

THE CHURCH SQUARE JOURNAL

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

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Count von Zinzendorf

*Oil on canvas, 21"x25"
c. 1755
Lititz Moravian Archives
and Museum*

*To see how this painting
graced the narthex
in years gone by,
see page 2*



Generations of Lititz Moravians remember this painting of Count Nicholas Ludwig von Zinzendorf at the entry to their historic church. Appropriately, the countenance of the man most responsible for the formation of the congregation and the Lititz community greeted all who entered from Church Square.

Then, in the 1980s, the painting was deemed too valuable to remain in such a public area and was removed to the Museum for safekeeping. Unfortunately, like so many treasures that were once a part of everyday life, it is now available only to those who make a special effort to see it in its safe haven.

The painter was John Valentine Haidt (1700-1780), the premier Moravian artist, who came to America in 1754 and soon became the official painter of the Bethlehem Moravian community. Although ordained to ministry, his patron (Count Zinzendorf) soon understood that Haidt's greatest witness was as an artist. Haidt's works are among the earliest religious paintings in America and are some of the country's finest.

The Lititz Congregation was fortunate to receive six of Haidt's paintings to be used as visual aids in the teaching of the gospel. These paintings, that were previously on display in the church, chapel, and Fellowship Hall, are now exhibited in the Haidt Room at the Museum.

VanBrookhovens Show Lititz Memorabilia

by Bob Sandercox

Charlene VanBrookhoven and her son, Cory, will share photos and other memorabilia of early Lititz in Fellowship Hall of the Brothers' House on Church Square on Sunday evening, April 19, at 7 p.m. According to Clarence Martin, Chairman of the Lititz Moravian Archives and Museum Committee, the presentation is the second of a series announced last fall to share with the community the resources of the Museum and the expertise of committee members. In November the Rev. John F. Morman introduced and exhibited 11 paintings related with early Lititz.

Charlene and her sons carry on a family tradition of collecting Lititz photos, memorabilia and ephemera. Her father, the late Sketch Mearig, was the premier collector of Lititz material. Charlene says, "My dad collected Lititz 'stuff' all his life and left his collection of thousands of photos, articles, letters, advertising items, booklets, maps, etc., to his family."

She continues, "We have been sorting through the things since his death in August of 2007. It's been a huge undertaking, but we are making progress. We have had three or four public 'sharings' of photos through the years. We have many new 'old' things for the April 19 presentation!"

Sketch Mearig grew up in Lititz, and he was a mailman here for 32 years. He knew everyone in town. They all knew he collected, so his customers gave him all types of Lititz items. Mearig also attended public auctions and flea markets to acquire more of the unusual Lititz artifacts. "As far as I know," Charlene concludes, "his collection on Lititz history is the largest in town!"

Charlene said her three sons, "Jeff, Cory and Andy, have caught the collecting bug from their grandpa." Cory, who will be joining her in presenting this program, is very involved with The Lititz Historical Foundation.

He met us at the door!



Photo by Wayne LeFevre

This painting of Count von Zinzendorf that greeted churchgoers for years in the narthex is now displayed in the Museum

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Where is it?



Photo by Bill Sweger

If you need help identifying this photo, turn to page 8 for the answer.

Senator Brubaker Commends Archives

State Senator Mike Brubaker presented a citation of commendation from the Pennsylvania Senate to the Lititz Moravian Archives and Museum Committee in October 2008 for its service to the Commonwealth as it “preserves the rich culture of the Moravian Church and the Lititz community.” He suggested that to know the history of the Lititz Moravian Congregation is to begin to understand the dreams and hopes for the area.

According to Clarence Martin, Chair of the Lititz Moravian Archives and Museum Committee, “By recalling the past we best prepare for the future.” Martin said that 2008 had been a significant year for the committee. “We’ve refurbished our Museum building, painted the interior, reorganized some of the exhibits, opened a new room in honor of the late Herma Losensky (a charter member of the committee), and celebrated the building’s 100th anniversary with an open house.” The Museum building was constructed and opened in 1908 as the Moravian Home for Aged Women. The Home was closed with the opening of Moravian Manor in 1975. The congregation’s Trustees assigned the vacated building to the Archives and Museum Committee for museum purposes.



