

THE CHURCH SQUARE JOURNAL

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Eagle Scout Projects Benefit Museum

Over the course of the past year two Boy Scouts, both of them members of Lititz Moravian Congregation, have each successfully completed his Eagle Scout project.

As a new member of the senior choir, Liam Blevins (Troop 142) first discussed the possibilities of a project with choir member and Archives Committee member Tom Wentzel. In discussions after several choir practices, an idea for a project came to fruition. Liam chose to produce a promotional video that could be used on the new Lititz Moravian website. He explained, "I've always loved learning about the history of Lititz, so doing something for the archives was very interesting to me. A scout in my troop had previously done a project that involved a video for a club called Aevium in my school, so that's where the idea for a video came from." The proposed short video would be designed to give potential museum visitors a taste of what could be seen inside.

Liam's first step in the project was a visit to the museum. He used a cell phone to record some of the collection highlights that the Archives Committee felt were important to include in the video. Next, he scheduled and directed a visit from a local video production company which he'd hired to collect and edit the several hours of video that were shot. Finally, he provided a script and a script reader. The video production company distilled the component parts into a finished two-minute video.

The final project has a professional gloss to it and provides both an informative and visually appealing look into our Lititz Moravian history. When asked about some of the obstacles he faced, he shared, "The biggest hurdle was definitely fundraising, since I had no prior experience raising funds for a project before, but thanks to all the support from members of the congregation and local businesses I was able to raise enough to fund the project. I love the way the video turned out! In addition, Dr. Jeff Gemmell selected amazing Moravian music to go in the background, and Mrs. (Liz) Jurgen recorded awesome narration with us."

James Barnes (Troop 44) approached Wentzel after church [several months ago] asking if the Archives/Museum would be open to an Eagle Scout project. James explained, "The idea just formed after a family talk where we realized the Archives are filled with instruments, yet you cannot hear any of them. We then determined we could remedy the situation by building and installing a sound system."

After some discussion with Wentzel, James decided to record a number of our oldest brass instruments to audio CD. The finished project would include the brass recordings and a stereo system on which to play the CD. He also built the stands to support the CD player and speakers, both procured through donation.



Liam Blevins works with videographer to record the interior of the Leichenkeppelchen (Corpse House)
~ photo by Tom Wentzel

~ continued on page 2

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From the Chair

Over the last several months, two Eagle Scout projects have been completed which are enhancing the Archive Museum experience. Liam Blevins has done a video project which gives an overview of things that can be seen and discovered in the museum. One can view his presentation on the Moravian church website or on the Archives Facebook page. James Barnes has completed an auditory project that will enable visitors to our brass room to hear what the various instruments on display actually sound like when played.

The committee has been working diligently washing, dusting, and cleaning display cases, exhibits, floors, and artifacts to get ready for the upcoming season. Check out the new church website and click on the Archives link to see our new tour and open house format and to watch the video to see what can be learned about the museum.

We are always looking for new members interested in helping preserve the legacy of our Moravian church. Meetings are the second Tuesday of each month in the Heritage Dining Room at 6:30 PM.

~ John Clark, Trustee

From the Editor

With this issue we introduce two new series of articles. "From the Collection," written by Archiver Tom Wentzel, will highlight less well-known items that are found in the collection of our Archives Museum. Tom kicks off this effort with a description of the August 26, 1742, issue of *The Pennsylvania Gazette* and its surprising relevance to Moravian history.

Chapter 24 of the *History of the Lititz Moravian Congregation* published in 1999 provides brief biographies of the pastors who served here. While some are reasonably complete, others are cryptic in their brevity. "Where Did They Go?" will reproduce what is printed in the history and then, making use of on-line research tools not available twenty years ago, will fill out some of those stories.

~ Marian L. Shatto

~ continued from page one



Tom Wentzel congratulates James Barnes on completion of his project
~ photo by the Barnes family

James retained two brass players who could ably play the antique instruments. One evening after school, he assembled the brass players and his parents at the Lititz Moravian Museum. His parents set up a sound recording system, and over a period of several hours recorded a number of old brass instruments, including the trombone set circa 1825. On a subsequent evening meeting in the museum, James assembled the sound system and placed it in an optimum location to get the best audio sound. A remote control will allow museum guides to play audio tracks of the various instruments for visitors. The antique brass will remain silent no longer!

When asked his thoughts on the finished project, James responded, "A very big thank you to the anonymous donor who provided enough money, and more, to cover all of the project's expenses! There are plans to record more instruments and songs in the future to widen our musical selection for visitors to listen to."

Both projects were well received by the Archives Committee, and both have certainly accomplished their respective goals to promote and enhance our Lititz Moravian history.

~ Thomas L. Wentzel

The Letters of Andreas Albrecht, Jr. to John Gambold, 1793-1794

edited by Scott Paul Gordon, Lehigh University

Andreas Albrecht, Jr. (1770-1822) wrote three letters to John Gambold (1760-1827) in 1793 and 1794. In the first two, which *The Church Square Journal* published in its Fall 2017 and Fall 2018 issues, Albrecht described the declining population of Lititz's single brothers' house and detailed the many building projects in Lititz.

