THE CHURCH SQUARE JOURNAL

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Archives sponsors Cemetery Lantern Tour

For the sixth year, the Archives Committee of the Lititz Moravian Congregation sponsored a cemetery lantern tour on Sunday evening, October 6 beginning at 7 p.m.

According to Dale Shelley, who organizes the event,"This year the first stop was the Corpse Chapel, where Moravians kept the bodies of deceased Brethren before burial. There, Tom Wentzel displayed the cooling boards and wooden biers for transporting the bodies of theceased to God's Acre."

The tour groups proceeded from the Corpse House to God's Acre while the Trombone Choir played chorales for the deceased. The tour provided a sense of an 18th century Moravian funeral.

At the cemetery arch, tour groups were greeted by the singing of the Junior Choir accompanied by violinist John Grisbacher playing the part of John William Rauch. The first gravesite to be visited was that of Rauch, first pretzel maker in Lititz. He was a tenor in the choir, a trombonist, and first violinist in the orchestra.

At the next grave, Ann Wentzel represented Susan Brickenstein, longtime mistress at Linden Hall, who is remembered in a memorial window in the Mary Dixon Chapel. Then the tour visited the grave of Allan Hamilton, a Scottish missionary to the Caribbean islands, who was buried in Lititz in 1885. He was represented by script-reader Richard Martin.

The next gravesite was that of Louisa A. Weitzel, who was born in Green Bay, Wisconsin. For forty years *continued on page 2*

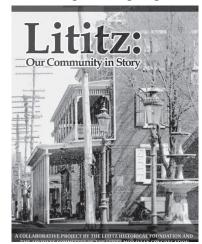


Picture by Carl Shuman God's Acre visited by many on Easter morning

New Book retells coolest Lititz stories Marian L. Shatto

One of the happy results of Lititz' having won the 2013 Coolest Small Town award has been a cooperative effort between the Lititz Historical Foundation and the Archives Committee of the Lititz Moravian Congregation. During the spring and

summer a committee made up of contributors to both the Church Square Journal and the Historical Journal have selected, compiled, and edited a series of stories that depict more than two and a half centuries of life in our unique and engaging community. These stories of Lititz characters and



businesses, events and artifacts, traditions and even a few tall tales, liberally illustrated with both archival and modern images, have been gathered into book form.

Electronic files of the book have recently been delivered to the printer, with an anticipated release date of November 29. Pre-publication orders are now being received by both the Archives Committee, via the Moravian Mission Gift Shop, and the Historical Foundation. With a limited first edition of just 250 volumes, it is anticipated that "Lititz: Our Community in Story" will quickly become a collectors' item.

Even more exciting than the prospect of successfully completing the current book project, however, has been the establishment of a sense of collaboration between the two institutions which together carry so much of Lititz' history. Committee meetings have included planning for the joint activities held during Second Friday, and for the ever-popular annual Carol Sing at Church Square. The possibility of additional such events is welcomed by all involved as a way to benefit the community and to strengthen the bonds between us.

THE CHURCH SQUARE JOURNAL

Published by the Archives Committee of the Lititz Moravian Congregation *Editorial Committee* Randy Reist, Chairman Tom Wentzel Dale Shelley Wayne LeFevre, Archival Editor Bob Sandercox, Managing Editor *Contacts* Church Office 717-626-8515 for PDF subscriptions send e-mail with message "subscribe" to ChurchSquareJournal@gmail.com Online www.LititzMoravian.org

New Display at the Archives Museum

Marian L. Shatto

Thanks to coordination among several alert Lititz Moravian members, intricately detailed models of three Church Square buildings



Miniature 18h-century Moravian Buildings

Cemetery Tour, continued from page 1

she was a correspondent for the Lititz Express Newspaper. She published a book of 175 poems. Donna Olah presented her information.

Perhaps the highlight of the tour was the visit to the grave of William Washington Oehme who served in the Civil War. He was represented by his great-great grandson Bill Oehme, whose daughter Michele spoke for William Washington Oehme's wife.

Nancy Sandercox spoke for Susanna Zitzman, whose father was Johannes Mueller, owner of the house that is now a museum across Church Square. She was one of the first students at Linden Hall.

Elizabeth Jurgen represented Salome Huebner, who with her husband served churches in North Carolina, Ohio, and Maryland before returning to Lititz as a widow in 1849, where she continued service as a Deaconess.

One of the more colorful characters of 18th-19th century Lititz was Anna Catharina Schroeter, who was affectionately called "two-story mammy." Mary Ann Richmond spoke for Schroeter. Tim Hartel spoke for Julius Theodore Bechler, headmaster of Linden Hall, who later became the Principal of Sunnyside College for Girls.

Pastor Dean Jurgen represented John Frederick Fett, who came to America in 1849 as the first home missionary of the Northern Province. He established a flourishing congregation in Green Bay, Wisconsin, before retiring to Lititz because of deafness.

Nathaniel Shober Wolle, the son of Bishop Peter Wolle, who bought the Lititz Congregational Store, and later accepted a clerkship in the Lititz National Bank, was presented by Mike Valudes.

Liesl Wolf spoke for Mary Penry, from Wales, who had been introduced last year. As Shelly observed, "She had so much to say that she asked to return this year!"

Following the tour, light refreshments were served in Fellowship Hall, where Dr. Jeff Gemmell played the 1787 Tannenberg organ.

have been purchased and donated to the Archives Museum. The models depict the 1787 Church as it appeared prior to recent renovations; the Single Sisters House, now a part of Linden Hall and sometimes known as "The Castle;" and Stengel Hall, which contains offices and a few classrooms.

Lititz native Necia Weinhold constructed the models by working from photographs of the buildings, with a personal visit or two to Church Square to confirm details. As the daughter of Floyd Hackman, founder of the Village Art Association, she comes by her artistic talent quite naturally. In a recent interview, she described how she and her late husband had assembled an elaborate model train layout for which she created all the scenery. She also has made a number of miniature dower chests decorated with authentic museum designs, each containing a music box movement.

The church building, which is the earliest of the models, was made in 1994. The other two miniatures were completed in 2000 and 2001. Weinhold also displayed a lovely model of the Mary Dixon Chapel which was not at present available for sale. Now well into her eighties, she continues her artistic expression with creative crafts and seasonal decorations.

The models have been placed in the Archives Museum and were first available for public display when the Museum opened in Spring 2013.