Photo by Bill Sweger
Senator Brubaker presents citation to
Chairman Clarence Martin

Report from Clarence W. Martin, Chairman Archives and Museum Committee

Do you have an interest in Moravian history? If so, you should consider submitting an article to the Editorial Committee. We are looking for researched information on early Lititz, its citizens and its organizations. Consider this an open invitation... why not give it a try?

Please visit the Archives and Museum and see recent developments. See the new Herma Losensky Room honoring one of our committee’s charter members. Visit again the John Beck Room and see the historic fire-pumper and other artifacts related to town history. Or, go upstairs to the string and woodwind instrument display to look at the 19th-century flute and piccolo recently given to the Museum by Henry and David Diener.

Upcoming events include a presentation by the mother-son team, Charlene and Cory VanBrookhoven, on “Views of Lititz” on April 19. (See front-page story) Also, we are planning another Cemetery Lantern Tour to be scheduled for late October.

The Museum is open Fridays and Saturdays, May 1 through September 30, from 10 a.m. –1 p.m. Other times may be scheduled by calling the church office, 626-8515.

One goal of the committee is to gain the ability to consistently maintain the temperature and humidity needed for the preservation of artifacts in our Museum. To achieve this goal, it will be necessary to update the heating system and add air conditioning. The committee is researching options for paying for this needed improvement. We would welcome both donations and suggestions.

Lastly, I wish to note that a team of committee members is busy transferring our catalog of artifacts and books to an electronic system. The new electronic catalog will simplify and speed up searches of our holdings.

"PAPPY" STURGIS PASSES**Henry C. Sturgis**

Henry C. Sturgis, 90, one of the oldest residents of Lititz, died Friday night at 9 at his home, 368 East Main Street, of infirmities of age. He was the last living person who had been associated with the original pretzel business in town.

N.B.- Sturgis misspelled above.

LEBENSLAUF – A Moravian Spiritual Journey

by Charlene VanBrookhoven

The English translation of the German word *lebenslauf* is “course of life.” In today’s world, a resumé of a person’s career or list of educational achievements and degrees used in a job search could also be called a *lebenslauf*.

The founder of Lititz and the Lititz Moravian Congregation, Count Nicholas von Zinzendorf, lived and taught the theology “not to question God, but to live, breathe, and think as God.” It was Zinzendorf who encouraged his followers to keep written journals detailing an awareness of their personal and spiritual journeys indicative of Moravian beliefs. The *lebenslauf* was to be a daily ecclesiastical discipline practiced by every resident of the small Moravian community.

After 1760, each member of the congregation was required to keep a *lebenslauf*. Every Moravian congregation had to report to the synod all births, deaths, marriages, and courses of grace in the church. The synod, however, did not always want the “whole story” – only spiritual goodness. “The synod desires of the Brothers and Sisters that everyone would, if possible, write down something of his or her own course of grace or dictate it to somebody rather than leaving things to be drawn up by others, as the relation drawn up by a stranger.” (Harmony of the four synods 1764, 1769, 1775, 1782). These personal writings became spiritual autobiographies or *lebensläufe*.

The minister of each Moravian church kept a congregational diary of the daily spiritual life and ideals which also was reported to the synod in Bethlehem. He kept a close watch on the well-being and discipline of his “flock.”

At the time of death, the deceased’s *lebenslauf* was read at the funeral service. Many times the minister or a close friend or family member would add bits of biographical information. This was necessary for congregants who had little education in the written word. Some *lebensläufe* were only a single page, but most were four to six pages written in German script.

It was a way of life in the early days of the Moravian community to follow the spiritual awareness and piety of Count Zinzendorf by asking of yourself and recording on paper “what God has done in your life.”

