

THE CHURCH SQUARE JOURNAL

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

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Fall 2020

Linden Hall

A Life of Piety, Virtue, and Industry

In November of 1746 the Lititz Moravian Brethren broke ground for a *Gemeinhaus*, a combination parsonage, chapel, and schoolhouse. The first educational endeavor consisted of three girls and four boys living in the secluded village. In 1766 the school was divided, with the boys continuing in the original building and the girls being taught in the Sisters' House. By 1769 the girl's school had opened to a few outside enrollments and was forced to build a new building to accommodate the growing numbers. This began what became the campus of Linden Hall School for Girls.

As the school progressed, first and foremost the girls had to promise to live a life of piety, virtue, and industry. Young Moravian sisters came as voluntary students to partial seclusion from the world around them. No uniform was required, but a *haube* or head covering was required as an indication of the marital status within the community. Confirmed girls and single sisters wore pink, the color for unwed girls. The school was divided by age with approximately



Photo from the Sketch Mearig collection
~provided by Charlene Van Brookhoven

thirteen girls and two teachers in each group. These groups were known as "families" or "rooms." They didn't use textbooks. Instead, the teachers lectured while the girls took notes for each subject.

The day began with an early rise and a hymn before breakfast, which consisted mainly of bread and milk, and ending with another hymn. At 4:00 in the afternoon there was a pick-me-up of bread and milk, and soup was served at suppertime. Each student took a turn as day keeper. These duties included making a wood fire before all others arose, setting the table before each meal, sweeping the rooms of any dirt and dust accumulated, making coffee, slicing bread, and saying prayers.

The girls were to bring their own Bible, towels, toiletries, umbrella, table napkins, overshoes, and a warm dressing gown. The courses of study were reading, writing, arithmetic, geography, music, hand stitchery, German, and English grammar. Mostly they were instructed in (1) spiritual guidance and moral discipline; (2) intellectual and cultural pursuits; (3) vocational training; (4) social cultivation; and (5) physical exercise, with stress placed on No. 1 above. At Linden Hall it was declared that "all possible means of instruction were being applied to prepare our youth for this world and especially for eternity."

Music was important from the earliest days of the community and played a significant role in the spiritual growth of the students. Instructions for music courses were offered for a sum of two guineas per year (approximately two pounds in today's British currency, or \$2.60 US dollars). Lessons in piano, guitar, harp, violin, and voice were popular. The girls especially enjoyed gathering around the pianoforte in the evening to sing hymns.

Linden Hall girls were expected to learn the basics of life, including gardening to raise food for themselves and flax to weave into cloth. Spinning, dying, knitting, and sewing were all basic skills taught by the self-sustaining community school. Students as young as age six produced meticulous examples of embroidery. These art classes in fancy embroidery were considered extras and charged separately.

One way the girls could earn money for the school was by sewing cotton or linen men's stockings. These long stockings were to be worn under breeches and mostly made with linen cloth. The skill of sock making at the Lititz school became well known in the colonies, as linen was much easier to launder. This became a large industry within the school. Flax was grown in the gardens on the south side of the school in addition to the food crops that were shared with the village residents. Each girl was responsible for work time in the school gardens, including harvesting and sharing the harvest. Her reward was a weekly allowance of \$0.20, mostly spent on mint drops which they could purchase in the little shop in the Sisters' House.

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The Church Square Journal

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From the Chair

This year has been a difficult one. Just when things were ready to open for the season with some new exhibits, the coronavirus hit and everything had to shut down. However, you will read in this copy of the Journal that we have had a few very busy archivists working to improve the ability of individuals to use our museum for research. In the near future, we will be transferring some of our fragile documents to Bethlehem's archive storage to protect them for future generations to appreciate.

Take time to read and enjoy this latest Church Square Journal. Our editor, as always, has done a tremendous amount of work to put

it all together. So if you see Marian, tell her thanks. Hopefully in the new year, we will be able to get back to a new normal and to open once more our amazing Archives Museum to visitors from around the world.