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"To acquire those parts of female education": The Lititz Girls' School, 1799-1801

Scott Paul Gordon, Lehigh University

On August 1, 1856, *The Moravian* printed a letter from a "Mrs. Thomas Smith" that offers a rare glimpse at the earliest years of Lititz's boarding school for girls, which she had entered in 1799. Smith's recollections were prompted by a poem about Lititz's God's Acre that *The Moravian* had printed six months earlier. Both documents are printed below.

Mrs. Thomas Smith had been born Anna Maria Henry (1788-1858), the eldest daughter of John Joseph Henry (1758-1811) and Jane Chambers Henry (1765-1826) and the granddaughter of William Henry (1729-1786) and Ann Henry (1734-1799). William Henry was a prosperous merchant who, after serving as a top procurement officer for both state and continental forces during the Revolutionary War, was elected twice to the Continental Congress. But Lancaster's leading citizen sent two of his children away from busy Lancaster to the closed Moravian community at Lititz. William, Jr. (1756-1821) arrived in 1771, Elizabeth (1765-1798) in 1773. Their



Lehigh University professor Scott Gordon. who discovered rare 1775 broadside in the Lititz Moravian Museum in 2011

brother John, Anna Maria's father, was too much of the world for such seclusion. John Joseph Henry followed an uncle to Detroit at fourteen and joined the Revolutionary cause as a rifleman at sixteen. Injured in the assault on Québec in December 1775, he returned home to Lancaster to recuperate, trained as a lawyer, and was appointed in 1793 to be president judge of Pennsylvania's second district, which included Lancaster County. In 1799, Henry placed his eldest daughter in the same "retired and peaceful spot" (as she wrote) that his siblings—but not he—had embraced.

But Anna Maria Henry's arrival in Lititz on August 15, 1799, meant something different for her than it had for her uncle and aunt over twenty-five years earlier. Their move to Lititz marked a permanent removal from "the world": both lived out their lives in closed Moravian communities, William in Nazareth, Elizabeth at Bethlehem until she moved with her minister husband to Moravian congregations in Hebron, Yorktown, and Schoeneck. Anna Maria, however, was coming to Lititz only for a few years, and her recollections make clear that she was not abandoning her "station" (as she put it): on the contrary, her parents trusted that the girls' school would train her for it. Smith even recalled that, thanks to the prominence of her parents, her teachers treated her as a "pet."

It was Anna Maria Henry's "family," too, that seems to have drawn the attention of Mary Penry (1735-1804), one of the first single sisters sent from Bethlehem to Lititz in 1762. The Welsh Penry knew no German when she arrived in Bethlehem in 1756, so surely she sympathized with Anna Maria's "inability to speak the German language." By 1799, Penry had served as the diarist and accountant for the single sisters choir for nearly forty years. She lived most of her life in a room with eight other sisters, but the eleven-year-old Anna Maria Henry would have found the sixty-five-year-old Penry in a room of her own that she had been given in November 1799. Penry seems to have taken special care of Anna Maria. For two weeks in the summer of 1800, she accompanied Henry (and another girl, Matilda McCallister) to Harrisburg, where the girls' parents lived. And Smith remembered other attentions that Penry didn't bestow on the other girls: "Every Saturday," she recalled, Penry "invited me to vesper, and something nice was prepared for my entertainment."

The poem that sparked Smith's recollections emphasizes the absence of "rank" in Moravian cemeteries and chastises those who, embracing distinctions of class, "cling" to "aristocracy" even in "death," but Smith herself seems to have come to Lititz to obtain the training that would earn her a place in Pennsylvania's elite. A decade after she left Lititz, Anna Maria Henry married the widower Thomas Smith (1773-1846), whose first wife, Maria Mifflin, Governor Thomas Mifflin's daughter, had died in 1809. Smith's estate at Tinicum (Delaware County) included a mansion erected in 1643 by the first governor of New Sweden, John Printz, and he had served in the Pennsylvania House of Representatives in 1806 and 1807. After his marriage to Anna Maria Henry, Smith would represent Pennsylvania in the United States Congress from 1815-1817, organize the Delaware County Insurance Company, and become a director of the Bank of Delaware County.

Mary Penry continued from page 3

as one of Delaware County's wealthiest men. "Mrs. Thomas Smith" died in 1858 at the age of seventy.

The Green Gate of Paradise, in the Moravian Burying-Ground, at Lititz. By J. C. P. [Printed in The Moravian vol. 1, no. 5 (February 1, 1856)]

The setting sun shines with his parting ray On the low mansions of the humble dead;

And clustering flowers above them seem to say, Each lies contented in his lowly bed.

No lordly sepulcher, with chilling frown, Bears pompous epitaph with lying breath, Nor on poor neighbours scornfully looks down,

Clinging to aristocracy in death.

The grassy turf is covering for all;

One narrow stone lies shield-like o'er each breast, As old Crusaders, in some Gothic hall,

In armed effigy are seen to rest.

Each varying grade of life is ranged apart, The only rank, is womanhood or age—

Save where some sweeter flower proclaims a heart, That graved its name more deep on memory's page.

Here lie the veterans, in stern repose, Their struggles over, and life's labours done; There, little span-long hillocks, are for those

Whose leaf was withered in the morning sun.

The graves of children!—beautiful to me, Those earthen cradles of the infant dead! A more than mother's eye, methinks, I see Watching above each little dreamer's head.

Why should sad sights be clustered around the grave, That friends must pass it with averted eyes? Roses should bloom; and flowering trees should wave Around the tomb—*The Green Gate of the skies!*

Communication from a former Scholar of the Lititz Female Boarding School.

[Printed in The Moravian vol. 1, no. 31 (August 1, 1856)]

Some time ago I met with some lines in The Moravian, written on the grave-yard at Lititz.¹ They recalled from the long past of fifty-five years memories of my early years passed in that retired and peaceful spot.² Placed there by my beloved parents, as in a sanctuary, I was to acquire those parts of female education which would fit me for the station in which it had pleased God to put me.³ And most faithfully were they taught, and earnestly received by me.