The following is the *lebenslauf* of Henry C. Sturgis, born in Lititz in 1844. His obituary reads in part: “He was the last living person who had been associated with the original pretzel business in town. He was an Elder of the Moravian Church for 40 years. He died in 1935 and is buried in the Lititz Moravian cemetery.”

Lititz, December 19, 1916

“This is a little of my life as I can remember.

“I was born November 25, 1844 and was baptized by Bishop Peter Wolle on December 8, 1844. In the year 1861, March 24, I was confirmed by Edmond De Schweinitz. On December 6, 1866 I was married to Catherine Faust of White Oak, Penn Township, Lancaster County, Pa. We were blessed with six children, four boys and two girls. On July 31, 1881 Ellie died. On February 10, 1916 Harry died and on May 4, 1916 my dear mom left me too. Oh, the dark clouds I had to go through. But if I would not have had my dear Jesus to help me bear it I could not have borne it. I have found my dear Jesus a very good help in time of trouble and I would ask you all, my dear children and grandchildren to trust in God who is so willing and able to help you if you only trust him and serve him at all times. He will never leave you or forsake you. I was thirty years old when I gave my heart and life to Jesus and I had many a blessed time with my dear Jesus. It is a blessed thing to live for Christ. It takes away all fear of that monster, Death. But one must live a Christ-like life and must be willing to go and do and say what Jesus wants one to do. I had to deny many a thing for Jesus sake but it was a blessing for me. I was called out most anytime of night to persons that were sin sick, in trouble with their lives. I did the best I knew how in my humble way; not I but Christ through me. I was called away from my work to persons that were in trouble, to speak and pray with them. I was elected an elder January 14, 1889. For three years I was assistant coffee cook in the church. I was a Sunday School teacher, I think about two years.

“I lived in Lititz all my life. I worked hard, early and late; but work was a pleasure to me. As long as I could work I tried.”

Life of Henry Sturgis



Photo from Wayne LeFevre Collection
Dieners with lovefeast buns in 1949 by pairs, l-r, front to back: Margaret Yerger and Anna Stark, Marie Zeller and Martha Sturgis, Helen Bender and Helen Yerger, Grace Snavely Robinson and Catherine Hammer (partially hidden)

Lemon Peel in Your Lovefeast Bun?

by Wayne LeFevre

Can you, can I, can any of us imagine that the lovefeast buns at Lititz Moravian may once have been flavored with lemon peel, orange peel, and mace?

The October/November 2008 issue of *ANNOTATIONS*, a periodical of the Moravian Archives, Southern Province, headquartered in Winston-Salem, N.C., leads us to believe that this may have been true. A staff member of the Southern Archives asked why Salem Moravian lovefeast buns are made with lemon peel, orange peel, and mace, while those in Bethlehem, Pa., are simply rolls with raisins. Since the Moravians who settled Salem came from Bethlehem, it would seem only natural that they would have brought with them the Bethlehem lovefeast bun recipe.

The staff member to whom the question was directed was unable to answer, but asked if the inquirer would be interested in learning about the Lititz lovefeast buns. Receiving an affirmative

response, another staff member was summoned, this one a native of Lititz who had grown up as a member of the Lititz Congregation: Sister Grace Snavely Robinson. Sister Robinson responded, and here I quote the *ANNOTATIONS* article:

“Defly showing her expertise in lovefeast buns, Grace said that at Lititz they are neither citrus- nor raisin-baked. Instead, they are hot sticky buns with powdered white sugar on top. And in the old days it was fun to watch the black-clad ministers try to brush the sugar from their coats.

“But as for Home Church having citrus when so many members had come from Bethlehem, where raisins were used, Mrs. Robinson said that Gordon Spaugh once told her that it all goes back to his great great grandfather Christian Winkler, who came from Lititz, not Bethlehem, and who brought his own recipes for many things as Salem’s baker, including his own recipe for lovefeast buns using orange peel, lemon peel and mace.”