~ John Clark, Trustee

From the Editor

Though the current COVID-19 pandemic stopped tours and individual visitors to the Archives Museum this year, some research activity did continue. One major project, updating and expanding the index of Lebensläufe (memoirs) in the collection, was begun just before the shutdown began and concluded in early September. With the help of experts in the Provincial Archives, several names were corrected and previously unknown persons were identified. The updated index now includes Find-a-Grave memorial identification numbers and indication of the language in which the memoir is written.

The collection includes memoirs of 235 women and 145 men, the vast majority of whom died prior to 1850. One rather surprising discovery was that approximately forty of the women's memoirs represent individuals who have no direct connection with Lititz but rather lived and died in Moravian communities in Europe. Paul Peucker, Provincial Head Archivist, explained that copies of memoirs were periodically sent out from Herrnhut to settlement communities as a kind of newsletter.

Most of the memoirs are fragile but still readable. Lititz Moravian, however, no longer has any member able to read the old German script and translate it for contemporary researchers. After discussion with Dr. Peucker and with Lititz Archive Committee leadership, arrangements have been made to transfer the collection to the Provincial Archives in Bethlehem, where they will be maintained in their secure, climate-controlled vault. They will also be scanned, digitized, and made available to scholars, genealogists, and other researchers through the Moravian Roots and Moravian Lives on-line projects.

In the process of reviewing and indexing the memoirs, this editor identified several items of special interest. Two are being published in the current issue of the Church Square Journal, and a third will appear in the Spring 2021 issue. The first, a two-page leaflet titled *Special Church Prayer in the Time of the Cholera*, seemed to be especially appropriate to speak to our own time of suffering with a global pandemic. The second is an excerpt from the quite lengthy memoir of Bishop Matthaeus Hehl, a major figure in early Lititz whose two-volume History was restored and translated several years ago. I hope that readers find these both interesting and informative.

One other bit of good news to report is that Thomas Riddle, owner of the 1763 John Antes 'cello which is currently located in our Museum, has agreed to extend loan of the instrument through 2021. It is our great hope that conditions will have improved by next Spring so that the 'cello can be displayed to the public as was originally intended for the 2020 season. We thank Tom for his generosity in this regard.

~ Marian L. Shatto, Editor

Where Did They Go? ~ Irvin E. Deer

From the History:

Irvin E. Deer - Moravian Seminary graduate of 1912. Served as assistant at Lititz from 1912 to 1914. No record found at Bethlehem of Irvin Deer continuing in the Moravian ministry.



Public member photo from
Ancestry.com

Irvin Edward Deer was born in Monon, Indiana, on 28 January 1889, then moved with his family to Indianapolis. In 1913 while serving at Lititz he married Rosemary Willis French, who had been a student at Linden Hall. By June 1917 Irvin was pastor of Reading Moravian, and he and Rosemary were the parents of two children. Over the following decade he served churches in Harrisburg, PA, Dayton, OH, and Minneapolis, MN. In 1927 he was named Executive Secretary of the Kansas City, Missouri, Council of Churches, a position he held for the next seven years.

Advocacy work led him in late 1934 to accept a position in public relations with the Motion Picture Producers and Distributors of America, Inc. (now Motion Picture Association, the organization that determines movie ratings) under the leadership of Will Hayes, where he was in great demand as a speaker for church and service club organizations. He ended his long career in ministry as Executive Secretary of the Department of Ministry for the Church Federation of Greater Chicago, from which he retired in May 1957.

Rosemary died in 1946, and in 1951 Irvin married Jessie Kauffman. Following his retirement, the couple moved to Maryland, where he was for a time active at St. James' Church (Episcopal), Parkton. He died on 7 March 1982 in his 94th year and is buried in St. James' Cemetery, Monkton.

~ continued from page 1:

For exercise the girls took daily walks to the "big spring." Special occasions such as birthday celebrations were held at the "spring" and included a basket of cakes to share. The girls would play games and sing cheerful birthday songs to the honoree of the day. Other times, special occasions were held on the grounds between the church and God's Acre with the principal or pastor joining the fun. During H. A. Brickenstein's tenure as principal, the girls took sleigh rides to Lancaster, Manheim, and Ephrata. During fair weather, trips were taken to the nearby woodlands to study wildflowers, birds, and all interests of nature. Coasting on school grounds during snowy days was also a popular activity.