A thousand reminiscences crowd on my mind. I was the sixth scholar of the newly-established institution

Pensions Tchlule Margavetta Marvell Jarah Schäafer. Jally Kapp. amelia Theinman. nancy Theiner. Anna maria Renry. mahlda mc Callister Ritty De With

List of scholars (8 in all) at the Lititz

Girls' School in 1800, written in hand

made a pet of from the high estimation my parents were held in, added to which my early youth and inability to speak the German language, seemed to call forth the tenderness and sympathy of my teachers and others. Sister Rosalie Beyer, Sister S. Fetter, and Sister Heckewelder, a

for young ladies [see

IMAGE 1], and was

of diarist Mary Penry. Sister Heckewelder, a daughter of the excellent missionary, were my teachers in all the branches taught there.⁴ Brother Hübner and Brother Herbst were our principals. Sister Krieger was the Superintendent of the Sisters' establishment, and carefully did she watch and ward every evil from our young heads and hearts.⁵ As our numbers increased, our apartment in the great house was too much confined, and a number of us were removed to an adjoining

and a number of us were removed to an adjoining building, where we were very happily placed.⁶ Morning and evening our young voices might be heard singing our Creator's praise. The hymns and tunes, though in German, still linger on my heart and ear. "O Haupt voll Blut und wunden" will never lose its charms.⁷

There appeared a beautiful passion vine, which grew as if by magic against the wall of our retreat, and was covered in due time by its melancholy blossoms; fancifully symbolizing our Saviour's life and sorrows, it became sacred to me even to this day. A few years since, I revisited those scenes. It appeared as if time had stood still; even the flowers in vases that stood on the window-sill, the immortelle and stock-gillies seemed to be the same, occupying the identical position, fifty years previous.

There is one whom I must not forget to speak of, an English lady, a particular friend of my family. We called her from respect, Aunt Penry. She was an accomplished woman, and was very kind to me. Every Saturday she invited me to vesper, and something nice was prepared for my entertainment, so that I passed many happy hours in her neat little apartment where a lay sister attended to her wants and kept everything in perfect order.⁸

The grave-yard is as beautiful now as it was

then. How the mountain-pink clothes the lowly tomb as with a tapestry, throughout its length and breadth, sprinkled with hyacinths, narcissus, and violets, and its bounds designated by majestic white mulberry trees, planted probably by the first settlers of the village. The house of death was there also; and its lonely taper that shone throughout the night from a small window when a tenant was there, the flower on the silent breast, are all vivid reminiscences of the past.⁹

Music was the great recreation of the young girls of our school, especially when the birthdays of our friends and teachers were celebrated. One I particularly remember, in honour of Sister Krieger;¹⁰ an entertainment was prepared and carried to the beautiful spring in the neighbourhood of the village, and whilst the guests and scholars were partaking of the feast, a number of us were stationed behind some trees and shrubs which shaded the spring, and chanted that magnificent anthem, "Before Jehovah's awful throne."¹¹ Thus our evening closed.

(End notes)

1. See above

2. Anna Maria Henry's mother brought her to Lititz on August 15, 1799. She was a student at the girls' school until June 8, 1801, when she returned to Harrisburg.

3. In spring 1801, the girls were examined on "spelling, reading and writing (German and English), arithmetic, grammar, geography, music, sewing, knitting, tambour, and embroidery" (Mary Penry to Elizabeth Drinker, 3 April 1801, Linden Hall Archives, Lititz, Pennsylvania).

4. Sally Fetter (1778-1861) taught at the girls' school in Lititz (1799-1808) and at Salem (1809-1818) before she married in 1819; Polly Heckewelder (1781-1868), daughter of the famous missionary John Heckewelder (1743-1823), taught in Lititz before moving to Bethlehem. Anna Rosina Beyer (1756-1826), born in Nazareth, left Lititz to teach at Bethlehem's girls' school (1802-1804) and died there.

5. Johann Andreas Huebner (1737-1809), who had served as pastor in Bethlehem from 1780-1790, was consecrated Bishop in 1790 and moved to Lititz, where he served as the first Principal of the boarding school for girls; he returned to Europe to attend the General Synod of 1801. Johannes Herbst (1735-1812), a celebrated composer and organist, arrived in America in 1786 and served first in Lancaster and then, from 1791 until 1811, in Lititz: Herbst's music library, which contains over 500 manuscripts, now resides in the Moravian Music Foundation in Winston-Salem, North Carolina. Margaret Krieger (1758-1842) managed Lititz' single sisters' choir until she left for Salem, North Carolina, in 1807.

6. The diary of the Lititz single sisters' choir records that, during the rededication of the *Anstalt* on October 27-28, 1804, the children "marched from the Sisters' House to their rooms in the new building" (Mabel Haller, *Early Moravian Education in Pennsylvania* [Bethlehem, 1953], 94). Smith's account, however, indicates that some girls moved out of the sisters' house earlier, in 1800 or 1801.

7. Paul Gerhardt (1607-1676) first translated this medieval Latin hymn into German ("O Haupt voll Blut und Wunden": O Sacred Head, Now Wounded).

8. For Mary Penry, see introduction above. By the 1850s, when Smith

Archives Bus Trip to Historic Bethlehem



Bethlehem Colonial Industrial Quarter

An October 9 bus tour to historic Bethlehem, Pa. was of special interest to Lititz residents, says Charlene VanBrookhoven, who organized the trip for the Archives Committee. According to VanBrookhoven, Bethlehem was the home base for Moravians who settled Lititz. George and Anna Klein, who gave their farm to create Lititz in 1756, moved to Bethlehem.

In Bethlehem a walking tour of Burnside Plantation, an "in-town farm," introduced the group to 18th-century Bethlehem when farming was crucial to the maintenance of the community. As part of the Moravian Museum the tour included the 1741 Gemeinhaus, the 1744 Sister's House and the 1758 Nain-Schober House.

The trip included a "Bethlehem by Day" bus tour with a step-on costumed guide, who also led an informative walking-tour of Old Bethlehem. The cost of the trip including lunch and all admission charges was \$65.

At the September Archives meeting, VanBrookhoven reported enough reservations to make the trip financially workable. After the trip, at the October meeting, the Treasurer reported that there were more reservations and the trip actually made money for the Committee. The bus boarded at 9 a.m. at the Lititz Moravian Church parking lot and returned to the same location by 5:30 p.m.

wrote her recollections, Moravian vespers involved an evening service of song and were often accompanied by Moravian sugar cake. It is not clear what vespers at Lititz in 1800 would have involved.