All of which suggests that perhaps, indeed, the Lititz buns may have been flavored with citrus, at least during the few years that Brother Winkler was in Lititz.

Now, who was Christian Winkler? A native of Switzerland, he became a Moravian at Neuwied, Germany, in 1792. In 1799, he crossed the Atlantic to Nazareth, Pa., where he was the leader of the Single Brothers’ Choir and directed their bakery operations. After several years at Nazareth, Winkler moved to Lititz and assumed responsibilities similar to those at Nazareth.

As a bachelor in charge of the Single Brothers, Brother Winkler undoubtedly lived in the Single Brothers’ House. One wonders if he did his baking in the basement kitchen of the Brothers’ House or in the bakeshop out back. For at that time, there was a quadrangle of trade or workshops behind the Single Brothers’ House where today’s Fellowship Hall and Christian Education building are located. There were the shops of the weaver, the tailor, the hatter and the shoemaker, the nail smith, the carpenter, the candle maker, the butcher and the baker.

Winkler was in Lititz for only a few years when, in 1807, he was called to Salem to be Salem’s community baker. He bought the bakery and the residence of his predecessor and established Winkler’s Bakery, which exists to this day and is a major attraction for visitors to Old Salem. There, in a wood-fired oven, breads, Moravian sugar cakes and cookies, and citrus-flavored lovefeast buns are baked daily, to the delight of residents and visitors alike.

BUT, “hot sticky-buns” at Lititz Moravian?!?!? Puzzled, a letter was sent posthaste to Sister Robinson for an explanation. Her reply follows:

“Dear Brother LeFevre: First, let me thank you for your kind letter. Actually, I was overcome with dismay when I read ANNOTATIONS. In truth, I was hoping that no one from Lititz would receive an issue. I never called the lovefeast buns ‘hot and sticky.’ Instead I had remarked to Bro. Starbuck about Lititz’s delicious buns, replete with powdered sugar. I also recalled watching the ministers trying to remove the powdered sugar from their dark suits.”

My letter to Sister Robinson was accompanied by a copy of the first issue of the revived *Church Square Journal*, with her attention drawn to the article on Sister Herma Losensky and the item picturing Brother Dale Shelley. Sister Robinson reminisced:

“I recall with love Herma Losensky (she provided flowers from her garden for my wedding, and also did the decorating). Dale Shelley is a very special friend of mine, along with the McElroy Pharmacy crowd and also Darlene Bucher, whose family was well known to my mother and dad. Darlene had a nice note in our program about Lititz and ‘haubes’ (I still have mine). I wore one when I was confirmed and when I served as a diener.”

And mention should be made that her father, Clayton Snavelly, was one of the lovefeast coffee cooks for many years.

Sister Robinson continued:

“If I may share some precious memories and my love for Lititz Moravian, I served as a lovefeast diener, recruited by Miss Anna Stark (I have photos of myself in lovefeast garb, as well as a scrapbook given to my Dad when he retired from coffeemaking. And I have the same photo as yours). My brother-in-law, Frank Wonder, also helped with the lovefeasts. I loved my church and all her traditions, esp. Easter and Christmas, the latter when I sang in German.”



*Photo from Wayne LeFevre Collection
Coffee cook Clayton Snavelly, the father of Grace
Snavelly Robinson, in the old coffee kitchen for
1949 Lovefeast*

Several asides:

1. While we are told that Christian Winkler left Lititz in 1807, the date of his arrival in Lititz is not mentioned. This is another “secret” locked away in the congregation’s diaries, which unlike their counterparts in Salem and, to some extent, in Bethlehem, have not been translated and published. A project for the Archives Committee?
2. The Salem Moravian Sister who asked the initial question about Salem vs. Bethlehem lovefeast buns remembered that years ago her husband attended a Moravian Unity Synod in Europe, and the “topic of hot debate” was not on theology, church teaching, church policy, gender equality, etc., but whether lovefeast buns should have raisins, as preferred by the Herrnhut delegates, or currants as favored by the delegates from Christiansfeld, Denmark!!! (After all, first things first! – WBL).
3. The citrus flavored buns baked in Winkler’s Bakery can be ordered today from the Old Salem Museums and Gardens gift catalog. They are quite light and tasty, but totally different, of course, from the Lititz buns which, we are told, are unique to Lititz, using a secret Lititz recipe – and are called *Streislars*. Is there an English translation for the word *Streisler*? Readers? And, oh, that tantalizing delectable nugget of melted butter and brown sugar in the bun’s center! Yum!