This third and last letter focuses on Albrecht's plans to reinvent himself as a nailsmith. The letter is filled with remarkable detail about Albrecht's ideas about developing a customer base in North Carolina. He discusses what sorts of nails he might produce, the quantities in which to sell them, how to transport them, and the price he hopes to charge for them. Albrecht expresses willingness to accommodate himself to the needs of North Carolina customers.

The nailmaking trade began early in America as Massachusetts settlers found ore as they plowed their crops and, from this ore, fashioned nails and other tools. In 1786 Ezekial Reed seems to have been the first to invent a machine that would not only cut a nail but also put a head on it. Most eighteenth century nailsmiths, however, worked in small shops, where some could forge 1000 nails each day. Nailsmiths would hammer red-hot iron rods into a point and then place them in a vise, using the hammer again to produce a head (Bernard L. Fontana and J. Cameron Greenleaf, "Johnny Ward's Ranch: A Study in Historic Archaeology," in *The Kiva* 28, nos. 1-2 [1962]: 52).

Salem, North Carolina, had a practicing nailsmith as early as 1774. If the Moravian communities in North Carolina had a nailsmith working in 1794, as one would expect, it is surprising that Albrecht believed that he could gain entry to that market—but he seems to have heard, as he states in the letter, that "there aren't many nailsmiths in Carolina."

Albrecht did not thrive as a nailsmith in Lititz. By 1798 he left Lititz for Lewisburg, where he opened a tavern and served as postmaster. After moving south to Sunbury, he resettled at Upper Buffalo Creek (west of Lewisburg). Albrecht became a public servant: he was elected as Andrew Albright to Pennsylvania's House of Representatives (1808-1810), served as Northumberland County's treasurer (1812-1813), and was appointed an associate judge (1813-1818). He was elected to the state Senate in 1822 but died in November before he took office.

This letter has been translated by Edward Quinter, who has worked extensively with *Kurrentschrift* (the German script that eighteenth-century Moravians employed) and taught Pennsylvania German at Kutztown University. The Moravian Archives, Winston-Salem, North Carolina, has generously permitted us to print this transcription.



Eighteenth century nails from the Lititz
Moravian Archives Museum

~ photo by Tom Wentzel

Lititz, 9 October 1794

My dear John!

I received your nice letter from Conrad with great pleasure.¹ I learned of your well-being and hope it continues until you receive this letter from me.

I have to beg forgiveness right away, since I'm not able to give you all the news from here. I'm pressed for time and there isn't much to report anyhow. My mother's brother departed this life Monday morning and passed over into eternity. I was in Lebanon for 4 days.² I'm expecting Peter Shore to return from Philadelphia this evening, so I have to hurry as much as possible.³

Thank God I'm still quite healthy and happy, despite so many in our region who are sick. I'm still teaching school as before, but I'm considering giving it up as soon as is reasonably possible.⁴ That's because I have taken over the local nail shop. I'm going to learn the trade from my brother Jacob.⁵ I've already begun this. I have in mind to work at it as much as possible and employ some apprentices, so that I will have a large supply of nails on hand by spring. That also means I'll have to be selling large quantities of them. It came to me that you could be of assistance in this matter, since there aren't many nailsmiths in Carolina.

I could sell these nails and the iron, which is 11^d per lb. for shingle nails. There are about 60 to 70 per lb. I have heard they are sold in quantities of 1000 in Carolina. I'd also make them in this way. I would only need to know how heavy the customers would like the nails to be (namely, how many per lb. for ordinary nails).⁶

I can ship nails on commission to anyone who so chooses, if the price is tolerable for me. But should someone want to sell them at what I do here, he is also welcome to do this. I'd only have to know to whose address I'm sending them. Their transportation by water instead of overland seems to be a better choice.⁷ I'd prefer this.

I'd also like to know what kind of points the people like best, wide ones or ones that are square down to the end.

I'll leave it up to you, friend, to find some customers for me when possible. Be so kind and write back as soon as possible. Send it per post. I'll pay gladly for the postal charges, so that I can begin figuring out my nail production estimates.

NB. Should someone want any other type of nail other than shingle nails, I would just need to know the length and weight. Floor nails without heads, carpenter nails, sprigs from ½ inch to 2 inch, all ¼, also without heads, three types of shoemaker nails, and others also.⁸

In sending warm greetings from my dear parents and siblings, I must close, but not before sending my own warmest regards from your Brother and friend,

Andreas Albrecht, Jr.

Excuse the haste!

Notes:

¹Probably Conrad Westhafer (1737-1804), a wheelwright and teamster who had, years earlier, served in the Continental army. He and his wife, Catherine Heil Westhafer (1744-1814), had thirteen children. For Westhafer, see Donna Fulton Boyles, Linda Fulton McKay, and Sharon Fulton Beach, *Our Fulton and Westhafer Ancestors who came to America and Thrived: A Narrative Family Genealogy*. Part Two: The Westhafters. Privately published, 2017.

