuesday]. 1861

"In the evening the Inspector [headmaster of Linden Hall] gave a treat, musical and gastrical, to a large number of Brethren and Sisters, – including all the Bethlehem delegates, and others, especially such as understood music. Among the performers were [Francis Florentine] Hagen, Wunderling, Abr. Beck, [George] Hepp, Nathaniel [Wolle, Bishop Wolle's son], etc. Choruses and duets and solos were sung, – the last was the closing Chorus in [Haydn's] "Creation." Well executed. Some of the [Linden Hall] girls did remarkably well, – all present were gratified."

May 30 [Thursday]

"A most interesting day. In my Committee, a Report written by Brother Brickenstein concerning discipline and insubordination was subscribed to by 7 members, and another Report by Leibert, going more into detail of facts and personal charges, and rather harsh, though true, was left to himself to present with addition of Cregar's name who had, before leaving, expressed himself satisfied. In Synod, reports

Continued on next page

Morning Star continued

were called up successively, ours too; I read it. The discussion of the matter it was resolved to take up in the evening session with closed doors. Soon after 4, the Synod adjourned to prepare for the supper provided by the ladies of Lititz at the Spring [today's Lititz Springs Park]. It had become somewhat warmer than in the morning, when here and there frost was observed, and I ventured out with the rest. Precisely at 5, the Company took their seats at a long table covered with viands of various character. The head of the table was assigned to me, at my side Br. Shulz and Br. Goepp. We sang together Be present at [our table, Lord] etc., then partook of the good things before us. Before supper was ended, Br. Weiss [Jedediah Weiss of Bethlehem] stood up on his seat and delivered a speech in his style, mere nonsense. The Serenading Club gave us a good deal of first rate music all the evening. After the repast, speeches were made by Br. Beck, Luckenbach, Senseman, Stark, the last the very best. The Finale consisted in jointly singing: Lord, dismiss us with Thy blessing etc., the lines given out by Schweinitz. In the evening, the Lord granted to us a far more valuable feast, pouring out upon the Synodal brothers assembled with closed doors, His Holy Spirit in a manner which will never be forgotten. The main design of the meeting was to consider the charges of violating our rules etc. preferred against Hagen, Bachman, and Hauser, and to give them a chance to defend themselves; each of these brethren spoke in their turn, and gradually the Lord prepared every heart for a perfect reconciliation. Br. Jacobson [head of the Provincial Elders Conference] in the chair, much affected, addressed us and offered up prayer, – and we sang: We who here together [are assembled] etc. during which there was a general passing round, brother kissing brother etc., eyes all suffused in tears. It was moved and adopted that the recriminating reports should not be mentioned in the minutes, but should be destroyed; neither is this meeting to appear on record, – but all present will remember it for all future time.”

Even though the Synod voted to preserve no written record whatsoever of the proceedings, Wolle has noted them in his personal diary.

However, as a member of the Provincial Elders Conference, Wolle was not to be relieved of the situation so quickly as he might have hoped. For

on August 14, 1861, he, back home in Bethlehem, writes:

“– in the evening after 8, three Brethren of the Committee in York, Br. Lanius (chief burgess of the Borough) Wantz, and Heckert called to see me. They have come to consult with P.E.C. [Provincial Elders Conference] about their church affairs. They speak quite unfavorably of Br. Hagen's doings; while they admit his piety and evangelical preaching, they condemn the introduction of various Methodistical measures, and report that the congregation has suffered and is going down.”

To this writer's knowledge, no further action by the P.E.C. is known.

Advent and Christmas await us just up ahead. During the Christmas Vigil services as we sing Hagen's gentle little hymn, let us remember how the Spirit of God descended upon the brethren gathered about Hagen here at the church in 1861, melding heart to heart, brother to brother.

Jesus mine, in me shine,
Fill my heart with light divine.

A footnote:

Those readers of The Church Square Journal who are uninitiated may be interested to learn that composer Hagen lived his last years in our parsonage (his son Ernest being the Congregation's pastor) and sleeps his last sleep in our God's Acre – its far left edge bordering Linden Hall's campus.