The closing words of Sister Robinson’s letter are shared here as a benediction for all Lititz Moravians:

*“From one who has the finest memories of a loving, caring congregation, I am
Sincerely yours,”*

Letter dated:

November 10, 2008
Winston-Salem, N.C.

Grace Snavelly Robinson

The Lititz Congregation Music Manuscript Collection

by Marian L. Shatto

From very early in its history the Lititz Congregation supported a flourishing music program. As a result, Lititz became the repository for a substantial collection of 18th- and 19th-century music manuscripts. Most of the works were liturgical in nature – hymns, anthems, solos, and ensembles for use during worship. Many were written by Moravian clergy whose skills in the musical art of composition complemented their abilities as preachers and spiritual leaders.

There is evidence that attempts were made to collect and order the congregation's manuscript collection as early as 1772. It remained for Bishop Johannes Herbst, however, to prepare the first comprehensive catalog, a task he undertook during the late autumn and early winter months of 1794-95. Herbst listed works by title in strict alphabetical order, leaving ample space at the end of each page for subsequent additions, and indicating for each folder a call number. These numbers had for the most part been assigned by Georg Gottfried Müller, who, soon after arriving in Lititz in 1788, appears to have set aside most of the existing manuscripts and begun to build a new library. Thus the lowest call numbers, entries 1 – 84, represent the collection that Müller had assembled within the previous six or seven years.



Cover for "Catalog of the Lititz Congregation Collection,"
University of N.C. Press, 1981

by succeeding Lititz musicians through the middle of the 19th-century. Samuel Reinke was the last to make entries, and his activities along this line appear to have ceased in October 1857, with entry numbers 226 – 228. It should be noted that these are folder numbers, not a count of individual works. Many folders contained more than one piece, and some parts had strayed or been discarded over the years, so that in a few instances lower call numbers were reassigned to later acquisitions.

Subsequent to Reinke, manuscripts continued to be added to the collection, but the cataloging system was discontinued. As the 19th-century gave way to the twentieth, and printed music became much more available, use of the manuscript collection was gradually discontinued, and the folders were carefully stored away. In the years immediately following World War II, with a revival of scholarly interest in the older music, the manuscript collections of the historic congregations, including Lititz and Bethlehem, Pa., in the Northern Province and Salem, N.C., in the Southern Province, were gathered into secure archives in Bethlehem and Winston-Salem, N.C.

The first Moravian Music Festival was held in 1950 in Bethlehem. Under the enthusiastic leadership of conductor Thor Johnson, son of a Moravian minister, the early festivals served to draw wider attention to the rich heritage of Moravian music. And the festivals, in turn, provided the impetus for the establishment in 1956 of The Moravian Music Foundation (MMF), a nonprofit 501(c)3 organization that serves both the Northern and Southern Provinces while working with church musicians and scholars worldwide "to preserve, share, and celebrate the musical culture of American Moravians."

One of the projects of The Moravian Music Foundation has been the complete cataloging of the old congregational manuscript collections. The Lititz Congregation collection was the third to be cataloged (after the Salem Congregation and the personal collection of Johannes Herbst, which is sufficiently extensive as to warrant its own catalog volume). Building on the original catalog described above, editor Robert Steelman labored for a number of years to identify, sort, and number the manuscripts that had been transferred from Lititz to the archives in Bethlehem some 30 years before. The project was made possible by a grant from the National Endowment for the Humanities, with matching funds provided by a number of foundations.