²The brother of Elisabeth Orth Albrecht (1739-1830) was Balthasar Orth, Jr. (1736-1794), who had died on October 6. He was a member of the Hebron Moravian church in Lebanon and is buried in the Hebron God's Acre.

³Peter Shore (1766-1837) was born in Bethania, North Carolina, and is buried in the God's Acre at Bethabara. Albrecht's letter indicates that, having traveled to Pennsylvania, Shore was about to return to North Carolina.

⁴It had long been thought that the aging gunsmith Andreas Albrecht, Sr. (1718-1802) was assigned to the boys' school in Lititz from 1791-1793 (Mabel Haller, "Early Moravian Education in Pennsylvania," *Transactions of the Moravian Historical Society* 15 [1953]: 100). This letter demonstrates, however, that it was his son, Andreas Albrecht, Jr., who taught in this school.

⁵Jacob Albrecht (b. 1775) was apprenticed as a nailsmith as early as 1788—and by 1794, not yet twenty, was able to instruct his elder brother as Andreas chose a new trade. Jacob later worked as a blue dyer in Ephrata.

⁶For nailmaking in early America, see Bernard L. Fontana and J. Cameron Greenleaf, "Johnny Ward's Ranch: A Study in Historic Archaeology," in *The Kiva* 28, nos. 1-2 (1962): 1-115, and Tom Wells, "Nail Chronology: The Use of Technologically Derived Features," *Historical Archaeology* 32, no. 2 (1998):78-99.

⁷For heavy commodities, shipping by water was more economical than overland transportation: heavy nails, for instance, could be used as ballast on ships.

⁸Albrecht indicates that he could produce different nails for different uses: shingle nails, carpenter nails, floor nails (without heads), shoemaker nails, and sprig nails (small nails with either a headless, tapered shank or a square shank with a head on one side). Albrecht's specifications regarding the sprig nails are difficult to decipher because he inserted words into his original sentence. He seems to be indicating that all the sprig nails would be ¼ inch thick—but that their lengths could vary from ½ inch to 2 inches.

Paul Peucker Celebrated at Moravian Archives

Paul M. Peucker, Director and Archivist of the Moravian Archives in Bethlehem, was honored recently by staff and board members for his fifteen years of service at the Archives. As noted on the Archives website, “Paul Peucker studied history at the Rijksuniversiteit at Utrecht (1988) and received his Ph.D. from the same university in 1991. The topic of his dissertation is the first Moravian settlement outside Herrnhut: Heerendijk in the Netherlands.

“He holds a degree in archivistics from the Rijksarchiefschool in The Hague. Paul was archivist at the Unity Archives in Herrnhut, Germany, from 1996-2004. In March 2004 he became the archivist of the Moravian Church in America, Northern Province, in Bethlehem, Pennsylvania. Paul is the founding editor of the Journal of Moravian History and has published on various topics. His recent study, *A Time of Sifting: Mystical Marriage and the Crisis of Moravian Piety in the Eighteenth Century*, was published in 2015 by Penn State University Press.”

The Moravian Archives is the official repository for the records of the Moravian Church in America, Northern Province. In accordance with their mission to “collect and preserve records and historical materials of Moravians in North America and make them available to the public,” they also hold extensive collections of records and artifacts from other Moravian provinces and mission areas, including Greenland, Labrador, Jamaica, and Suriname.

Under Paul’s capable leadership the Archives has significantly increased its research services to scholars and to the general public. A visit to their website at www.moravianchurcharchives.org reveals extensive catalogs of books and documents available for study. Digitizing of records is an ongoing process, recently enhanced by the acquisition of a state-of-the-art scanner. The Moravian Roots Genealogy Database currently includes baptism, marriage, and funeral records for 45 of 300 church registers, and more are being added regularly. Research assistants are ready to help with on-line inquiries and in-person visits.



Paul Peucker speaks to luncheon guests in the reading room of the Moravian Archives, Bethlehem

~ photo by Thomas Bross



Paul Peucker, left speaks with Bishop Hopeton Clennon at the luncheon

~ photo by Thomas Bross

Lititz archivers and musicians are fortunate to enjoy close connections with the Moravian Archives. Marian L. Shatto, editor of the CSJ, and Scott Paul Gordon, a frequent contributor, both serve on the Archives Board. They and other Lititz archivers regularly include Moravian Archives resources in their work. The secure, climate-controlled vault at the Archives houses the thousands of scores and voice parts which comprise the Lititz Moravian Congregation Collection, leading Director of Music Ministries Jeffrey S. Gemmell to make abundant use of their facilities. Paul himself was key to identifying, preserving, and facilitating translation of the Mattheus Hehl histories. For all of this and much more we at Lititz applaud the work that Paul Peucker is doing and wish him many more years of leadership at the Moravian Archives.

~ Marian L. Shatto

Sunday School: The First Hundred Years, Part One

Editor's Note: In early January of this year the Moravian Historical Society, headquartered in Nazareth, PA, posted on their Facebook page an image of our Brothers' House which included a section of the north-facing wall of the extension that had been part of the Sunday School Chapel. In adding some information about the building in a comment, I discovered that the 1999 "History of the Lititz Moravian Congregation" states two different dates for the dedication of the chapel – 1884 and 1889. Trying to resolve the discrepancy has led me to in-depth research on the first hundred years of our Sunday School. Following is part one, covering the beginning of the Sunday School through its 75th anniversary celebration in 1921. Look for part two in the Fall 2019 issue of the Church Square Journal.

