

THE CHURCH SQUARE JOURNAL

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Dr. Jeffrey Gemmell presents research on the Johannes Herbst Lititz anthems



Photo by Carl Shuman

Dr. Jeffrey Gemmell directs choirs in lecture-demonstration at Central Moravian Church in Bethlehem, Pennsylvania

By Marian L. Shatto

On Saturday, October 4th, the Lititz Moravian Senior Choir, along with the Millersville University Chorale and an instrumental chamber ensemble, traveled to Bethlehem to participate in a lecture-demonstration presented by Dr. Jeffrey S. Gemmell, Director of Music Ministries at Lititz Moravian. Titled “The Lititz Anthems of Johannes Herbst: A Sincere Compositional Voice Revealed in Score, Sound and Expression,” the lecture was delivered as part of the 4th Bethlehem Conference on Moravian History and Music and served to introduce the audience to Gemmell’s research and editing work of the past eighteen months.

Herbst was a major figure in both the music and the ministry of American Moravians in the late eighteenth and early nineteenth centuries. He served in Lititz from 1791 to 1811, as both minister and organist, in addition to fulfilling duties as Principal of the girls’ school (now Linden Hall). Prior to his time at Lititz, he had served the Lancaster Moravian Congregation. In 1811 he was consecrated a bishop and sent to Salem, North Carolina, where he died a few months after his arrival. A prolific copyist as well as a gifted composer, Herbst’s musical output constitutes a significant portion of the collection of manuscripts now housed by the Moravian Music Foundation (MMF) in their archives.

After opening remarks by Dr. Gemmell, the two choral groups began their part of the presentation with “Lobet den Herrn, alle seine Heerschaaren” (Praise the Lord, All Ye People), the double choir anthem which Herbst had composed for the dedication of the new Lititz Moravian sanctuary and Tannenberg organ in 1787. Though still serving in Lancaster at the time, Herbst journeyed to Lititz for the event and was the organist for the dedication service.

Gemmell then described the editing process that he has employed in preparing modern performing scores from the original manuscripts and discussed some of the challenges inherent in interpreting eighteenth-century scoring for contemporary church choirs. Noting that scores and parts for most of these anthems appear in both the Herbst Collection, located in the MMF vaults in Winston-Salem, and in the Lititz Congregation Collection, housed in Bethlehem, Dr. Gemmell detailed the four different versions of an edition that he has created for each work:

1. *Critical Full Score*: notated precisely as found in each collection

2. *Full Performance Score*: an English version of the text is provided, along with editorial markings indicating performance techniques (dynamics,

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One Year Later



One year after the cleanup and restoration of the St. James Cemetery, a true community effort, the Cemetery is clean and green and looks great. Thanks to Archives Committee member Shawn Houchin for his tireless contributions to the maintenance of this historic site where 270 years ago the community came together to build a log church.

Report from the Chair of the Archives Committee

It has been a busy summer at the Archives Museum, and we are most fortunate to have volunteers that unlock the doors, turn on the lights, and greet the many visitors to Church Square. Special thanks to Dottie Garrett who keeps the schedule and recruits help as necessary.

July 25 marked the 270th anniversary of the dedication of the St. James log church. Lititz historian H. V. Eberly suggests that it was the first ecumenical effort in America. George Klein, who gave the property, invited Lutherans, Mennonites, Reformed Church members, and Moravians to use the building. Shawn Houchin, Bill Oehme, and I met at the cemetery in June to consider ways we could further enhance this historical site. After all, there probably would not have been a Lititz without that St. James log church!

We anxiously await word from Moravian Archives that the translation of the Hehl diaries is completed. I was so proud of the Committee's effort last spring to raise the additional \$9,000 to pay for the translation. We have invited Lehigh professor Scott Gordon to come to Lititz to be the first to report on what can be learned from the diaries about the Revolutionary era in Lititz.

Last spring the Archives Committee appointed an Architectural Assessment Committee to look at our Museum with an eye for the long-term use of the building. The firm of Tippetts/Weaver of Lancaster was selected to provide the professional assistance. We look forward to the report this fall.

Finally, it behooves me to recognize the good leadership of my predecessor, Randy Reist. For several years Randy led the group in accomplishing important projects. I am pleased to express the gratitude of our Committee, indeed the Congregation.