Publication was funded by the Mary Duke Biddle Foundation and by subscription of interested parties and organizations. Subscribers connected in some way to the Lititz Congregation were Mr. and Mrs. David P.

Keehn, Mr. and Mrs. George L. Keehn, Mr. and Mrs. G. Thomas Keehn, Jerome Leaman, Wayne B. LeFevre, Mr. and Mrs. Dale Overly, and Marian L. Shatto. Of those listed, the elder Keehns (George L. and Julia), Jerry Leaman, and Edie (Mrs. Dale) Overly have since passed into the nearer presence of their Savior. The volume was dedicated to the memory of Harold T. (Pat) Stryker, a former Trustee of The Moravian Music Foundation and soloist with the Lititz Moravian Senior Choir, who had died on 30 April 1969.

Because publication of the catalog in 1981 coincided with the 25th anniversary of the establishment of the MMF, it was arranged that the Lititz Moravian Senior Choir and Trombone Choir, along with a chamber ensemble of strings and winds and guest organist Richard Fritsch, would travel to Winston-Salem in October of that year to present a festival concert celebrating both the publication and the anniversary. The traveling musicians were warmly received, and the well-attended concert was deemed a great success.

The completed catalog includes approximately two thousand entries. Information given in each entry includes composer, title, key, number of measures, voice and instrumental parts extant, any notations found on the folder covers, and source of the text, when identifiable. The first four to eight measures of the primary theme of the work is also given. The index of composers indicates whether the writer was American Moravian, American non-Moravian, European Moravian, or European non-Moravian. The introduction includes a detailed discussion of the organization of the catalog, the methods used in dating manuscripts, and a list of the copyists whose handwriting can be identified on the various works. Steelman observes that more than 40 persons prepared copies of music for the Lititz collection, of whom about a dozen provided substantial work.

In the years since its publication the catalog has proven to be a rich resource for both directors and scholars. It remains in print and is available through the MMF website. Thanks to a massive microfilming project completed about eight years ago, all the manuscripts listed in the catalog, along with the other manuscripts in the care of the MMF, are now available on film for scholarly research at the archives in Bethlehem, Winston-Salem, and Herrnhut, Germany. Editing of manuscripts proceeds at about 10 to 12 works per year, with the tri-annual Moravian Music Festivals providing a major venue for first modern performances. We are indeed blessed to be able to enjoy the fruits of labor by so many persons who have contributed in one way or another to the music program at Lititz Moravian.



Sources:

Catalog of the Lititz Congregation Collection, Robert Steelman, ed. The University of North Carolina Press, Chapel Hill, 1981

The Twentieth Moravian Music Festival and Seminar, Program Booklet. The Moravian Music Foundation, Inc., 1999

Moravian Music Journal, Volume 45, Number 2. Fall 2000

Museum Converts to Electronic Catalog

Archives Committee member Tom Wentzel is busy transferring the paper accession and catalog records to a digital format. He has been interested in this project for several years and is pleased with the December 2008 purchase of a new computer for this purpose.

Wentzel suggests that more important than the choice of a new computer was the selection of the software. He said, "We chose the best for a museum of our size and scope! Our committee chose PastPerfect Software, Inc., a leading provider of collection management software around the world." The software is used by more than 6500 organizations.

According to Wentzel, it appears as if the easiest part of the task will be cataloging the paintings, photos, musical instruments and artifacts on display in the Museum. He realizes it will take much longer to catalog the letters, diaries and papers that are in the Archives and Museum.

Archives Chairman Clarence Martin reports that the committee also acquired a new scanner and copier. "Often there is a need to copy a record. Now we can do that in the Museum building rather than remove a record to another office for copying." The scanner will also be used to scan photos for the catalog.