During the early years of the Lititz Moravian settlement, the choir system of organizing the community helped to assure that children and youth received regular instruction in Bible study and matters of faith along with their academic schooling. As the congregation moved into the Nineteenth century, however, the strict choir system was beginning to crumble. After several years of increasing debt, the Brothers' House was closed in 1818.⁽¹⁾ The Sisters' House economy remained stable for another decade, but by 1829 it, too, was running a deficit. It closed entirely in 1844.⁽²⁾

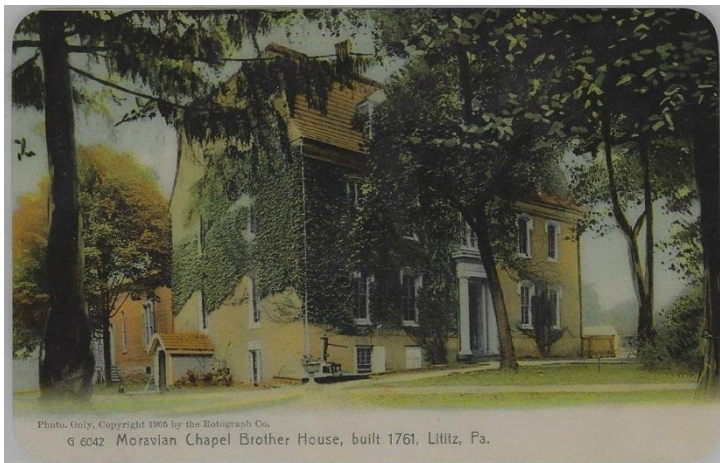
Deeply concerned that the children and youth were no longer receiving adequate religious instruction, Bishop Peter Wolle, then pastor at Lititz, looked to the growing Sunday School movement as a possible answer. An entry in Brother Wolle's personal diary, dated Monday, November 17, 1845, describes his teaching of a group of boys from the village and continues

"I finally asked them whether they would like to have a Sunday School, as children in so many other places had, to which they answered in the affirmative.

"This subject has been under consideration with myself and some others, and I trust we shall be able to accomplish something for the spiritual benefit of the youth of this place."⁽³⁾

Having established that there was interest among the youth for a Sunday School, the good Bishop set about enlisting the aid of concerned adults in the community. Two months later, as recorded in the congregational diary for Monday, January 19, 1846, an organizational meeting was held.

"In the evening five of the teachers in the Boarding School⁽⁴⁾ met myself, wife and Nath'l.⁽⁵⁾ in my room to consult together about the formation of a Sunday School for the children of our town and vicinity. It was resolved that N. should go round to see the parents and ascertain how many boys would be sent – the sisters the same as it regards the girls. My wife was commissioned to engage 5 or 6 female teachers in town. Nath. promised to look out for male teachers. Next Friday report is to be made."⁽³⁾



A colorized photo produced by the Rotograph Co. in 1905 showing a portion of the east wall of the Sunday School Chapel added to the Brothers' House in 1884.

Apparently that Friday report was quite positive, for on Sunday, January 25, 1846, "at 1 o'clock in the afternoon, a Sunday-school was established in our church for our own children and those of our neighbors. Present were 91 children of both sexes. 4 brethren and 12 sisters are willing to undertake their instruction." Following hymn singing, prayer, and "an affectionate address...the assignment of the children to their several classes was undertaken, and they were shown where in the church they were to be seated for Sunday-school."⁽⁶⁾

Formal instruction began on the following Sunday with 100 children present. Diary entries for the remainder of 1846 indicate that classes were held on most Sunday afternoons, with anywhere from 70 to 106 children in attendance. On Sunday, June 21,

“Brother W[olle] conducted an examination of the scholars of the Sunday-school, especially, of the upper classes.” The Memorabilia for the year 1846 includes this observation concerning the Sunday-school:

“Our dear children have been continually the subject of our careful consideration. As heretofore, in weekly instruction hours, they have been introduced to the precious divine truths, the observance of which makes us happy here and everlastingly blessed there.... [W]e founded a Sunday-school, in which, in our church auditorium, regularly about a hundred children of the congregation and the immediate neighborhood are instructed in fifteen classes taught by as many male and female teachers.”

On January 31, 1847, a Lovefeast was held for the children to celebrate the first anniversary of the founding of the Sunday School. Rev. Peter Wolle noted in his personal diary that “more than 100 [were] present and enjoyed themselves.” At the conclusion of the Lovefeast Abraham Beck delivered a speech on behalf of the school that Brother Wolle had written for him. Following the service leaders of the congregation “organized a Sunday School Union for the furthering of the school’s best interests,”⁽⁷⁾ the primary purpose of which was to provide a regular annual income for its support.⁽⁸⁾

The Sunday School continued to grow and on February 5, 1871, marked its 25th anniversary with a Lovefeast in the afternoon and a varied program which packed the church in the evening. The history prepared for the 50th anniversary notes of that earlier celebration that “a dialogue and concert exercise was very credibly rendered, after which Mr. D. S. Bare, of Lancaster, entertained the audience with an excellent address, the children answering his questions remarkably promptly and intelligently.” In November of that year the school responded to an appeal made by the State Sunday School Executive Committee to contribute in aid to the victims of the terrible fires⁽⁹⁾ in Chicago, Michigan, and Wisconsin by collecting an offering of \$179.14 (over \$3,700.00 in today’s dollars).