*John Clark, Chairman
Archives Committee*

Community invited to "Scenes of a Moravian Christmas"

Residents of Lititz and the surrounding area are invited to experience some of the beauty and excitement of a Moravian Christmas on the first Sunday of Advent, November 30, from 6 to 9 p.m. at the historic sanctuary and Brothers' House on Church Square, where they will be greeted by the Trombone Choir.

Two short programs in the sanctuary at 7 p.m. and 8 p.m. will provide a Christmas Vigil experience with music, darkness and light, and a glowing 110-point Moravian Star. The 12' high Poinsettia Tree that graces the sanctuary on that first Sunday of Advent will feast the eyes. Other sights include manger scenes brought from the homes of church families to decorate the large windowsills of the church and Fellowship Hall.

Adjacent to the sanctuary, visitors will be welcomed into the candle-lit old coffee kitchen where diners prepared for Lovefeasts in the 19th century. They will see the huge copper kettle swung from the firebox for closer inspection. Through double-doors that lead into a storage room they will see hundreds of hand-dipped beeswax candles awaiting the Christmas Vigils.

Next door, in the Fellowship Hall, Christmas carols will be played intermittently on the two Tannenberg organs: the 1787 Tannenberg in the gallery, and the smaller 1793 Tannenberg in the adjacent chapel. Refreshments will be served in Fellowship Hall, and one floor down, the 2014 Lititz Moravian Putz will be open for showings.

The Paxton Boys Visit Lititz

Scott Paul Gordon, Lehigh University

On the evening of December 27, 1763, the quiet streets of Lititz suddenly filled with men on horses. “God damn you, Moravians,” the riders shouted from one end of the small village to another. They fired off a “volley of shots” from their weapons before they left town. In 1763, twenty-three single sisters and twenty-nine single brethren lived in the Lititz choir houses, while many families lived on farms or in private homes. These families had been part of the Warwick country congregation, which the Lititz congregation incorporated at its founding in 1756. The congregation, which had consecrated its new *Gemeinhaus* a few months earlier, had 277 members in all. The shouts and shots must have frightened the men and women who had gathered for an evening *Singstunde*, a service in which the community sings hymns together. The residents of Lititz heard the riders’ curses and their gunfire, but they could not have known what had prompted



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

these threats. They would have been terrified had they known that evening what they learned the next day: these riders had just slaughtered fourteen Conestoga Indians who had been placed in Lancaster’s workhouse for protection and had injured Lancaster’s sheriff, John Hay, in the process. Two weeks earlier, they had murdered six Conestoga Indians who lived on Conestoga Manor near the Susquehanna River. These were the frontiersmen known to historians as the Paxton Boys.

In the past decade or so, the Paxton riots have become a familiar topic for historians studying the changing relations between Indians and whites in colonial America. These riots, Daniel Richter wrote in 2002, “crystallized long-simmering hatred into explicit new doctrines of racial unity and racial antagonism”: the Paxton Boys “preached the novel idea that all Native people were ‘Indians,’ that all Euro-Americans were ‘Whites,’ and that all on one side must unite to destroy the other.” Dozens of articles and several books, including *Peaceable Kingdom Lost* (2009) by Kevin Kenny and *Massacre of the Conestogas* (2010) by Lancaster columnist Jack Brubaker, have been written on these events. But no historian has bothered to consult the materials left by Lancaster County’s Moravian ministers — Matthäus Hehl in Lititz and Albrecht Ludolph Russmeyer in Lancaster — who wrote about the massacres as they occurred.

Hehl’s and Russmeyer’s letters and congregational diary entries offer a strikingly new account of the Paxton riots. They record the Paxton Boys’ own words, as well as events that no other source describes (including the burial of the murdered Indians the next day: “like dogs all 14 of them were thrown into a hole on top of one another without a blanket or covering”). They reveal that many of Lancaster’s residents sympathized with the Paxton Boys: the Indian killings “didn’t seem to faze the residents,” Hehl wrote, “who say that they had it coming to them.” They reveal that the rioters directed their anger not at provincial authorities in Philadelphia (as many historians have assumed) but at Edward Shippen in Lancaster. And, most important to us here, they reveal the Moravians’ fear that they would be the Paxton Boys’ next victims. They thought this because the Paxton Boys said it to them directly.