This writer, who served as the congregation organist 1963-1981, remembers with pleasure the recitals of Advent and Christmas music he presented in 1971 and 1973. On both occasions, Morning Star was included, with the audience answering the acclamations of the soloist. 1971's soloist was Master Gary Derck, little son of Sister Betsy Derck, while in 1973, our Sister Pat Hartzell's young son, Steven Miller, was soloist.

Printed program notes stated that “Those concert-goers who wish to make a pilgrimage to Hagen's grave this evening will find the site lighted by a flaming torch, weather permitting.” Weather did permit, and a number of concert-goers made the pilgrimage. WBL

Lititz Historical Foundation Dates
Annual Meeting, November 13 at 2 p.m. in the Fellowship Hall, Lititz Moravian Church.

Annual Carol Sing at the Moravian Church Square, Thursday, December 15, at 7 p.m. Sing along with the Moravian Trombone Choir providing tunes to traditional carols. Light refreshments will be served in the historic Brothers' House afterwards.

Both events are free and open to the public!

Hopeful Journeys

A Review by Bob Sandercox

Some months ago, John Morman brought a book with him to church, saying, "Here's a book that has changed my understanding about Moravians as immigrants!" In this brief review you will read, in part, what he learned. RAS

"Hopeful Journeys" is the story of German immigration, settlement, and political culture in Colonial America published in 1996. Written by Aaron Spencer Fogleman, now a professor at the University of Northern Illinois, it is part of a series in Early American Studies produced by the University of Pennsylvania Press.

This review is limited to Chapter 4, titled "The Radical Pietist Alternative." The radical pietists, about 10% of all German immigrants, included Mennonites, Moravians, Amish, Dunkers, Schwenkfelders, and others. But, in truth, the author tells more about Moravians than any of the others. He clearly has devoted much research to Moravian immigration patterns.

Surprising is the small number of Moravians that immigrated to Colonial America. Fogleman sets the maximum number of immigrating Moravians at 750, compared to a possible 4,200 Mennonites. Starting in 1734, Moravians entered the Colonies almost every year up to the Revolution.

Fogleman writes, "Yet the Moravians were not subsistence-farming, localist sectarians trying to remove themselves from the world in order to practice a pure,

exclusive religion. Instead, they were a highly organized, tolerant, ecumenical, even cosmopolitan church. ... the Moravians tried to maintain amicable relations with the Lutheran state church, and during Zinzendorf's lifetime (up to 1760) they insisted they were a part of that church."

According to the author, many contemporaries and later historians thought of the Moravians as a sect, or as an exclusive religious group that regarded itself alone as the true church because of their unusual social organization. In the 1730s, Zinzendorf



Courtesy of Moravian Historical Society

Nazareth Hall in Nazareth, Pa., was built as a residence for Count Zinzendorf in 1755-1756. This enormous structure may have been the largest residence constructed in colonial America. Zinzendorf never occupied the dwelling, but for many years it housed the Moravian Boys' School.

developed the ideal of "community marriage," in which the community of believers was divided, cloister like, into living groups, or choirs, based on age, sex, and marital status.

Fogleman cites organization as the great strength of the Moravian movement into America. The choirs were a significant part of the "General Economy" that thrust Moravian communities forward in craftsmanship and trade from 1730 to 1770.