Sunday School classes had long since outgrown the available space in the church sanctuary and were meeting in various locations, including the “Old Chapel” and the Lyceum room. Finally the January 1883 Church Council approved the construction of a Sunday School Chapel, to be built of brick immediately south of the empty Brothers’ House and connected to it. The Brothers’ House itself would be remodeled to provide additional classrooms. Ground was broken on March 27, the cornerstone was laid on July 27, and a joyous day of dedication took place on Epiphany Sunday, January 6, 1884.⁽⁸⁾

From the very beginning Nathaniel Shober Wolle was central to the effective running of the Sunday School. For the first eleven years of its existence he served as Treasurer and Librarian, then was named Superintendent, a post he held for nearly forty years. Thus when he announced that he was stepping down in favor of younger leadership, it was inevitable that the observance of the 50th Anniversary became as much a recognition of his good and faithful service as it was a celebration of the school he had shepherded for so long. As part of his final report on the school Wolle noted that “[f]or the past twenty-five years our roll has averaged 282 scholars, with an average attendance of 180.”

The Lititz Record reported that “Invitations had been sent out to as many former scholars of the Lititz Moravian Sunday school as could be reached apprising them of this historic event to be celebrated, and cheerfully very many responded from near and far. Three services were devoted to this day (February 23, 1896) and this celebration...and on each occasion the large church was filled with eager ones ready to drink in all the good and pleasant things that were done and said.”

There is a Happy Land 142

Andrew Young, 1843

1. There is a hap-py land, Far, far away, Where saints in glory stand,
2. Come to that hap-py land, Come, come away; Why will yo doubting stand,
3. Bright in that hap-py land, Beams ev'ry eye; Kept by a Father's hand,

Bright, bright as day, O how they sweet-ly sing; "Wor-thy is our
Why still de-lay? O we shall hap-py be, When from sin and
Love can - not die. O then to glo-ry run; Be a crown and

Sav-iour King," Loud let His prais-es ring, Praise, praise for aye!
sor-row free, Lord, we shall dwell with Thee, Blest, blest for aye!
Kingdom won, And bright, a-bove the sun, We'll reign for aye!

— 115 —

“There Is a Happy Land” was one of the first non-Moravian hymns mentioned in the histories as having been sung by the Sunday School children. It was written by Andrew Young in 1843 and appeared in over 500 hymnals.

~ image from “Songs of Cheer for Children” (1929)

Invited guests for the day included the Rev. Edward T. Kluge, a former pastor at Lititz serving at the time as President of the Provincial Elders Conference (PEC), who delivered the morning sermon, and the Rev. Charles Nagel, another former Lititz pastor, who spoke at the afternoon service. The afternoon concluded with the presentation by Rev. Charles L. Moench, current pastor acting on behalf of the Sunday School and its former scholars, to Brother Wolle of “a beautiful solid sterling silver jewel box” containing a number of gold coins and a pair of gold cuff buttons. The evening speaker was the Rev. Mosley H. Williams of Philadelphia, representing the American Sunday School Union.⁽¹⁰⁾

Evangelistic rallies and revivals were a common and popular occurrence in the early part of the 20th century, and the Lititz Moravian Sunday School sponsored its share. Rally week of September, 1907, was



File photo of the Brothers' House, circa 1950s, showing the brick pillars.

~ photographer unidentified

noteworthy for its dedication of Memorial Pillars to be placed at the driveway entrance. The afternoon service began in the Chapel, where the Sunday School orchestra “rendered excellent music” and the Rev. Francis Eugene Grunert, then pastor of New Dorp Moravian, Staten Island, New York, delivered an address. Superintendent George L. Hepp announced that the collection to erect the pillars had been oversubscribed, totaling \$21.00 more than the required \$60.00.

Then, as the Lititz Record of October 3, 1907, describes, “The school then proceeded to the square in front of the chapel, where the pillars were to be unveiled, but on account of the non-arrival of some of the material to be used in their erection, this part of the service was dispensed with.”⁽¹¹⁾ The brick pillars were completed soon after and remained for a number of decades. Though they no longer stand sentinel at the entrance to our church campus, Pastor Earnest S. Hagen’s dedicatory words

remain as inspiration: “May the memorial pillars now about to be unveiled stand for many, many years to come as the silent yet eloquent testimonials of the love and loyalty of the Sunday School to the Church of which it constitutes an essential feature and factor.”⁽¹²⁾

The school continued to grow; in 1908 the chapel was extended to the south and a one-story wing was added to the east to provide space for the Primary Department. Renovations to the basement of the Brothers’ House in 1920 included a kitchen, dining rooms, and lavatories. By the time of the 75th Anniversary celebration on April 17, 1921, total enrollment numbered 641, including 20 officers, 35 teachers, and 586 students organized into six separate departments. The Cradle Roll alone comprised sixty infants and small children.