Moravian records show that the Paxton Boys boasted freely about what they had done and what they still planned to do. In Lititz, as we have seen, men on horseback interrupted a gathering with curses (“God damn you, Moravians”) and gunshots immediately after the murders at the Lancaster workhouse. On December 28, the next morning, “a prestigious man...came to Brother [Johannes] Ebermann”—a Lancaster blacksmith—“and paid a debt he owed and said: ‘We have done a fine piece of work.’” The following day, December 29, Andreas Horn, a Lititz innkeeper, reported to Hehl that an Irishman who had been at his home said that “after the Irish protesters (he indicated about 400 men) have carried out their plans in Philadelphia, they want to go to Bethlehem, and destroy the Indian town.” The “plans in Philadelphia” involved exterminating nearly 140 Indians, most of them Moravian Indians from the mission towns of Nain and Wechquetank, and a large mass of frontiersmen in arms marched on Philadelphia in late January 1764. They were stopped at Germantown, however, when Philadelphia’s citizens took up arms to oppose them, and the frontiersmen returned home. But this reversal did not compel them

Paxton Boys *continued from page 3*

to abandon their plans. In late February Russmeyer heard that

the Paxtoners are arming themselves *again* in order to go to Philadelphia. They don't hesitate to let it be known. One of them said to Brother [John] Hopson: "When we go there, we'll be sure to bring back Quaker scalps," etc. They also said they wanted to go to Bethlehem since Indians are said to still be found there.

Hebron's Moravians, too, expected violence to escalate. The minister there, Andrew Langaard, heard that "the general sentiments of the Irish [were] against the people of Bethlehem" and that, in particular, "an old man, one of the rebel leaders, whose grandson had been with the last expedition, strongly asserted that not one stone should remain upon another in Bethlehem." Even in late March 1764, a worried Nathanael Seidel wrote to Germany that he was hearing that "evil attacks against Bethlehem were in the works, and [the rumors] say the nest that so long had the Indians by it must be totally destroyed."

The fact that the Paxton Boys did not carry out these threats should not minimize their reality for the individuals who heard them—and who did not know how events would turn out. Matthäus Hehl was concerned enough to send an express to Bethlehem, worried that

if such a mad mob should get the idea of coming to Bethlehem to pay some sort of unpleasant visit, gathering likeminded friends along the way, you wouldn't be able to respond to such an unexpected attack any faster than a rumor can fly. So at all times be prepared and armed in prayer as our dear Savior will direct, or otherwise assure your safe-keeping. Lest the Savior not keep them in check, know that the Paxtown group is evilly disposed towards Bethlehem.

The Paxton Boys had murdered twenty Conestoga Indians in two separate killings: they had announced their intentions in advance of these executions—to Edward Shippen in Lancaster—and then carried out what they promised. Moravians had no reason to suspect that the Paxton Boys' threats against them were any less sincere or dangerous. Indeed, at one point some of the Paxton Boys, having returned from their expedition to Philadelphia, told Moravians in Hebron that "they had



1841 lithograph of the Paxton Boys' massacre of the Indians at Lancaster, Pennsylvania in 1763.

killed all the Indians, five Quakers, and two Moravians in Philadelphia, and as proof, showed them the blood on their clothing." The Paxton Boys seemed eager to convince the communities at Hebron and Lititz that they had no compunction about shedding Moravian blood.

Historians have—rightly—depicted the Paxton Boys as Indian killers. They have overlooked, however, that the frontiersmen's vision of a secure Pennsylvania required the elimination, too, of German-speaking



The Conestoga Rock at Indiantown. A stone memorial stands at the location of the original Conestoga Indian town.

immigrants at places such as Hebron, Bethlehem, and Lititz. One can only imagine what the citizens of Lititz felt, on December 27, when the men on horseback rode through their small town, menacing them with curses and gunfire—or what they felt when they learned, soon after, that the intruders had recently murdered twenty men, women, and children. Authorities at Bethlehem, they knew, had recently, in October,

Paxton Boys *continued from page 4*

rebuilt stockades around the settlement to protect them from renewed violence from Indians and others. Did authorities in Lititz consider surrounding their village with stockades? Did they discuss abandoning the town, as so many other communities, especially those to the west, had done when they found themselves threatened by frontier violence? Did the twenty-three single sisters, most of whom had been living, working, and worshiping together for less than a year in Lititz, believe that their experiment in semi-communal living would soon end? The astonishing records that the Moravian ministers of Lancaster County left can tell much more about the Paxton riots than historians have heretofore recognized: but these materials cannot tell us everything. We can only imagine.