9. The Lititz corpse house is the only such structure that survives in American Moravian congregations.

10. This celebration, recorded in the diary of the Lititz single sisters' choir, occurred on August 6, 1800.

11. Isaac Watts (1674-1748) first published this paraphrase of Psalm 100 in *Psalms of David Imitated (London, 1719);* the version that John Wesley (1703-1791) printed in *Collection of Psalms and Hymns* (Charleston, 1737) omitted the first stanza so the hymn began "Before Jehovah's awful throne."

Lititz Music Manuscript Collection: My Visit to the Bethlehem Archives Dr. Jeffrey S. Gemmell.

Research-leave from University of Colorado Boulder

In November 2012, I began exploring the unpublished anthems of Johannes Herbst (1735-1812; pastor at the Lititz Moravian Congregation from 1791-1811) and devised a research project, sponsored by University of Colorado Boulder, to edit 30 anthems by May 2014. Although the primary source material was to be the Lititz Congregation Collection, since I was in Colorado at the time, it was impossible to access our manuscripts. Fortunately, the College of Music Library at CU-Boulder holds the entire Herbst Collection on microfiche. This collection of full scores hand-copied by Herbst is his personal compendium of manuscripts, collected over his entire career, that contains music by other composers as well as his own compositions. I spent the month of January 2013 digitally copying all of the Herbst anthems from this collection into my



Jeff Gemmell directs performance of Johannes Herbst anthem in the spring of 2013.

computer. Prior to my February arrival in Lititz, I had already begun work on editing many of these pieces. Unfortunately, the Bethlehem Archives were closed this winter due to renovation of the vault, making it impossible to access the Lititz Collection; however, I continued to edit Herbst's anthems from his own collection and began to focus my immediate attention on those works that Herbst composed from 1790-1811. Throughout the Spring, with the aid of Deann Buffington in devising English versions of the texts and John and Mary Lee Yerger in bowing the string parts, we prepared "performing editions" that the choir could sing and the orchestra could play, including:

H342, Sie flochten ihm eine Dornenkrone originally composed for the Great Sabbath Lovefeast of 1790, which we used in our Great Sabbath Lovefeast of 2013)

H360.2, *Ich lasse dich nicht, du segnest* (originally composed for the Unmarried Women's Choir (Single Sisters) Anniversary, May 4, 1796)

H386 1, Blessed shalt thou be

H386 2, Praise the Lord, O Jerusalem

These latter works are rare examples of Herbst anthems originally conceived in English, and all four works were performed on Moravian Music Sunday, May 5, 2013. Choir and congregation greatly enjoyed these fresh performances of works that had spent over 200 years collecting dust in the archives!

Thankfully, renovations to the Moravian Archives in Bethlehem were completed in mid-July and access to the Lititz Manuscript Collection was made possible. After working out challenging scheduling details for an appointment with Rev. Nola Reed Knouse, Director of the Moravian Music Foundation, I was granted a visit



Lititz Collection organ part for Gregor's Hosannah

to the archives to view the manuscripts in person on August 8, 2013. This experience will long be remembered as one of the most exciting days of my research career! Since the Assistant Director of the Moravian Music Foundation, Gwyneth Michel, was on vacation, Director of the Bethlehem Moravian Archives and Archivist Paul Peucker offered to assist me. When I arrived that morning, Paul handed to me the requested manuscripts that Gwyneth had already placed in a box for me for leisurely inspection. Paul also allowed me to photograph them digitally: a tremendous advantage compared to microfilm, as the clarity and color make the captured image identical to the original. Since the Lititz Collection includes sets of performing parts for all instruments, not full scores as found in the Herbst Collection, I snapped over 800 pictures! Economically, the advantage of free digital photography trumped the cost of thirty cents a page for

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a hard copy of the microfilm image. I left the archives in mid-afternoon with beautiful copies of parts for all the Herbst anthems I had been editing downloaded and saved in iPhoto on my computer. Amazing.

I am now in the process of comparing the scores prepared from the Herbst Collection with the parts from the Lititz Collection, as the final editions will list the Lititz Collection as the primary source. Fortunately, the scores are usually in complete agreement, down to the most minute details, and the Lititz Collection includes lovely organ parts absent from the Herbst Collection. In terms of a wider community to appreciate this work, prospects are promising for two publication possibilities: (1) octavo production so that other churches, schools, and community choirs can perform these works via the "Moravian Music Foundation Morning Star Series"; and (2) a scholarly edition in book form published by Steglein Publishing in their "Music from Moravian Archives Series." In addition, our choirs and orchestra will continue to perform these "new" works during services, and at least two concerts at Millersville University this year will feature works by Johannes Herbst.

Upon reflection, my visit to the Bethlehem



Moravian Archives Vault

Archives made clear that we are very fortunate indeed that Moravians have always valued the possession and preservation of historical artifacts and documents. To actually handle those aged manuscripts and view the beautiful penmanship, let alone to visually "hear" the inherent musical substance of the musical material, we are blessed that the love and caring of those that came before us preserved and protected such fragile documents. We can also be thankful that those presently in charge of maintaining these valuable treasures are doing such a wonderful job. I would recommend that you visit the Bethlehem Archives to view the recent renovations and take advantage of this unique opportunity to see (and feel) the past come alive, up close and in person.

Morman statuary returns to Museum By Bob Sandercox

Marie Morman, wife of the late John Morman, recently gave to the Lititz Moravian Archives and Museum eight statues that were first displayed at the Museum in 2010. Archives Chair Randy Reist said, "The collection of sculpture is to be treasured by the committee, as well as the congregation at large."

Morman, a painter and sculptor, followed a long tradition of Moravian clergy's using artistic gifts to express faith. After a full life of service that included being the Headmaster of Linden Hall School, John and Marie Morman retired to Lititz in 2003. The first project he completed in retirement was the sculpting of the likeness of twelve distinguished Moravian Americans. John Morman died on June 27, 2013.

Beside each statue in the exhibit is a brief introduction to the character suggesting the qualities Morman wished to depict. The eight subjects are:

Charles Henry Buchius Demuth (1883-1935), one of America's modernist (precisionist) artists, whose paintings are in the New York Metropolitan Museum and the Philadelphia Museum of Art.

William Henry, Sr. (1729-1786), one of Lancaster's most active advocates for freedom during the Revolution. He designed the 1787 Lititz Church.

Johannes Herbst (1735-1812), a composer of 180 anthems and 200 hymns, many first performed in Lititz.

Benjamin Latrobe (1764-1820), he was the Surveyor of Public Buildings in Washington, D.C. being responsible for the look of the Capitol, as we know it today.