The morning service on that anniversary day began with a prelude by the Trombone Choir. Bishop Charles L. Moench, who had pastored the Lititz congregation at the time of the 50th anniversary, traveled from Bethlehem to preach the morning sermon, bringing greetings from the PEC and the Second District Executive Board as he did so. The afternoon exercises included addresses by the three former pastors in attendance: Rev. Charles Nagel of Lancaster, Bishop Moench of Bethlehem, and the Rev. Earnest S. Hagen of New Dorp, New York. Edward S. Crosland, the current pastor, made a presentation to George L. Hepp, who

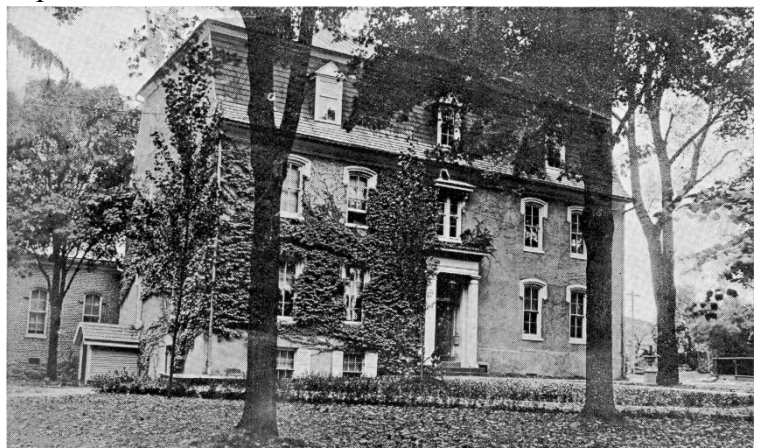


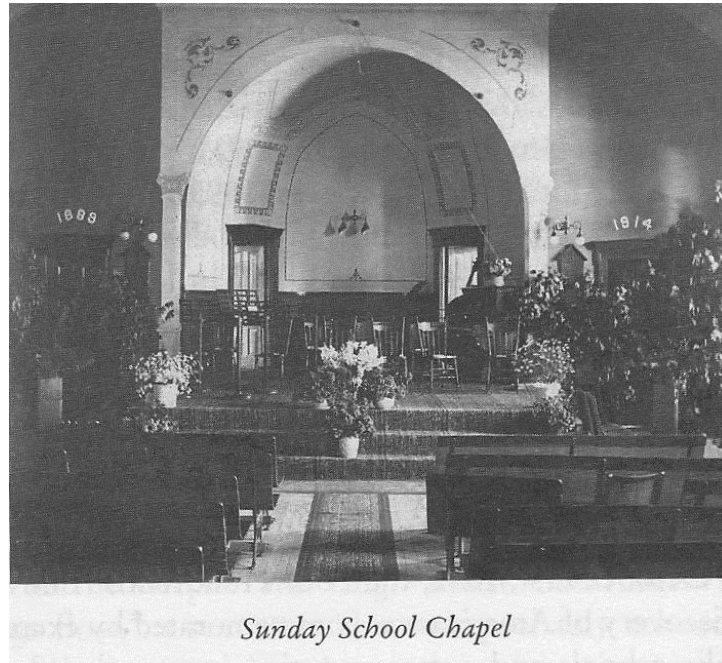
Photo circa 1920s showing part of the 1908 east wing extension to the Sunday School Chapel

~ from the collection of the Moravian Historical Society, Nazareth, PA www.moravianhistory.org

had succeeded the late Nathaniel Wolle as Superintendent of the Sunday School, noting that in its 75 years of existence the Sunday School had been served by just two Superintendents.

The day concluded with an evening service at which “Rev. Hagen preached a practical and scholarly sermon urging his hearers on to Christian living.” Music filled the church. The reporter from the Lititz Record concluded the account by writing “At this service the Sunday School scholars occupied the galleries in the church and sang from there. Their singing was very good. The choir and S. S. orchestral music throughout the day was certainly of a high order and added much to the pleasure and profit of the day.”⁽¹³⁾

~ Marian L. Shatto



Sunday School Chapel

Notes:

⁽¹⁾Huebener, Mary A. et al, *History of the Lititz Moravian Congregation 1749-1999*, published by the congregation, 1999, p. 59

⁽²⁾Ibid., p. 65

⁽³⁾Quoted in typescript history in file, prepared for the 100th Anniversary of the Sunday School in 1946; Author unknown (probably Mary A. Huebener)

⁽⁴⁾The Girls' Boarding School, now Linden Hall

⁽⁵⁾Nathaniel S. Wolle, the 23-year-old son of Rev. Peter Wolle, who had recently purchased the Congregation store and moved from Nazareth to Lititz in order to run it

⁽⁶⁾*Extracts from the Diary of the Lititz Moravian Congregation relating to the Organization of the Sunday-school of that Congregation*, translated by W. N. Schwarze of Moravian College, in a letter to Mr. and Mrs. Louis Huebener and Miss Mary Huebener, July 15, 1944.