Sources:

[Albrecht Ludolph Russmeyer,] Lancaster Congregational Diary, 27-28 December 1763, 29 February 1764, Moravian Archives, Bethlehem.

Matthäus Hehl to Bethlehem, 29 December 1763, Records of the Indian Missions, 1742-1898, Box 127, Folder 5, Moravian Archives, Bethlehem.

Albrecht Ludolph Russmeyer to Nathanael Seidel, 2 January 1764, Box: Letters from Lancaster to Provincial Helpers Conference, 1754-1790, Moravian Archives, Bethlehem.

[Andrew Langaard,] Hebron Congregational Diary, 4 March 1764, in John W. Heisey, ed., "Extracts from the Diary of the Moravian Pastors of the Hebron Church, Lebanon, 1755-1814," *Pennsylvania History* 34, no. 1 (1967): 44-63.

Nathanael Seidel to Enge Conference, 31 March 1764, R14.A45.2, Unity Archives, Herrnhut.

Report by August Gottlieb Spangenberg and Andrew Anthony Lawatsch (1763), in Albert F. Jordan, ed., "The Moravians and the Indians during the French and Indian War," *Transactions of the Moravian Historical Society* 22, no. 1 (1969): 1-14.

Daniel Richter, *Facing East from Indian County: A Native History of Early America* (Harvard University Press, 2002).

Kevin Kenny, *Peaceable Kingdom Lost: The Paxton Boys and the Destruction of William Penn's Holy Experiment* (Oxford University Press, 2009).

Jack Brubaker, *Massacre of the Conestogas: On the Trail of the Paxton Boys in Lancaster County* (History Press, 2010).

Herbst Lecture-Demonstration *continued from page 1*

articulation, etc.). Instrumental parts are extracted.

3. *Organ-Vocal Score*: includes choral parts from the *Critical Full Score* and the original organ part from the *Lititz Collection*

4. *Conductor-Organ Score*: includes a continuo-like part similar to what Herbst may have improvised when conducting his anthems from the organ

Each of the participating choral groups sang three anthems illustrating the various compositional techniques that Herbst used, depending on the occasion for which he was writing. These ranged from the somber and reflective "Sie flochten ihm eine Dornenkrone" (They Made a Crown of Thorns for Him), composed for Great Sabbath worship, to the bright and joyous "Blessed shalt thou be" and "Praise the Lord, O Jerusalem," written for the dedication of a new building for the girls' school. Herbst's anthems for solo voice were represented by Gemmell's performance of "Hier schläft es, O wie süß" (Here he sleeps. Oh, how sweet!), a delightful Christmas recitative and aria for bass-baritone.

Using the Millersville Chorale as a demonstration ensemble, Gemmell showed how modern SATB choirs can be configured to replicate the sound of the SSAB voicing found in many Moravian anthems of the period. Anthems sung by the Millersville group included "Lasset uns lobsingen" (Let us all sing praises), the bouncy "Ich lasse dich nicht" (I will not leave you) which Gemmell observed is one of the very few of Herbst's anthems to be written in the dance-like 6/8 time, and "Da werdet ihr singen wie an einem heiligen" (Then you will sing, as on a holy evening).

The program concluded with an exuberant rendition of "Freuen und fröhlich müssen seyn" (Let all who seek you rejoice and be glad) by Johannes Herbst's son Johann Ludwig Herbst. The combined choirs and orchestra were joined for this final selection by Craig Kridel on Moravian Bass Horn and Stewart Carter on trombone. Earlier in the lecture Kridel had played a replica of the serpent horn found in the Lititz Archives Museum with the orchestra for the opening anthem and described his research on the bass horns used in early nineteenth century Moravian churches of the Northern Province. The collaboration between Kridel and Gemmell provided the added bonus of introducing audience and singers to the sounds of instruments that were common to early 19th century Moravians but are very rarely heard today.

The presentation was very well received by conference participants and friends who were in attendance. Dr. Gemmell reported to the choir that he had already heard several inquiries regarding future publication of the anthems. The work he is doing in Lititz promises to serve the wider Moravian community for many years to come.

Commemorative of Lititz Moravian Female Ancestors

by Bill Oehme

This treasure of thirty-two cameo photographs of Moravian women of the 19th century was recently put on display at the Moravian Archives. The quality of the photos is very good considering that photography was in its infancy



at that time. What really makes it unique is that each photo is identified with the lady's name and date of birth, ranging from Catharine Kraemer and Catharine Tschudy born in 1775 to Addie Shelly born in 1856. I was thrilled to find two of my great, great aunts, Caroline Grosh and Rosanna Sturgis, in the collection.