Louis David de Schweinetz (1781-1834), the first Native born American to hold the Ph.D. degree. His botanical prints and drawings are owned by the Academy of Natural Science in Philadelphia.

Cornelius (Commodore) Vanderbilt (1794-1877), the 19th-century railroad mogul who was best known for his control of the New York Central Railroad.

John Wasampa, also known as Tschoop (-1746) was a Mohican warrior and a Moravian preacher. He appears in James Fennimore Cooper's *The Last of the Mohicans* as Chingachgook.

David Zeisberger (1721-1808), who lived with the Indians as teacher and preacher for sixty years. He is remembered in American history for the massacre that occurred in 1782 at Gnadenhutten, one of his Indian settlements in Ohio.

Privy dig unearths Lititz past

Tom Wentzel

On a frigid Saturday in early February, the Lititz Moravian Archives Committee invited local privy digger Peter Kirk and two friends to dig the outhouse pit left exposed upon the razing of the old privy that stood behind the Archives/Gift Shop building. There was no telling what, if anything, would be found, but anticipation was high, knowing that the area has had structures nearby since the mid-eighteenth century. In spite of the sub-freezing temperatures, the digging was actually quite easy. Because the pits had been filled in years ago, the backfill dirt was



Unearthed collection of broken pottery

quickly shoveled out. In this first pit of the day, there were several old bottles, two child's dishes, two spoons, a mason jar and two completely intact stoneware chamber pots unearthed. Some onlookers argued, tongue in cheek, that these could have been early Love Feast coffee mugs.

After careful excavation, it was discovered that the old privy pit was lined with limestone, and measured about 4' by 4', and about 4' deep. Kirk and his digging pals remarked that it was very likely that the Moravians had, over the years, faithfully dug out the privy. The purpose was two-fold: First, it emptied the pit for continued use; second, the digger could 'recycle' artifacts that were uncovered. Especially valued was the deposit that could be collected on glass bottles, an early incentive to recycle that we take for granted today.



Kirk nears the bottom of the dig

Next the diggers used their probes, which are long spring-steel rods with a sharp tip, used to probe the earth for possible privy holes. A skilled prober can tell where the likely pit was located by the ease with which the rod passes into the soft, back-filled earth, and the types of soil left on the tip. Ash or brown earth indicates a possible pit, whereas red clay would indicate virgin earth. After a few minutes of probing, a privy hole was discovered just about midway between the spot of the first dig, and the back addition of the old, red-brick Grosh house. The diggers cut out the frozen grass with spades, and quickly found the same limestone lining as in the first pit.

The second pit yielded about the same dimensions and construction as the first one dug. And, like the first hole, scant artifacts were found. But after a close examination of the artifacts, it was determined that this was

a much older pit, with several items of 18th century origin. Unearthed were about a half-dozen shards of late 18th century and early 19th century soft paste porcelain, identified by their bright colors. This colorful pottery was especially favored by the early German settlers. Additionally, two glass Civil War era buttons, redware pottery shards, several women's combs made from tortoise shell, and several old medicine bottles and fragments were pulled from the pit. The most intriguing find was an early toothbrush carved from bone. What made this toothbrush particularly interesting was it had bristles on each end. It was believed to date from the 18th century.

It was thought a third pit was found in the yard just behind the Archives building. But the excavation was terminated when scant artifacts were found, and there appeared to be no structure that would have indicated an outhouse stood at that spot. A few yards south from that spot, the probes indicated that there was an air gap just about two feet under the surface. It is believed to be the foundation of a long-gone structure. Could it have been a part of the former blacksmith shop or Lyceum building that had occupied this site from the mid-18th century?

Although no Moravian treasure was uncovered, the dig proved instructive to those in attendance. First, we know the early Moravians had enough awareness and manpower to clean the privys regularly. This effort was usually only carried out by those of means. Second, in terms of size and construction, our privys appear to have been built in a consistent fashion. Third, there is a wealth of information regarding our forebears right under our feet. With this in mind, Kirk has volunteered to return to Lititz with his metal detector and scour the grassy Church Square to help us uncover what Moravian history may lay just under the surface. Largely undisturbed and enduring almost two-hundred seventy-five years of human interaction, including a Revolutionary War hospital, the Square may still have some stories to tell.

Before



Tom Wentzel dismantaling the roof





Bill Oehme hangs the door



In the beginning

Ready to go

Privy reconstructed behind Archives Museum Tom Wentzel

Readers will recall in the last issue of the Church Square Journal that members of the Archives Committee dismantled a 19th-century privy that stood near the Archives Museum on the north side of the Grosh property. Bill Oehme, Dave Pusey and Tom Wentzel carefully removed the planks, roof and dismantled the frame.

The reconstruction of the privy began in earnest early in 2013 by three Moravian volunteers. Over the next several months, a "new" two-door privy was reconstructed out of the materials salvaged from the demolished structure, with a few helpful additions from the Pilgerhaus that was recently restored just down the street. The siding is from the original privy, including the original ventilator (with some additional matching German siding purchased from a salvage yard), the floor is from old lumber salvaged from the Pilgerhaus, and the shake-shingle roof is new but the support structure underneath is original. The doors and the 'hopper' seats remain from the original structure.

The plan is to include the privy on Church Square tours, where it should prove an enlightening stop for visitors, especially the elementary school classes that visit each year, as students compare and contrast modern facilities with the "necessary' from years gone by.

The Archives Committee was happy to take an active part in the preservation of an item that was at one time taken for granted, but is now a disappearing part of the American landscape.

Thanks to Wayne LeFevre for providing this Scavenger Hunt from his files. The following instructions were provided at the August 9, 2004, Adult Vacation Bible School. You will find below a list of the things you need to find or name. Good luck and have fun. You have 1 hour. Return to the Prep Room for snack and to discover the answer. 1 Where will you find a fallen star? 2. Where will you find a "snake" under the glass? 3. Where will you find a "Star of David"? (2 places) 4. A banned "Baa" you can find 4 different locations. Just name one. 5. Who was a "Royal" Moravian Bishop? 6. Where will you find "sickle

2004 Scavenger Hunt

6. Where will you find "sickle shutters"?

7. Where will you find an over peel and a bucket bench?

8. Who comes to mind when you hear "Gold Rush"?

9. Where will you see a child with 2 right feet?

10. Where is the Gingko Tree on the Church campus?

11.Do you know what is "lovingly" re. erred to as the Rogues Gallery and where it is located?