⁽⁷⁾Handwritten note in file, author unknown

⁽⁸⁾*The 50th Anniversary of the Lititz Moravian Sunday School and How It Was Celebrated*, The Lititz Express, February 28, 1896, quoting a historical sketch of the Sunday School read by Nathaniel Wolle

⁽⁹⁾Though the Great Chicago Fire is by far the most famous, a number of other equally destructive fires occurred along the shores of Lakes Michigan and Huron at the same time, including those in Peshtigo, Wisconsin; Holland, Manistee, and Lake Huron, Michigan; Urbana, Illinois; and Windsor, Ontario.

⁽¹⁰⁾*An Historic Day*, The Lititz Record, February 28, 1896.

⁽¹¹⁾*Rally Week with the Moravians*, The Lititz Record, October 3, 1907

⁽¹²⁾Typescript with hand written additions in file, unsigned, attributed to the Rev. Earnest S. Hagen, September 29, 1907

⁽¹³⁾*Lititz Moravian Sunday School Celebrated 75th Anniversary*, The Lititz Record, April 21, 1921

“What Would Zinzendorf Do?”
Newly Re-Discovered Treatise Offers Suggestions
Regarding Musical Performance

Part 3: Discussion of Points #12-15 of Johann Friedrich Franke’s *Remarks*

As reported in previous issues of this publication, a document displayed for years in our museum has been re-discovered, transcribed, and translated. The Lititz Archives Committee sponsored a full academic translation by Rev. Dr. Roy Ledbetter of this rare document. Entitled *Etliche Anmerkungen unser Singen und Spielen, Melodien und Choral-Buch betreffend* (*Several Remarks Concerning our Singing, Playing, Tunes, and Chorale-Book*), referred to here as *Remarks*, this handwritten document is a one-of-a-kind find! Franke worked closely with Zinzendorf as a secretary and music director; thus his insights give us a clue as to how Zinzendorf would have viewed music in worship.

The points below describe the nature of children’s singing in Herrnhut and other Moravian settlements in the mid-eighteenth century.

Point #12.

But why do we hear ... beauty in the singing of our Children, so that our heart rejoices? And hear nothing of the Mannerism, but only a good sound, which grows out of nature the way grass grows out of the earth, and how when one reads well orthographically and pronounces? And have to admonish them so little about this in the Worship Hall, just as at the building of Solomon’s Temple there was no sound of “hammer, axe or things of iron”? Why is that? For this reason, because for some time a number of girls has learned to follow the rule that nature makes and itself becomes obvious. Not because they have to be great art connoisseurs but because they understand enough about music and can read musically. And the ones who did not learn this in this manner learned it from the others, like birds. Quales audimus, tales fimus. [We share among them all that we have heard] It is not their fault that they often sing faster than is fitted for the subject. A single reminder in a singing school would help get rid of this, but nothing can be done until an appropriate order [is established] and all the fore-singing Brethren are united with the organist in slower singing and all together to use the Organ as the guiding line. Because this [the organ] expresses best of all the measure of the speed and slowness, one can discern roughly [how to] introduce song and sound and preserve it....

Point #13

Our children bear indisputable, continual witness daily that the Dear Savior and His Spirit not only remove the danger of this kind of learning for the Heart but graces it as well with His anointing and good pleasure. Such lessons will draw a fence and an enclosure around our treasure, to sing and play to Him, so that no part of it may be lost, nor anything be sullied as it was in 1746 and the subsequent years. As in the O[ld] T[estament] the lips of the priest preserved the teaching and, together with the Levites, the Songs and sound of the Praise of the People, so our children will do for us in our singing. The heart and mouth of the parents and grownups will be converted to singing out of the mouths of the young children and this will prophesy finally to all the people. As then it already is now, that the singing and playing comprises no small part of our Liturgy, to the Playing of those “where the Harps preach and the Preachers rest.”

Point #14.

According to this, it would be well to consider, whether or not in every Congregation where there is a Musician an attempt should be made to set up singing lesson in each boarding school, so that the Boys and—where possible as here in Zeist—the girls could learn as much as possible to read musically, so that they could sing the melody of each song as it stands written and printed. There are hundreds of such Village Schools with similar singing lessons in those regions where Ernest the Pious ruled and introduced this good thing. [Note: Ernest I, the Pious (1601-1675), Duke of Saxe-Gotha-Altenberg, part of the Ernestine Saxony, now Thuringia.] Since choral singing would be the chief purpose in this, there should be no selection and the worst voices should not be excluded.

Young Brethren have complained to me that they had been excluded from the music lessons when they were young because of their poor voices and in this way were misguided into not singing along at all, and now they find that their voices are not so bad at all. Experience also teaches that the same defect can be reduced among the Children or made unnoticeable in worship. When it progresses further into Figural and Instrumental Music, it would become so much easier then through the general selection as well for all further instruction.