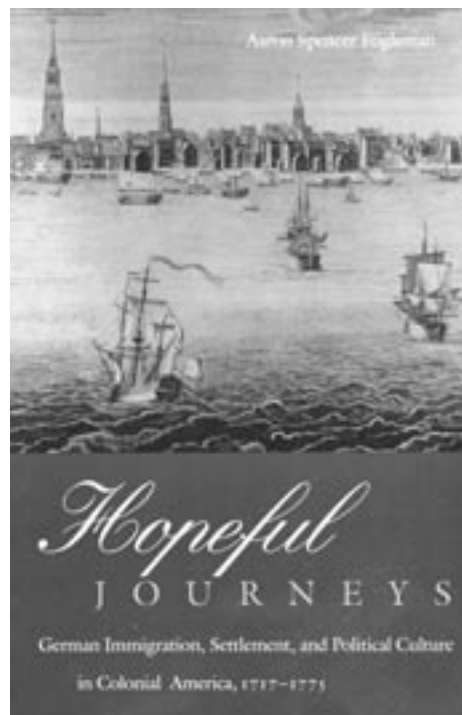
Fogleman suggests that Moravian society was organized from the top down. "The immigrant church contained an incredibly high ratio of clergy to lay members – a ratio no other German church in the colonies could match."

Also, the presence of large numbers of nobility among the Moravians is evidence of the top-heavy leadership in Moravian society. In addition to Count

Zinzendorf, there were 17 other families of noble birth living in North American Moravian communities. The author cites the grand residence built in Nazareth, Pa., for Zinzendorf as an indication of this influence.

Most impressive was the Moravian organization of immigration. It began with the selection of those to go to the New World. Each group was carefully melded in Herrnhut, then moved as a group to Zeist in Holland, and on to London. In each place the immigrants found an organization ready

(Continued on next page)



Rufus Grider materials found in Lititz Archives & Museum

By Tom Wentzel

Last year the Lititz Moravian Archives & Museum loaned to The Arkell Museum in Canajoharie, N.Y., a Rufus Grider watercolor titled "My Boyhood Home." This summer that exhibit closed and the painting was promptly returned to Lititz. About a week later a serendipitous discovery was made while searching for other materials. We found, among the many storage boxes, one labeled "Rufus A. Grider drawings..." Inside the box was a hand-written note from Grider listing various artifacts donated by "Rufus A. Grider of Canajoharie, N. York, April 7th, 1896."

Following are the items, as annotated by Grider:

1. A copy of VOCABULARY of ALGONQUIN DIALECTS by Revd John Heckewelder.
2. A copy of VOCABULARIES of ALGONQUIN DIALECTS by ZEISBERGER.
3. Copies Benjn Kreiter's LIEDER one covering 5 Pages.
4. "Das SQUARE LIED all by Unknown ? Authors.
5. A View of the Great SPRING at Lititz in 1855.
6. A View of the Moravian Church at HEBRON

Hopeful Journeys continued

to care for them and move them along to their next destination.

In London, the group was formed into a "Sea Congregation" with leaders and rules. Moravians usually traveled on their own ships. and when they arrived in Philadelphia, or another port, there was no question that any would be indentured to pay for passage. The Sea Congregation might wait a day or two onboard, until the local Moravians completed the paperwork and arranged for their transportation to Bethlehem, Nazareth, or Lititz.

Fogleman says, "for most Germans and other voluntary immigrants in American colonies, the purpose of migration was to leave difficult circumstances in Europe in order to find a better life in America, but for the Moravians, there were additional purposes. In both their overseas and internal migrations Moravians sought to escape persecution, begin to sustain their ecumenical and missionary efforts, provide the necessary labor and skills to help run the General Economy, and construct their ideal closed community in the proper way."



"The Lecture," a signed Rufus Grider watercolor recently found in a storage box at the Lititz Moravian Archives and Museum, one of three drawings noted No. #18 in the Grider inventory.

- Lebanon Co Pa in Sepia color.
7. Residence of JACOB GREIDER on the N. S. of Main St. and next west of the JOHN BECK residence in Lititz.
8. Sample of Domestic Manufacture handspun Linen Dress Goods spun and dyed by the wife of the Rev Bishop HUEBENER at Lititz Pa. abt A.D. 1800
9. Photograph of the Boarding School at Litiz
10. Photograph of the Moravian Church at Lititz
11. A POLLY HECKEWELDER Contribution reciting her history.
12. Manuscript PSALM for GOOD FRIDAY Eng Service in 1811 at Lititz.
13. Birthday Wishes to a Brother on his 51st birthday at Lititz.
14. Copy of a Memorial Emblem painted by Rev Saml Reinke.
15. Wood of the 1st house of Bethlehem Pa.
16. 2 hand bags once worn by Mrs Jacob Greider at Lititz (sic)
17. Mrs Juliana Grider's SAMPLER.
18. 3 drawing copies used in Prin(t) John Beck's boys School"