12. Where will you find a "box of whistles"?

13. Try to find a Moravian organist's painting on wheels?

Scavenger Hunt Answers

- 1. Imbedded in the Star Room floor
- 2. Serpent Horn in Archives Museum
- 3. Lobby of CEB & parsonage shutters

4. Sanctuary oval window and Fellowship Hall bas-reliefs

- 5. Count Zinzendorf
- 6. Corpse House
- 7. Old Coffee Kitchen
- 8. Gen. John Sutter

9. Sanctuary Jesus with children stained glass window

10. Left of Church Square walk

11. Clergy pictures in Star Room hall

12. Tannenberg organs

13. Organist Billy Hall's allegorical painting on fire pumper in Museum

St. James Cemetery transformed by community volunteers *Three pictures of the same corner*



This 2010 photo of the corner of the St. James Cemetery appearined in the spring issue of the Journal before pine trees began to fall and chain link fence removed



Same corner in the spring of 2013 after most of the pines were taken down and the chain link fence removed when volunteer Shawn Houchin decided to help



Same corner in October 2013 after 50 volunteers from the church and community contributed hours and dollars to restore and beautify the Cemetery

Shawn Houchin, a life-long resident of Lititz, organized a community effort to restore and beautify the St. James Cemetery, the oldest cemetery in town, at the corner of Pine Lane and West Center Street. It didn't look much like a cemetery when Shawn first learned that it was the last resting place for the town's earliest residents, so he decided to do something about it! With the help of many volunteers, he has transformed the Cemetery into something of beauty, a place that honors our forebears.

George Klein, who owned the farm that eventually became Lititz, donated the land for a cemetery and erected a log church that was dedicated on St. James Day, July 25, 1744, thus giving the name. Klein had been influenced by Moravian leader Count Zinzendorf who preached in Lititz and Lancaster in 1742 suggesting a united church for Lutherans, Reformed, Mennonites, and Moravians. In that spirit, the St. James Church was a union church, where all faiths could worship.

Again on land donated by Klein, a *Gemeinhaus* was built in 1748 for a school, for worship, and as a residence for a Moravian teacher. One year later, in 1749, the Moravians formed the Warwick Country Congregation that would later become the Lititz Moravian Congregation.

With a new meeting place, the St. James log church was abandoned, but the churchyard continued to be the community cemetery. In 1753, the remaining burial sites were organized in the Moravian manner by Choirs: Married members, Single Women, Single Men and Children. With the opening of God's Acre behind the present church in 1758, the use of the St. James Cemetery diminished until the last Moravian was buried there in 1791.

In 1889, the Trustees of the Church authorized a major clean up of the St.

James Cemetery. The gravestones were temporarily taken up to level the ground, but unfortunately, not always returned to the gravesites. Then in 1941, in memory of her husband who served as the church sexton for over 40 years, Mrs. Eugene Kreider led an effort to once again tidy up the Cemetery by clearing debris, adding a fence, and erecting a monument.

Houchin credits Sexton Matt Good for the actual beginning of the current cemetery restoration. Good removed the chain-link fence and then took down the trees that were in poor condition. It was at this point Houchin met with Bill Oehme, a former chair of the Archives Committee, who was also interested in the St. James Cemetery. Oehme did the research at the Moravian Archives, deciphered an old plot plan, and provided Houchin with the information he needed to return gravestones to their proper places.

Houchin was delighted when 40 volunteers turned out for the workday on August 3, among them many Moravians. While space does not permit a full listing, Houchin recognized several who were of special help: Bill Flickinger, Wayne Siegrest. Jason Meyer, Bud and Alice Bracken, Bob Derck and Dean Bucher.

Business and organization support has been noteworthy. Houchin appeciates the support of Shirley Flickinger and the Lititz AMBUCS, and the American Legion. The list of business donors includes Bombergers Store, Sauders Eggs, Lititz Reserve, Scooter's Restaurant, Dosie Dough, Biemesderfer Landscaping, and Esbenshade's Greenhouses

Even the green grass at St. James Cemetery represents much hard work. Tons of wood chips, pine needles, roots and other debris were trucked away, replaced by 45 tons of new top soil. For weeks Houchin has been watering the new grass with a neighbor's hose. And, after eight mowings, with flowers blooming, the Cemetery is a sight to behold.

Stones cleaned and returned to gravesites



Gravestones that were scattered in the 1889 clean up of the Cemetery were carefully, moved, cleaned and numbered for return to the appropriate grave.



Researched plot grid is used to return gravestones to their original location. In this picture stones await the difficult task of resetting in the ground.



Houchin and Oehme learned many interesting things about the gravestones, not the least this artwork that appeared on the back side of one stone.

St. James Restoration possible because of Bill Oehme's research



Picture by Cory VanBrookhoven AMBUCS Shirley Flickinger with Shawn Hauchin and Bill Oehme

Fortunately, Bill Oehme teamed up with Shawn Houchin this past summer to restore and preserve the St. James Cemetery, an often forgotten plot that is an important link in Lititz history. The St. James log church was a response to Count Zinzendorf's plea for a united church. It was on this plot that Moravian ministers first preached to the Warwick community. What happened on this plot is the link to the establishment of Lititz. The early residents buried at the St. James Cemetery shared the dream.

A major clean up of the Cemetery was ordered in 1889 and gravestones were moved around, and until now, no one knew where they belonged. Bill Oehme did the long-needed research, correlating a 1778 plot plan that he found in the Archives Museum with Abram Beck's better known listing of burials. The 1778 plot plan clearly tells us where many of the 109 stones should be. Burials were by Choir, so placing those stones after 1778 was with a high degree of probability.

All of the gravestones were lifted, cleaned, and deciphered, if possible. (Oehme found that shaving foam cleared with a squeegee would make most stones legible.) Ground-penetrating radar was used to find the foundation of the old log church. Later, five more buried stones were found.

After all the debris was removed and the Cemetery smoothed, the grid was marked out and the stones were returned to the assigned gravesites. Then, the hard work of setting the stones began. Forty-five tons of topsoil was spread to give a seedbed for the grass that would be planted.

For Oehme, whose family has deep Lititz roots, this project was one of love and respect for those early Lititz residents. He says, "It was great to work with Shawn, who cares about Lititz, and has the energy and knowhow to take on such a task. We make a good team."