This montage is available for viewing at the Lititz Moravian Archives Building.



Two Master Potters on Our Church Campus

One resident in God's Acre; the other alive and well!!!

By Wayne B. LeFevre

In a recent conversation with a former resident of "The Cottage," (the sexton's house next to the Christian Education building), this writer inquired as to what it was like to live there, and was it quiet? "O yes! It was very quiet and peaceful. And at night, one could hear the owls hooting out in the graveyard." She added that to walk through the graveyard after dark was a courageous and unforgettable adventure.

Now, although this writer, a self-professed romanticist, may be in his dotage, I still feel that there remains within me a remnant of childlike innocence and imagination that allows me to agree with Winifred Kirkland's statement in her book, *The Easter People*¹. Describing God's Acre in Moraviantown's Old Salem, North Carolina, Kirkland opines that especially at night, the spirits of the departed, whose mortal remains are resting there, return as dim and barely visible visitants, bowing and bending toward us in welcome, offering us the assurance of a life beyond the grave.

So, dear reader, should you choose to emulate the cottage resident's courageous example and test Kirkland's imaginative conviction, let me issue a warning! As you proceed through the avenue of ancient cedars and approach row 18 on the right, or male, side of the avenue, you may well hear, coming from deep within grave #2, grumblings and rumblings, ranting and raving, shouting and stomping, for this is the grave of the indomitable Gottfried Aust who, had he not been such a highly skilled and highly valued craftsman, resulting in a fluent and constant source of revenue for the closed Moravian community of which he was a member, would have been ordered to leave the community.

Just who was Gottfried Aust? In his *Lititz Moravian Graveyard Book*², published 110 years after Aust's death, Abraham Reinke Beck offers this terse notation: *Godfrey Aust. 1, r. xviii, 2. Oct. 28. Born April 5, 1722. From Salem, NC.*



Old Salem, Collection

Aust's restored home in Old Salem, North Carolina



Old Salem Collection

Aust's pottery shop sign

Apparently, and surprisingly, too, Beck was totally unaware of Aust's background as an artist of the first rank, for Aust was the highly acclaimed master potter of the entire Wachovia settlement in North Carolina, first in Bethabara and later in Salem. And it was he who implanted one of the strongest and most vibrant regional ceramic traditions in America!³

Born in Europe's Silesia, he moved to Herrnhut at age 19 to learn the potter's trade. In 1755 he came to Bethlehem, Pa., and a year later, went to Bethabara where he established a thriving pottery industry. When Salem was ready for occupancy, Aust moved there and continued to gain recognition for his superior workmanship. His wares, both utilitarian and decorative, were in high demand, with purchasers traveling 50 and 60 miles by horse, on foot, or in carriage to obtain Aust's highly desirable decorative pieces as well as necessary household ware.

Historians describe Aust as grouchy, ill tempered, crusty, of a choleric nature, irascible, opinionated, and independent. Although young aspiring and eventually highly successful potters were apprenticed to Aust, their apprenticeship was tumultuous, marked by incessant bickering, perennial conflicts, (Continued on next page)

Two Master Potters (continued from page 8)

and frequent verbal fights – all of which also describe Aust's relationship with the strict church fathers of the village.

In 1788, Aust, gravely ill with cancer⁴, traveled to Pennsylvania for treatment (in the waters of the Lititz spring?). He died in Lititz on October 28, 1788, and is buried in row 18, grave 2. His small gravestone, nearly hidden by encroaching turf, is bare of any inscription because of time's inevitable erasure. This and Abraham Reinke Beck's brief 1905 obituary of Aust would lead one to conclude that Aust has faded into oblivion.



Wayne Lefevre Collection

Aust gravestone in Lititz God's Acre

In closing, if you do choose to emulate the cottage resident's nocturnal strolls, be assured that the graveyard's resident owls, observing your approach, may signal Aust of your imminent arrival, and you just may be greeted by a pale but scowling spirit hovering above grave #2, uttering vile incantations!

Don't walk alone!!