Point #15.

To encourage this school practice, [I] wanted to suggest a Printing, which not only would be useful for musicians, but also [would] be useful with several hundred children and Brethren and Sisters and at the same time preserve reliably the same purpose of a Chorale Book. Namely that our Br. [Christian] Gregor be granted the leisure and the mandate to set all of the tunes we use (those which are unknown first) one after the other, in 3 parts, or in order to reduce the cost, only in treble and bass, each voice separately with at least one verse under each tune and from time to time deliver a couple of leaves printed to our Boarding Schools. [Note: The Moravians referred to their schools as Anstalten or "Institutes."] Just like the very first little Protestant hymnbook at Wittenberg 1524 printed all the hymns at that time with separate voices, of which the Bass voice is here in the Library, and Nr. 4 is "Most Holy Lord and God." How useful this can be could be shown verbally.

The conclusion of this article (Part IV) will appear in the next issue of CSJ, where Franke discusses the production of hymnbooks, the selection of chorales, details regarding different versions of tunes to be used, performance practice during services, and the importance of maintaining the tradition of singing in the church.

~ Jeffrey S. Gemmell, Director of Music Ministries



A 1755 copper engraving by Nicholas Garrison of Marienborn, Germany, where Johann Friedrich Franke first joined the Moravians.

~ from the collection of the Moravian Archives, Bethlehem; used by permission

Where Did They Go? ~ Henry August Shultz

From the history:

Henry A. Shultz - Served the Lititz Moravian Congregation as Assistant Pastor (1852-1853).

Henry August Shultz was born in Suriname, South America, on February 7, 1806. Following his time in Lititz he served in Bethlehem and Nazareth. In 1864 he was consecrated a Bishop of the Unitas Fratrum. He retired from fulltime ministry in 1871 and died on October 22, 1885. He is buried in Nisky Hill Cemetery, Bethlehem.

From the Collection: The Pennsylvania Gazette

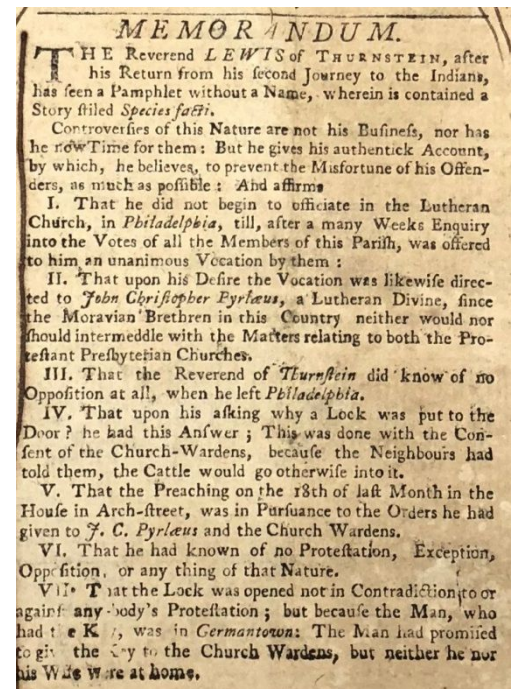


Stored in our archives is a yellowed and torn newspaper titled *The Pennsylvania Gazette* dated August 26, 1742. Those steeped in Pennsylvania history would recall that the *Gazette* was published for many years in Philadelphia by Ben Franklin. On an inside page is a short article entitled "Memorandum" and, curiously, it is framed in ink at some later date, which leads one to believe the article may have some significance to Moravians.

The opening sentence mentions a certain Lewis Thurnstein who had just returned from his second journey to the Indians. Some investigation, with help from Paul Peucker at the Moravian Archives in Bethlehem, revealed that Lewis Thurnstein was the name of our very own Count Ludwig von Zinzendorf, which he adopted while visiting the American colonies from December 1741 to January 1743. The purpose of the name change was to travel incognito and avoid drawing attention to his nobility.

The content of the article outlines Zinzendorf's rebuttal to an unnamed pamphlet which had evidently accused him of some misdeeds. The religious milieu of the day was that of the Great Awakening, or Evangelical Revival, promulgated by religious leaders such as John Wesley, George Whitefield, Gilbert Tennent, and others. During his time in the colonies, Zinzendorf was often the target of ridicule and scorn from the movement's leaders because of his often controversial sermons and writings that appeared antithetical to the revivalists.

Before leaving Philadelphia to visit the Indians, Zinzendorf had advocated for Lutheran Pastor John Pyrleus so he could preach peacefully in a small log church that was used regularly by German Reformed pastors in the city. At that time Rev. John Philip Boehm of the German Reformed church was at odds with the controversial Zinzendorf and vented his anger by locking the doors on the Lutherans under the pretense that wandering cattle might enter the log church. Zinzendorf had this Memorandum published in Franklin's *Gazette* as a rebuttal to Boehm's actions. This artifact remains in our archives today as a reminder of the far-reaching impact Zinzendorf and his theological teachings had during his stay in the colonies.



Memorandum by Count Nicholas Ludwig von Zinzendorf, a/k/a "Lewis Thurnstein"