Throughout the early years of Linden Hall School for Girls many of the principals were talented and worthy men. Among them were John Herbst and John C. Bechler, two composers of hymns still sung today in Moravian congregations. Hermann Brickenstein, Principal during the years 1873-1892, was instrumental in recording "A Sketch of the Early History of Lititz," still used today as an historical reference. The Principal Eugene A. Frueauff, 1838-1855 and 1868-1873, and his wife were instrumental in the naming of Linden Hall for the plantings of linden trees in honor of his German heritage.

Principal Herrmann Brickenstein summed up the purpose for all girls attending Linden Hall:

"To win young hearts to the love of Christ; to instill those principles of right thinking and right doing which are the sure foundations of happiness and usefulness in after life."

Reference Sources:

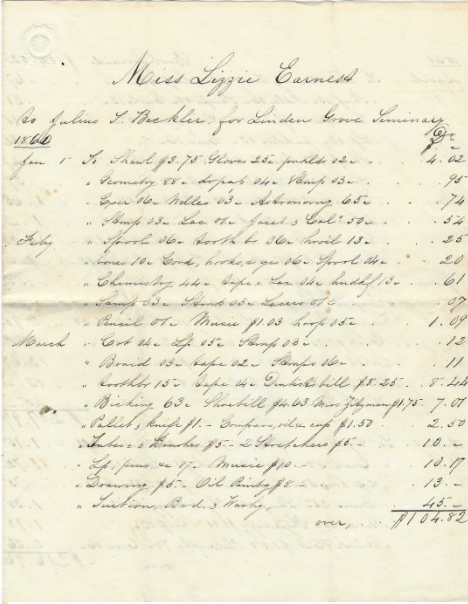
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~ Charlene Van Brookhoven

What's in a Name?

On June 15, 1860, the Lancaster *Daily Evening Express* reported on the literary and musical entertainment that marked the close of the 1859-1860 school year at the young ladies' seminary in Lititz. In addition to describing the performances, the writer praised the school's principal, the Rev. Julius T. Beckler, and his "eighteen lady teachers" for their hard work at educating the girls. "We are pleased to say," the article concluded, "that the Linden Grove Seminary is in as prosperous a condition now as at any time since its establishment."

Wait. What? Linden Grove? Surely the Lancaster paper made a mistake?



Page 1 of June 1862 bill
~image provided by Scott Gordon

Reverend Eugene Freuauff—his father-in-law—as principal of Linden Hall in 1855. Freuauff was principal from 1838 to 1855 (and would return as principal from 1867 to 1873) and is credited with first naming the Lititz girls' school "Linden Hall" during his first stint at the institution.

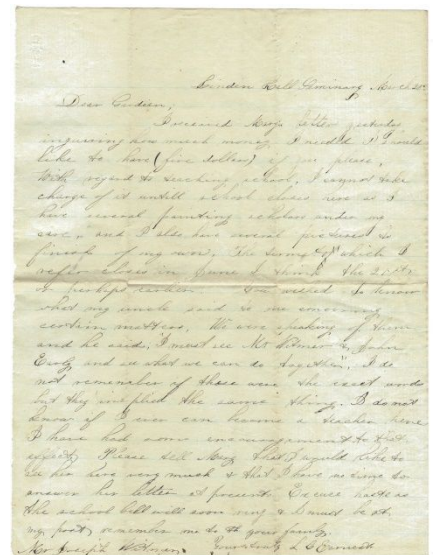
Perhaps this new name, "Linden Grove," was Beckler's own idea? If he hoped it would stick, he was disappointed: the school had been called Linden Hall before Beckler and was called Linden Hall again soon after he left. Indeed, it seems like the students—or at least one student—referred to it as Linden Hall even while Beckler was calling it Linden Grove.