No one was more surprised and pleased to hear about the discovered Grider box at Lititz than Alice Duncan Smith, the Canajoharie, N.Y. authority on Grider. It was she who had put together the exhibit for the Arkell Museum. When notified, her e-mail response was, "You have made my day! I can't wait to return to Lititz to see what you have found!"

Answer to Where is it?

Plaster bas-relief in Fellowship Hall

Lititz Post Office Wooden Reliefs

By Charlene Vanbrookhoven

The Lititz Post Office was established in February of 1806, fifty years after the founding of the Moravian community. Christian Hall, who arrived in Lititz from Bethlehem, Pa., was the first postmaster. Hall's post office was located in a small area of the Lititz Springs Hotel. When the first post office was established, the town was named *Litiz*, as the majority of the citizens were of German descent.

In 1830 Frederick Zitzman, son-in-law of Johannes Mueller, the town dyer, added a wood-frame structure to Mueller's house and used it as a post office. This replaced the one at the Springs Hotel. Zitzman remained in this position until 1849.

From 1849 until 1901 as the small Moravian community was expanding, the post office was located in several available buildings in town. Then in 1901, Dr. James Brobst, an influential Lititz businessman, built a three-story building in the first block of East Main Street. The first floor of the Brobst Building housed a new, modern post office for the town's ever-expanding volume of mail. During this time five rural routes were added. The Lititz Post Office remained on this site until 1940.

Once again the volume of mail outgrew the space in the post office in the Brobst Building, and it became necessary to build a larger facility. A lot was chosen at the corner of East Main and South Cedar Streets. On Saturday, October 19, 1940, a dedication for the new Lititz Post Office was held. Rev. Byron Horne of the Moravian Church gave the invocation, and Dr. Herbert Beck, Moravian Church archivist, gave a historical sketch of Lititz.

In 1941 the postmaster of the Lititz Post Office received word from the Treasury Department of the U.S. Government that the town's post office was chosen as one of many public buildings to receive high quality artwork from a renowned artist. This was part of Franklin Roosevelt's New Deal: national and regional art competitions that eventually placed more than 1,200 original art works in post offices, 88 in Pennsylvania.

Joseph Nicolosi, an Italian immigrant, was chosen to carve wooden reliefs for the interior of the post office in Lititz. By researching the history of the town, Nicolosi chose to carve "The Moravian Communion – Lititz Springs Picnic." Four five-foot tall wood figures were hung in the lobby: a gentleman with a picnic basket and water pitcher, a minister serving communion to a congregant, and a woman holding a candle and a water pitcher. These reliefs symbolically represent the founding of the town in 1756.

Fortunately the historic wooden reliefs in the Lititz Post Office are in excellent condition.



"Moravian Communion" 1941
Two of the wooden reliefs by Joseph Nicolosi placed in the Lititz Post Office

Upcoming Events

1770 Tannenberg Organ Recital

Sunday, October 2 at 3pm

Phil Cooper, Organist

Moselem Springs Lutheran Church
Moselem Springs, Pa.

4th Annual Cemetery Lantern Tour

Sunday, October 2 at 7:30pm

Dale Shelley, Director

Begins in Sanctuary of
Lititz Moravian Church

154th Annual Meeting and Lecture of the Moravian Historical Society

Sunday, October 16 at 2:30pm

Dr. Riddick Weber, Lecturer

Moravian Theological Seminary

"European-Eyesing' American Moravians"
Sanctuary, Lititz Moravian Church

1775 Broadside Presentation

Sunday, October 23 at 3pm

Dr. Scott Paul Gordon

Lehigh University

"Moravians during the Revolution"
Sanctuary, Lititz Moravian Church