*Photo by Bill Sweger
Tom Wentzel transfers records*

Johann Christian Bechler

Excerpts from an article by Lanie Graf*

This year marks the 225th anniversary of the birth of the beloved Moravian composer, Johann Christian Bechler, most well-known as the author of the tunes, “Sing Hallelujah, Praise the Lord”** and “Christ the Lord, the Lord Most Glorious.”

Bechler was born into a pious Moravian family on January 7, 1784, on the island of Oesel in Estonia. From a young age his greatest desire was to become a pastor. He was enrolled at the Moravian school in Niesky, Germany. In 1795 he entered the seminary at Barby, Germany, where he remained for the next nine years. During this time he developed a love of music, devoting every spare minute to learning to sing and to play the organ, piano and various stringed instruments.

Bechler graduated from the seminary in 1804, and he served the church for 48 fruitful years in Germany, America, Russia, and The Netherlands. Bechler was first called as a teacher at Barby, where he was given the task to train organists. He then taught at Nazareth Hall, where he with E. L. Hazelius taught the first class of three pupils at the new “American” Moravian Seminary established in Nazareth, Pa., in 1806. During his tenure as professor, he mastered English, taught music, and began composing.

In 1812 he married Augusta Henrietta Cunow, with whom he had several children, although only two sons survived to adulthood. In that same year Bechler was ordained a deacon, and consequently served congregations in Lititz [1822-29] and Philadelphia, Pa.; Staten Island, N.Y.; and Salem, N.C., before being ordained a bishop in 1835.

Bechler’s memoir emphasizes his devotion to three things: his family, his church calling (of which music was a favorite part), and the Savior. He reportedly worshiped and prayed daily, consulting the Savior on even “the most trivial occasions.” His restless mind only found peace when he obeyed Christ’s direction. He found that “uninterrupted communion with Christ in the heart” elevated the believer above “all difficulties, distresses and vexations.”

Bechler died on April 18, 1857, in Herrnhut, Germany.

**This article was featured in “This Month in Moravian History” (January 2009), published by the Moravian Archives in Bethlehem, Pa. and printed here (in part) with permission.*

***Two of Bechler’s hymns were sung at the Lititz Anniversary Lovefeast in February 2009: O the Blessedness is Great and the Congregation’s signature hymn, Sing Hallelujah, Praise the Lord.*



Courtesy of Lititz Moravian Archives and Museum
Johann Bechler

It Happened at Lititz Moravian

From the personal diaries of Peter Wolle, 19th-century Moravian schoolmaster, musician, composer, clergyman and Bishop. Wolle was the Pastor of the Lititz Congregation, 1836-1853.

April 7, 1841

The day of Gen.’ Harrison’s funeral.

A meeting of citizens was called at 8 a.m. at which the following resolutions were passed – Sam’l Grosch in the chair –

- 1. That the [church] bell be muffled & tolled all day till 6 P.M.*
- 2. That the choir of Trombones play some church tunes from the steeple at 12.*
- 3. That it be recommended to close shops & suspend business.*
- 4. That crepe be worn for 30 days on the left arm.*
- 5. That a funeral sermon be preached at a convenient time.*

It was a solemn & serious time, especially in the evening when the account was received that the Vice President, John Tyler, was also ill & no hopes of his recovery entertained! – What does this mean? What will become of our country?

Submitted by Wayne LeFevre along with his bracketed insertion and the following footnotes:

- 1. General Harrison was William Henry Harrison, ninth President of the United States. In 1811, as a General of the U.S. Army, he led his troops in battle against Shawnee Chief Tecumseh’s Indians and fought near Indiana’s Tippecanoe River – thereby earning him the nickname Tippecanoe.*
- 2. Samuel Grosh, who chaired the citizens’ meeting, was the same Samuel Grosh who, in 1819, built the substantial brick house which stands on Church Square next to the Congregation’s Museum building. Grosh lived there until his death on July 12, 1850. In 2008, the house was purchased by the Lititz Moravian Congregation.*

*Answer to Where is it?
from page 2*

*Pump handle on Church Square
in front of the Brothers’ House*