A letter from Lizzie Earnest herself, dated March 28 (presumably 1862 since she left the school for home, according to Beckler's letter, in June 1862), was preserved along with Beckler's letter and invoice. Herbert Beck's *A Century and Three-Quarters of Life and Service: Linden Hall Seminary* (1921) indicates that Lizzie enrolled at the school in 1859 (p. 46). But in her letter, Lizzie does not sound like a student: in addition to having "several pictures to finish of my own," she mentions that she has "several painting scholars under my care" (this may explain all the painting supplies in the bill) and that she needs to be at her "post" when the school bell rings. Perhaps she had finished her studies and was serving as staff at the school. Lizzie wants to become a schoolteacher—but, she notes, whether that will happen in Lititz or elsewhere is not clear. What is clear, however, is that Lizzie indicates at the top of her letter that she is writing from "Linden Hall

If so, the mistake was repeated in the article's title ("Linden Grove Young Ladies' Seminary"). And it surfaced again, nearly two years later (April 16, 1862), when the Lancaster *Examiner* reported that Professor William Reichel would soon arrive in Lititz to take the Reverend Beckler's place as "Principal of Linden Grove Female Seminary." But this was the Lancaster press, after all. Maybe these cosmopolitan writers just didn't bother to get the name of the girls' school in Lititz correct?

A newly-discovered document makes it clear that nobody had made a mistake. The document, a June 1862 bill sent to Joseph Witmer, the guardian of Lizzie Earnest, is written by the Reverend Beckler himself. Beckler calls the institution "Linden Grove" twice, once in his letter to Witmer and again in the header of the invoice. The invoice is interesting for the many charges that Lizzie Earnest incurred during her stay at the school—for chemistry and geometry books, lots of painting supplies (oil paint, varnishes, brushes), a trip to the dentist—but perhaps its most interesting aspect is Beckler's use of "Linden Grove."

This writer has not come across any other instances in which the institution is called "Linden Grove" except in these newspaper articles (1860, 1862) and now Beckler's letter (1862). Beckler replaced the



Letter from Lizzie Earnest
~image provided by Scott Gordon

Seminary.” Apparently Beckler’s innovative name, “Linden Grove,” did not catch on with everybody at the school.

So, as is so often the case, these new documents open more questions than they resolve. Was Lizzie Earnest student or staff at the Lititz girls’ school? What did she do after she left? And why did the Reverend Julius Beckler call the institution “Linden Grove”? Perhaps additional evidence survives in the archives of Linden Hall itself from the years, 1855-1862, that Beckler served as principal. The documents that refer to “Linden Grove,” which were purchased in June 2020 on eBay, will be donated to Linden Hall’s archives, though at present they remain in private hands.

~ Scott Paul Gordon, Lehigh University

Editor’s Note: This prayer was found during the Memoirs indexing project in a folder marked “Various” and located in the back of the second box of men’s memoirs. By coincidence, the probable author of the prayer is also the Linden Hall principal featured in Scott Gordon’s article beginning on the preceding page.

Special Church Prayer in the Time of the Cholera

from the Lititz Congregation Archives

“Lord, Lord God, You are our Refuge forever and forever, therefore we raise our hands to You and draw near to You with our prayers, not because of our righteousness because of Your great mercy. O Lord, do not deal with us according to our sins nor reward us according to our misdeeds! Forgive us our guilt and be gracious unto us. You are our Father and Redeemer; that is Your Name from of old. When sorrow or trouble is there, You recall your mercy. You are the Lord, the true Master, Who is always ready to help all those on Earth. Our times are in Your Hands; Life and Death are in Your Power; You let the children of humanity die and say unto them, “Return, you children of humanity.” You let them flow there like a stream, and we are like the grass that blooms in the morning and then is cut down in the evening and withers.

It is because of Your graciousness, O Lord, that we are not consumed. While You have afflicted others most heavily with a difficult plague and continue to do so, you continue until now graciously to preserve us. O let us commend ourselves fervently to Your Mercy and almighty Help, and especially all those in our dear land who still are sighing under this difficult plague. Turn to them in grace and, as Your righteous judgment passes unstopably from land to land, let all the inhabitants of the earth humble themselves beneath Your powerful Hand and let them consider what will be best for them.

O Lord, we humbly pray You not to let the angel of destruction raise his hand against us. Although we richly deserve Your displeasure, rather take us and our loved ones into your holy protection.

None the less, Lord, Your Will be done. Let us recall that “even in the midst of life, we are surrounded by death.” Teach us therefore, O Lord, to consider that we must die, so that we may gain a heart unto wisdom. Grant that we may pay attention to Your wise voice with which You call us from the sleep of sin or the laziness of security, so that we may uprightly confess our transgressions and believe firmly on You, the true and only Reconciler of Millions, comforted by Your Death and Resurrection, and urged by Love to submit ourselves entirely unto you and Your service and will as long as we shall live. And so grant us, free from the torturous fear of death, to be found prepared at Your signal to lay aside our mortal tabernacles and to surrender our immortal souls into Your hands with the glorious hope of eternal life.