John George Klein: The Man, The Donation, The Legacy

By Kim Barabas

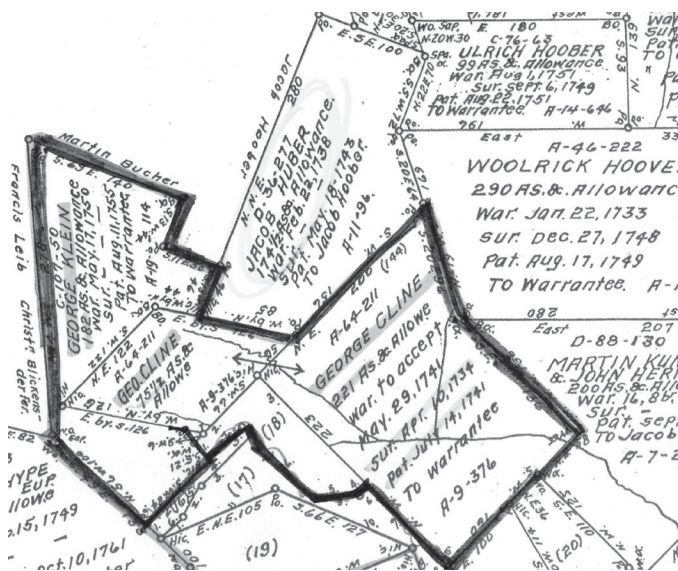
The name John George Klein is historically linked to Lititz. Most Moravians know he offered his farm to the Moravian Church. As a new member of the Archives Committee, I was helping to organize the workroom. I kept coming across the name John George Klein. I began to wonder who this man was, why did he give up his land, where did he come from? My Klein journey began! With the help of several members of the Archives Committee, Tom and Anne Wentzel and Charlene VanBrookhoven, I found books, articles, journal entries, and many more resources, which aided in my research. The following is a narrative of his story; I hope you find it inspirational.
KB

Klein was born March 12, 1705, in the village of Kirchardt in Baden, Germany. He had four brothers

and five sisters. All four of his brothers eventually emigrated to Pennsylvania. His wife, Anna, was also from this area of Germany. They both emigrated in 1727. According to church archive records (*continued next page*)

Ah, but NO! One glance at this article's end-notes reveals only a partial listing of the 20th-century scholars and historians who have explored and shared with humankind Aust's legacy as a master potter of the 18th century. And, too, Old Salem Museums and Gardens offers discriminating collectors handsome reproductions of selected Aust pieces. Remarkably, his original shop sign, a 21-inch pottery plate dated 1773, has remained intact and is on display at Old Salem.

And now, in the 21st century, the Lititz Moravian Congregation is blessed to have our very own nationally recognized Pennsylvania redware potter in the person of Brother Ned Foltz, a cradle Lititz Moravian who sang with both the children's and adult choirs, and has served as a diener and an usher. Several decades ago, Ned also served on the Archives Committee and, along with this writer in the mid '60s, was responsible for the massive restoration of the old coffee kitchen or lovefeast kitchen in the cellar of the 1762 Gemeinhaus/Parsonage! Ned's pottery is just as highly prized and diligently sought today as Aust's was 250 years ago.



Klein 1740 land patent in Warwick

John George Klein *continued from page 9*

on Anna, "After her parents died, she came with her two brothers to Pennsylvania where she carried out an indenture to pay for her Atlantic passage."

Anna and John George were married in 1730. Records show they had three children, but none of them reached adulthood. They also had one adopted daughter.

In 1740, John and Anna settle in Warwick Township. His first land survey of 296 ½ acres is dated April 1734. He eventually held three land patents dated 1741, 1747 and 1755, all in Warwick Township, and most of that land was in the present borough. Only part of the land was under cultivation; the rest was woods and brush.¹ He built his log home at 137 Main Street in 1740. There is little doubt that this was the actual location of his home and the first house in Lititz. The basement has been examined, and a letter from the Building Committee of Lititz Historical Foundation in 1965 states, "Due to the use of clay in the mortar" they are convinced this would be from the original foundation of the log house. He also built a new barn in 1745, known as the Klein barn or the Haller barn. Henry Haller worked the farm after it was acquired by the church. This barn is still standing as an apartment building at Water and Front Street.