Bill Oehme's St. James Cemetery Burial List

_				35	Andrew Frey	2	1754
Grave	e Name of Deceased	Age	Year	36	Anna Maria Bassler	52	1755
	t group includes those buried in the St. J			37	Anna Maria Kiesel*	34	1755
	raves appear in the plot plan dated 1778			38	Peter Heil*	Infant	1755
Grave	/Name of Deceased	Age at	Death	39	Michael Erb*	5	1755
#		Death	Year	40	Susanna Frey*	60	1756
4	Anna Mary Henrich	36	1747	41	Christina Ludwig Lembke*	6mo	1756
5	Vincent Stauber*	55	1748	42	Juliana Margaretha Johnson*	42	1756
6	Mary Catherine Schmidt	47	1748	43	John Michael Blickenderfer*	Infant	1756
7	Frederick Hayer		1746	44	Catharina Weidman	22	1756
8	Conrad Bassler		1748	45	Andrew Frey	65	1756
9	Verona Bender *	42	1749	46	Thomas Williams*	50	1757
10	Michael Palmer	40	1749	48	John William Boehler*	5	1757
14	Andrew Bort*	50	1749	49	Carl Frederick Palmer*	10mo	1757
15	Henry Possard	30	1749	50	George Blickensderfer* Infant	1757	
21	John George Kiesel*	Infant	1750	51	Daniel Blickensderfer	Infant	1757
22	Christian Huehter*	Infant	1750	52	Son of Nicholas Jungblut	Infant	1757
23	Carl Frederick Palmer	Infant	1750	53	John Michael Seip	1	1757
27	Beatus Heil	Stlbrn	1752	54	Anna Ramsberg	51	1757
28	Frederick Bort	3	1752	55	John Frederick Ricksecker*	8mo	1758
31	John Michael Erb*	30	1753	56	Barbara Plattenberger*	46	1758
32	Elizabeth Bechtel*	77	1753	57	Samuel Frey*	Infant	1758
33	Anna Mary Seip	Infant	1753	58	Anna Rosina Plattenberger*	Infant	1758

St. James Cemetery plot plan

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Burial List continued

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108	Christina Margaretha Kiesel	89	1773
109	Christian Westhaeffer*	60	1773
110	John Christian Huber	6	1774
111	John Ludwig Westhaeffer*	6	1775
112	Daniel Westhaeffer	Infant	1775
113	George Michael Westhaeffer, Jr.	12	1775
114	John Henry Frey	2	1776
115	Maria Margaret Grosh*	6	1776
116	Elizabeth Ricksecker	2	1776
117	John Frederick Ricksecker*	8mo	1776
118	John Kiesel	9	1777
119	Maria Margaret Cassier	2	1777
120	Anna Christina Ricksecker	43	1777
121	John Gutjahr	Infant	1777
122	Jacob Blickensderfer*	26	1778
123	Peter Ricksecker *	67	1778
124	Christian Palmer	74	1778
	wing have legible gravestones but are no		
	lot plan, so their stones were placed acco		
47	Catherine Bender*	Infant	1757
128	Anna Apollonia Sherzer*	70	1781
129	Barbara Grosh*	40	1781
132	John Frederick Ricksecker*	Infant	1781
133	Maria Barbara Ricksecker*	Infant	1781
135	Jacob Heil*	72	1783
137	Barbara Kiesel*	68	1784
138	Joseph Shober*	Infant	1784
139	John Christopher Frey*	65	
1785			
145	Elizabeth Kreiter*	Infant	1788
146	Elizabeth Westhaeffer*	58	1791
147	John Christian Gutjahr*	76	1791
148	Johan Nicholas Kiesel*	75	1791
152	Anna Maria Huber*	60	1794
153	Philip Koch*	75	1795
158	Johannes Huber*	33	1798
169	Hannah Grosh*	3	1804
172	Catharina Rickert*	Infant	
1806			
173	Elizabeth Furhman*	40	1806
174	James Evans*	44	1805
176	Ephraim Kiesel*	3	1809
180	Salome Krall*	20	1812
181	Jacob Huber*	28	1812
	no record for the following burials, but t		
	emain on the graves near Pine Lane as fo		
A	Michael Muecke*	13	1810
В	Samuel Huber*	28	1818
С	Ann Marie Herckel*	46	1855
D	Rosina Huber*		
Е	John Frederick Ricksecker	42	1834
F	Jacob Huber*		1824

From Johann Erdmann Oehme Memoir

The following first five parapraphs of the Memoir of Br. Oehme (1758-1844), who came to Lititz after serving the Brethren in Bethlehem and Nazareth, Pa. and New Hope, N.J., was translated by Pastor Roy Ledbetter, Unitas Fratrum Presbyter, St. Louis, Mo.

Our late Brother left nothing behind in his own hand relating to his walk through this world, thus only the following brief report of the circumstances of his life, written down from stories that he himself related. He testified that the chief impression that the overview of his pilgrimage here below made upon his heart is contained in the hymn verse: "The faithfulness of Jesus never ends, this is the story of my life, which was not always to his praise, but this is proof of that." He was born the 22nd May, 1758, in Sorau in the County of Promnitz, in Saxony, where his father was chief architect to the castle of the Count von Promnitz and to the city. It remained unforgettable to him how in his 3rd year, his father had died suddenly of a hemorrhage just as his sister, who had died of scarlet fever, lay in a corpse. So they were both buried the same day. The Count graciously took upon himself the care of providing for the support and education of our brother and his 2 sisters.

In his youth he experienced an apparent protection of his life. Once as he was going home from school he had the misfortune to fall into a cistern that lay by the wayside and would most certainly have been drowned there if a soldier who happened to be nearby had not hurried to his aid.

As he got older he found work in farming. When he was grown he left Sorau and went to his paternal grandparents in Christianstadt 2 miles from his birthplace. There was there a small group of awakened souls who held special service for their edification and encouragement on the path of faith. Driven by curiosity our late brother asked for permission to attend one of these services and this was gladly granted to him. What he heard there made a deep impression upon his heart and awakened in him the earnest desire also to become as pious as these people.

Since they were in connection with the Moravian Brethren, the wish became alive in him to belong to these people of the Lord. As a result of this he made a visit to [the Moravian Congregation at] Neusalz, where he experienced much love from the chaplain of the Single Brethren's Choir there as well as later in Herrnhut, to which Congregation he was admitted on 20th January, 1775.