Hear our prayer, O Lord, for the sake of Your never-ending Love and Mercy, so that we may praise Your holy Name in the Church which waits for You and also with the hosts of the Church above, from eternity to eternity. Amen.”

~ Translated by Pastor Roy Ledbetter, presbyter Fratrum, St. Louis

Note from the translator: There was a deadly cholera outbreak throughout the country in 1848-49. Thousands upon thousands died. This prayer from a Lititz pastor (probably the younger Br. Bechler/Beckler⁽¹⁾) might originate from that time.

⁽¹⁾Julius T. Beckler (1814-1875), son of Johann Christian Bechler, served as Warden and Assistant to the Pastor of the Lititz Moravian Congregation from 1846 to 1855, when he became principal at Linden Hall.

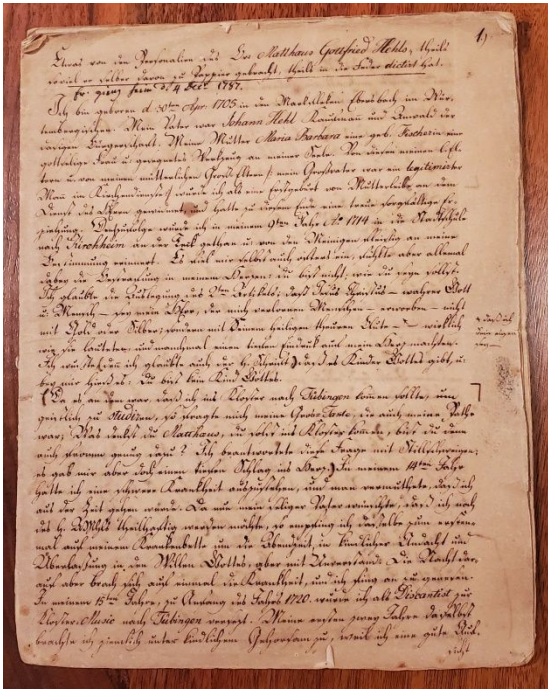
Editor's Note: During the indexing project described in the article "From the Editor," the original document of this Memoir (lebenslauf) of the Rt. Rev. Matthäus Gottfried Hehl was found in the Archives of the Lititz Moravian Congregation. It consists of twenty handwritten pages, including several lengthy poems or hymn verses. The excerpts printed here describe Hehl's very early life, his first contacts with Moravians, and his arrival in Lititz. Translation has been done by Pastor Roy Ledbetter, with formatting and light editing by the editor.

... ~ ... ~ ...

"Some Personal Information from Br. Matthäus Gottfried Hehl, as much as he himself had written down, and in part what he had dictated to someone else.

[inserted:] He went home on 4 December, 1787"

I was born on the 30th day of April, 1705 in the market village of Ebersbach [on the Fils] in Württemberg. My father was Johann Hehl, merchant and advocate of the citizenry there. My mother was Maria Barbara, maiden name Fischer, a godly woman and a blessed instrument upon my soul. My dear parents and my maternal grandparents (My grandfather was a proven man in the service of the church) dedicated me to the service of the Lord [because I was] a First Born of the Womb. To this end I had a faithful, careful training. This resulted in my 9th year, 1714, in my being sent to the City School in Kirchheim on the Teck, being sedulously reminded by my family of my goal. It often occurred to me in moments of discipline in my heart: 'You are not as you are supposed to be.' I knew (because I believed the Holy Scripture) that there were children of God, and I told myself 'You are a child of God.'