Jacob Huber's Tavern, which is now the current Forgotten Seasons B&B on Newport Road, is the site

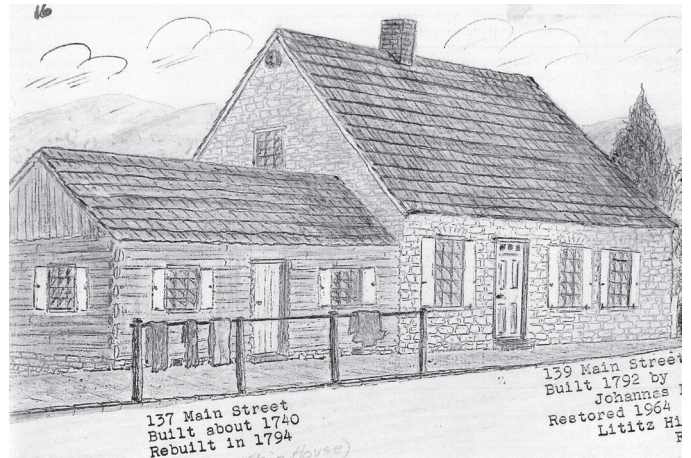


Jacob Huber's Tavern as it appears in 2014

where Count Zinzendorf was scheduled to preach on December 2, 1742. Previous articles state Klein was the only one in the settlement who refused to hear him. Klein, a Lutheran, likely wouldn't attend, as there was dissension between the Lutherans and the Moravians at

this time. Later that night, he vowed to go to Lancaster the next day where the Count was speaking at the courthouse. That decision changed the life of John George Klein and the destiny of Warwick Township.

Klein became immersed in the Moravian religion. He offered a portion of his land in 1744 for a Union Church to be built, called the St. James Church and Cemetery. The property is located just



Hiram Eberly's representation of the Klein home

off Broad Street at Pine Alley. You can still visit this cemetery and see the plot where the first worship center of the town stood and cemetery still remains. Two years later, the Kleins offered another portion of their land on the other side of town for a Gemeinhaus (part school, meeting house, church, and home for preachers). There is a Historical Marker on Main Street near Locust where this location would have been. The Kleins were an important part of the Moravian Church by now and were called Zinzendorf's "first fruits" for their conversion to Zinzendorf's beliefs.

In 1754, Klein built a two-story stone house with the hope that it would have a positive influence on Count Zinzendorf's decision to create another Moravian settlement in Pennsylvania. This became known as The Pilgerhaus, which can be seen today at 125 Main Street with the original stone wall seen on the back of the building. In 1754, the Kleins offered their entire farm of 491 acres for the purpose of creating that new Moravian settlement. They stated their intentions to move to Bethlehem with their adopted daughter and live communally with their brethren in the Moravian settlement there. This offer was eventually accepted and the Klein move to Bethlehem in July 1755. The

(Continued on next page)

John George Klein *continued from page 10*

ceded land was transferred to Timothy Horsfield, administrator of property for the Moravian Church. Anna's approval recorded in a church diary states "it was important to her that they gave over their land to the Brethren" and mentions the fact they had no children. Anna and John George Klein felt spiritually moved to cede their land to the church that had become so important to them.

After the move to Bethlehem, records show that Klein operated a public conveyance business out of the historic Sun Inn, which was built in 1758 by the Moravians as a Gasthaus (Guest House). This Inn is still



Sun Inn in Bethlehem, Pennsylvania

standing in historic downtown Bethlehem. He would leave each Monday morning from Bethlehem and travel to Philadelphia and return each Thursday. I found a statement that referred to local storekeeper, Georg Klein, who authorized Brother Peter Worbass, the Innkeeper at Sun Inn, to spend 100 pounds on furniture for the Inn in 1760. It seems that Klein, the former farmer, was also a businessman during his time in Bethlehem. John George and Anna Klein and their adopted daughter, Elisabeth, lived a quiet life in Bethlehem. The church diary states, "She went quietly and worked diligently to attend the public services of the congregation".

In 1756, Count Zinzendorf sent a letter naming the new settlement in Warwick Township, Lititz, after a small village near the Castle of Lititz where the Brethren found refuge in 1456. The German spelling was "Litiz".²

On a business trip to Lititz in 1757, Brother Klein was greeted with this quaint verse by Brother

George Neisser on Klein's 53rd birthday:

Three hundred years are on the wing
Since George Podiebrad, the King,
At Lititz a retreat, to hide.

And now, since his entire farm
George Klein hath ceded unto us,
We, trusting in the almighty's arm,
Will build a Christian city here?

Anna Klein died February 27, 1777. Her church journal entries show she was a very spiritual woman, a hard working woman, and thankful for her Moravian faith and the life she and George created with guidance and trust in God. In her last few months she was blind and she often "prayed to the Savior that he take her soon". She was 76 years old and is buried in God's Acre in Bethlehem.