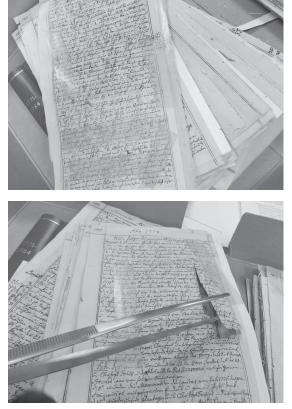
There he learned the trade of hatter and worked at this profession until the year 1786 when he received the call to go to America. He made the journey in company with the late Bishop Herbst and several other Brethren. While they were at sea they were once in great danger of being taken prisoner by Algerian pirates and from heart thanked the dear Savior for the wonderful deliverance they experienced. (see "a" below) The Watchword of the Moravian Brethren's Church on that remarkable day was so important to them all: "Fear not, thou shalt not be put to shame." Isaiah 54:4. As mentioned in another article in this issue of the Church Square Journal, the building holding the Archives of the Moravian Church, Northern Province, has recently undergone substantial renovation, including improvement and expansion of the vault shelving. During renovations, the manuscript collection was carefully moved and stored. As Dr. Paul Peucker, Archivist for the Province, describes it, during the process of packing and transporting documents to a secure location, he noted a box labeled "Lititz" that had been separated from the rest of the Lititz collection. Upon examination of the contents of the box, he found a hitherto overlooked diary written by Bishop Matthaeus G. Hehl, who served the Lititz Congregation as lead pastor from 1756 to 1784.

The manuscript, consisting of 120 sheets, many of them written on both sides, covers the years 1771 through 1784 and appears to be Brother Hehl's personal history of Lititz during that time period. Peucker reports that, while the text is based on the official church diary of the time, it also contains information about communion practices during Hehl's ministry. Unfortunately, because the document is in extremely poor condition, it cannot at present be read. Thus it is impossible to say what additional nuggets of history might be contained in its pages.

f.r. A.T. 1773 Continuation * gemeingeschichte on liti? Allon Por Britzbly fato za fato Lat 1742 a 2 200 Sato 1770 Lo. Im grafter Rinfabring fol. 1. Sie fol. 80. Elinghi gofangen & 1. Jan. 1771. 20 31 Dec. 177. nobl afolig continuis Register Ine Comunicante ... ? Comuniona in Litiz Jan. 1772. 86 21.

Picture courtesy of Moravian Archives First page of Bishop Hehl's 1771 to 1784 Diary

Brother Peucker conjectures that the box containing the manuscript was set aside by his predecessor,



Pictures provided by Moravian Archives illustrating unbound and fragile pages of Bishop Hehl's Lititz Diary that need preservation.

Vernon H. Nelson, in hopes that it might be restored, and was then forgotten after Brother Nelson's sudden, unexpected death several years ago. Though the leaves now crumble at the merest touch, professional preservation and restoration of the manuscript is still possible. The Preservation Center in Philadelphia has examined it and provided a quote of \$73.00 per sheet, for a total of \$8,760, a price which, given the severe deterioration of the paper, Peucker assures us is quite reasonable. Upon completion of the restoration process, the document can be digitized at a cost of an additional \$1,125. Digitization would permit research scholars to study and translate the manuscript without risk to the original.

The discovery of this significant document is exciting news to history-lovers at Lititz Moravian, who welcome the prospect of having a new eye-witness narrative of life in Lititz during the Revolutionary War period. Bishop Hehl's account of the war years, especially as concerns the Military Hospital in the Brothers' House, could add substantially to our understanding of how our small village coped with the turmoil and disruption of daily life.

Interested members of the congregation are now exploring the possibility of forming a committee to raise the funds needed for restoration. Several informal pledges of support have already been made. Look for more information in coming months about this effort to preserve a piece of our history and how you can help.

Spire and Star Centerpiece of Coolest Small-town Logo

Bob Sandercox

Bill Dussinger's logo for America's coolest small town correctly places at the center the landmark spire and the ubiquitous Moravian star. Moravian heritage is everywhere in our town – tree-lined streets, shops filled with necessities, artisans of all kinds. The Moravians were town builders, whether in Bethlehem, Lititz, or old Salem, N.C.

In his book *Hopeful Journeys*, Professor Aaron Fogleman says the Moravians arrived in America more organized than other German immigrants. They were tolerant and ecumenical, even cosmopolitan.

Moravians brought with them from Europe the music of Mozart and Haydn, creating in Lititz one of America's earliest orchestras. They brought to Lititz painters, woodworkers, and candle makers. They built a hotel to care for sojourners, and placed in every window a candle of welcome.

Brandeis professor David Hacket Fisher suggests in his book *Albion Seed* that the best way to understand America today is to know the four British folkways that settled much of the land – Puritans in New England, Quakers in Pennsylvania, Royalists in Virginia, and Scots-Irish in the Appalachians. In similar fashion, it might be concluded that the Moravian imprint tells much about our "coolest" small town.

Lititz logo icons, left to right

- Mousetrap Woodstream Corp. has been making America's favorite mousetrap, the Victor, in Lititz for 150 years.
- Egg Sauder Eggs in Lititz delivers millions of eggs to locations in the East Coast of United States - for many years the purveyor to the White House.
- Pretzel Julius Sturgis began baking pretzels in Lititz in 1850 and in 1861 established the first commercial pretzel bakery in America.
- Bud The Wilbur Bud, the popular chocolate bit made by Wilbur Chocolate in Lititz, is the best chocolate in Pennsylvania according to many.
- Spire and Moravian Star – Lititz was formed as a Moravian community in 1756 and only Moravians lived in the town until the 1850s. The Moravian



Congregation is still active in the center of the town, and 18th-century Moravians definitely left their imprint on 21st-century Lititz.

- Guitar Represents the long entertainment interests in the community: the 4th of July Celebration, the Craft Fair, the Christmas Vigils, the concerts in the Park, and the fact that Lititz is the home of entertainment industry companies such as Clair Global, Tait Towers and Atomic Design.
- Bicycle Represents sporting events held in the community such as the Rock Lititz Bike Race, Lititz Summer Soccer Showcase, the Lititz Run, and the fan support of Warwick High School teams.
- Mug Lititz is well known for its micro-breweries and pubs. Since the establishment of the first hotel, now the General Sutter Inn, Lititz has been a place of hospitality.

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