Bishop Matthäus Hehl Lebenslauf
Page one

When I was supposed to go to the Cloister in Tübingen to study Greek, my Great Aunt, who was also my godmother, asked me: 'What do you think, Matthäus, you are supposed to go into the cloister, are you pious enough for that?' I answered this question with silence, but it pierced my heart. In my 15th year, at the beginning of the year 1720, I was transferred to the cloister music at Tübingen as a descant singer. I passed my first 2 years there in rather childlike obedience because I had good oversight and instruction, and I passed without being led astray. Thereafter misery/corruption and the occasion for it arose more and more. I was and felt as if I were a slave to sin and debauchery, but with the constant accusation in my heart: 'You are not what you are supposed to be.' In the year 1723 after the order of my studies, I became a Master. Now my inward dissolution and lust for sin also got full mastery over me. Often I disgusted myself and had to wonder that my superiors still acted so conscientiously towards me.

The very loving admonitions of my Mother, who had heard something of my debauchery, and a few other circumstances, brought me to reconsideration, and I then passed my days in great disquiet of the heart. Finally on the 14th August, 1725, when I awoke early, I felt as though my anxiety and unrest were gone and I felt heavenly [sic] well. The words occurred to me "There is now

therefore no condemnation for those who are in Christ Jesus, who do not walk according to the flesh but according to the Spirit," and "Now we have been justified through faith and we now have Peace with God through our Lord Jesus Christ." My dear Mother had often urged me to pray fervently to God, but I could not pray. Now however I fell upon my knees and poured out my heart before Jesus my Savior. This my first awakening and receiving Grace, which came upon me suddenly and without any human doing and action and also without my own preparation, in greatest helplessness over the condition of my soul.

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In the year 1733 the late Ordinarius [Zinzendorf], accompanied by Br. Martin Dober, came to Tübingen,

where the well-known Tübingen Responsum was put together and prepared, as in the following year in Tübingen he publicly entered the ministerial estate. Both of these men at that time became especially acquainted with the little group of awakened and associated students in the Cloister with great blessing to them. In the meantime I was absent from there and continued my service in my vicariate as before. Thus I personally did not share the acquaintance in Tübingen but waited for the opportunity to see [Zinzendorf] myself when he went back. I visited him in the next city where he spent the night and was there with him for evening meal and for the night. I had spoken extensively with Br. Martin Dober about the condition of my heart and my concerns. In the morning he led me to [Zinzendorf] in his room. He sat at his work, immersed in writing when I stood near him. Finally he raised up and looked deeply into my eyes. I did the same to him. All of this in deep silence. After a while he spoke: "Now, whenever you have time, come visit us in Herrnhut." That was enough said to me. And I accepted it for my first visit and open door to come to a true Church of Jesus. I kept this and pondered it in my heart. The following May I took leave of my vicariate and of Groß-Heppach, because the awakening there had just about grown beyond my strength and I could not see myself leading it any further.

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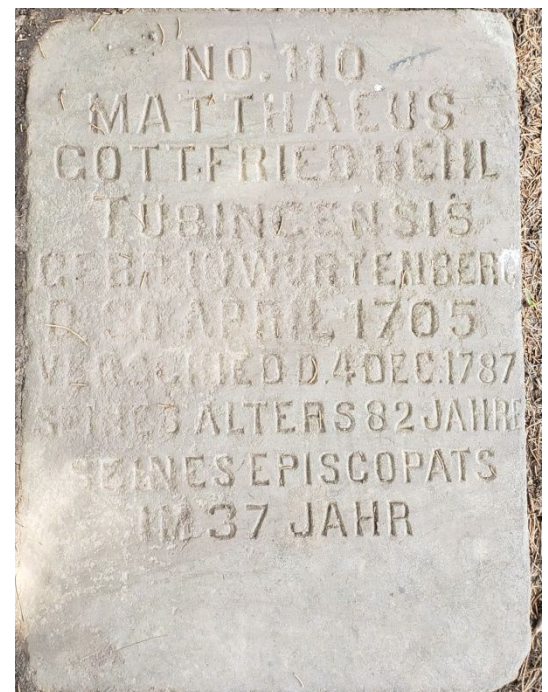
The following August, 1734, our dear Br. Spangenberg came through Württemberg, to Tübingen, on his journey from Herrnhut to Georgia. He stayed there for a few days, assiduously visiting us connected student brothers there, being a real blessing to us. During his last days there, during a conference with us, he asked whether or not one of us would go to Herrnhut to act as tutor to the young Count Christian [Christian Ratus von Zinzendorf], whom he had instructed up until now. The brothers looked at each other, and finally one of them said that he thought that Br. Hehl should leave the room for a while. I locked myself in my room, fell on my knees before the Savior, and gave Him my heart and will anew for anything that He would have or use me for, believing that it would happen in that way. They called me back and Br. Spangenberg said that the brothers thought that I was well suited for this if it were my will to accept this station. With all joys, I said 'Yes' to this and prepared to take leave of Tübingen. [Having applied for permission to leave the country,] I received a very gracious and authoritative dismissal to Herrnhut, but it was limited to three years.