Klein married the widow Dorothea (Davis) August 9, 1778. They lived in Bethlehem until she became ill with cancer. Dorothea moved to Lititz to be with family to help take care of her. She died on July 23, 1783, in Lititz at the age of 62. She is buried in God's Acre in Lititz. The entry for her death states, "She and 1st husband were admitted to communion in 1741 by the Moravians. She married her 3rd husband, Geo. Klein (known as the "founder" of Lititz), who she tended with faithfulness and care through his recent illness."

John George Klein died on July 21, 1783, in Bethlehem at age 79. He is buried in God's Acre in Bethlehem. His church journal entry states at the time of his death, "He was happy and yearning to be free and cried tears of joy as he had no pain, no concerns or worries. He was at peace." On July 21st he suffered a stroke that left him paralyzed and speechless. He died at 9 PM.

Three years after the death of John George Klein the cornerstone of the new church was laid, June 7, 1786; August 13, 1787, the Moravian Church in Lititz was dedicated. Klein never lived to see the beautiful church, beautiful Church Square, and the living history he helped create. We owe him a great debt for his vision, hard work, and Christian generosity that laid the foundation for **Lititz Moravian Congregation**.

(Thanks go to Tom McCullough, Assistant Archivist of the Moravian Church, North Province, for his assistance in transcription of entries from the Bethlehem Diary, and Anne Wentzel for translation.)

1 Sketch of the Early History of Lititz by H.A. Brickenstein

2 This Month in Moravian History, #8 June 2006 The Naming of Lititz

An Architectural Parallel on Church Square! Have you noticed?

By Wayne LeFevre

Are there any Lititz Moravians who are aware of the truth that a segment of the main façade of the church, fronting on Church Square, has its architectural double – albeit on a reduced scale because of its location and purpose – elsewhere on the church campus? This writer has been exploring the campus, often with a camera in hand, for the past 44 years, and only recently became aware of this fact.

One evening during the Advent/Christmas season, a project of photographing the various church doorways and their lighted Moravian stars led to what has been referred to as the nursery lobby, the Christian Education building's entrance facing Juniper Lane and the de Perrot House. When the evening's results returned from the photo lab, the discovery was made, a discovery which set this architecture-buff quivering with wide-eyed excitement! "O My Gosh! Look, Look, LOOK!!!"

Referring to the accompanying photos, note and compare the tall narrow pedimented pavilion with its triangular gable extending from the main body of the building; the windows enclosed by a balustrade (of iron, in this case, and purely ornamental); and the doorway and its architectural surround, almost an exact duplicate of the church's doorway! And both facades face north!

The Samuel Lichtenthaeler addition to the 1787 church dates from 1857, while the Christian Ed structure is dated 1935, 78 years later. It is readily apparent that the entire Christian Ed complex was sensitively and carefully designed to incorporate Moravian architectural features of already existing buildings on the church campus: the church's pedimented pavilion illustrated here, and the Single Brothers and Sisters houses with their gambrel roofs exhibiting the distinctive Germanic bell-kick at the eave line.

The architectural gem under discussion here easily escapes notice as it is tucked out of sight, so to speak, behind the Brothers House and Fellowship Hall. When one drives by on Juniper Lane, one's attention must needs be on the road ahead. And arriving parishioners customarily enter the sprawling Christian Ed complex through the Brothers House front door or the rear lobby near the car park.

But there it stands, just around the corner from the bustling thoroughfare, aloof, elegant, and quietly welcoming, a strikingly handsome testimony to the care and concern of those who preceded us.

Architect Dana Clark studies future of Museum



1857 Lichtenthaeler Entrance



Christian Education Building Entrance

Lititz architect Dana N. Clark of the Lancaster firm Tippetts/Weaver Architect Inc., was recently selected by the Archives Committee to provide an architectural assessment for our museum building on Church Square. The interviewing committee was impressed with Clark's knowledge of historic structures and extensive experience with similar projects and ultimately recommended Tippetts/Weaver for the project.

For Clark, the project holds a personal connection as well. Clark, who grew up in Lititz and still lives on the family farm less than one mile north of Church Square said, "I have always admired the architecture of Church Square and feel privileged to have the opportunity to work with the Archives Committee as they consider the future of one of these iconic buildings."