After the 3 years had run their course and the Dear Savior had caused me to become deeply rooted in Herrnhut, I applied once again to the Consistory for complete dismissal to Herrnhut and also received it in the most gracious terms. On the 2nd November 1734 with a company of 7 people I arrived in Herrnhut as a result of my calling.

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Thus well into eleven years I had and enjoyed my happiest, most contented time in Herrnhut. There from time to time I was drawn into the affairs of the Church and on the 25th April, 1744, I was ordained a Presbyterian. In August 1745, having received a call, I departed Herrnhut for Pennsylvania. But when I reached Marienborn [near Büdingen-Eckhartshausen in what is now Hessen] my assignment was laid aside because of the dangers of the war at that time on land and sea. Thereafter I served in Silesia and in Barby, where, in the year 1750, I attended the Synod. In the year 1751 I was called to Bethlehem in Pennsylvania as the successor to the late Br. Cammerhof. To be sure, I accepted this call simply but in complete trust in the support and help of my Lord, Who reveals His power in the weak.

To this end I journeyed by way of England and on the 24<sup>th</sup> of September in the Brethren's Chapel in London I was consecrated a Bishop of the Brethren's Church and arrived on the 10<sup>th</sup> of December of the same year in Bethlehem, where I stayed and served the Congregation until August 1755, when I received my assignment to Lititz and came to live there in November, 1756.



Matthaeus Gottfried Hehl tombstone  
~ photo by William J. Oehme



*From the Collection:  
Antique Spectacles*

The Lititz Moravian Museum and Archives collection contains many rare and unusual artifacts, and among this group is an inauspicious pair of antique eyeglasses. These spectacles have been displayed inside our walnut secretary for many years, and it was only when they were used as a prop during a photo shoot of the Antes viola that they were examined more closely.



Antique Spectacles in the Lititz Moravian Collection  
~photo by Thomas Wentzel

Interestingly, eyeglasses with temples, or “arms”, only began to emerge at the beginning of the 19th century, and, not surprisingly, soon became a social marker of sophistication and intelligence. One eyeglass historian reported that spectacles were a label of “keen intellect”. This idea seems to fit the notion that most early Moravians were quite literate and would have benefitted from the use of eyeglasses to perform various congregational tasks such as composing sermons, congregation minutes, Lebensläufe, music, and many other bookish tasks necessary and prevalent in the early Moravian community.

Our pair of antique spectacles is handmade of what appears to be brass. After reviewing various bits of information on antique spectacles, these likely date from the later part of the 18th century

into the early 19th century. There are several key construction details to support this attribution. The lenses are round and the “bridge” joining the two round lens frames is C-shaped. Later bridges show more design sophistication. The temples, or arms, of typical colonial era eyeglasses end in a loop so as to cling to the side of the head or under a wig. The arms on our pair are straight, with a small hole at the end, likely for a string to keep the eyeglasses from slipping down the nose, or to attach a ‘leash’, so that when not in use, the eyeglasses could dangle from the neck.

Probably the most intriguing element of our spectacles is the maker’s trademark, or hallmark, in the shape of a leaping stag. The key to identifying the maker of these eyeglasses lies in finding the maker who used this mark. Were they of European or American manufacture? That’s a question to be answered by more research.



Leaping Stag Hallmark  
~ photo by Thomas Wentzel

~ Thomas Wentzel

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**A Final Note to Our Readers:** Contributions to the Church Square Journal are always welcome. If you have done research or have special knowledge on a topic related to the history of the Lititz Moravian Congregation and are interested in writing an article for the CSJ, please leave a message for the Editor at the church office, 717-626-8515, with your name, phone number, and a brief description of your topic. I’ll get back to you just as quickly as I can. Thank you!

~ Marian L. Shatto