

# THE CHURCH SQUARE JOURNAL

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

Volume 30

Church Square, Lititz, Pennsylvania

Fall 2021

## *Examining the Strings*

More than forty years ago the late James E. Fegley, luthier with a well-known shop in the Reading area, examined, evaluated, and in some instances restored the orchestral string instruments held in our Lititz Moravian Archives collection. Since then both available historical data and technology for examination have improved considerably. In order to update our records, in June of this year members of the Archives Committee hosted at the museum Philip J. Kass, internationally recognized authority on stringed instruments, observing with great interest his inspections and comments. Kass is the expert who evaluated and authenticated the rediscovered 1763 John Antes violoncello several years ago. (See article in The Church Square Journal, Volume 24, Fall 2018)



Philip Kass probes the interior of the converted viola d'amore

~ photo by Marian L. Shatto

century Schönbach work. Of the Pfautz-labeled 'cello Kass observes that, as was common practice of the time, Mr. Pfautz probably imported it and then sold it as his own.

Kass explained that, beginning in the 18<sup>th</sup> century, luthiers in Saxony, in eastern Germany, have produced an extraordinary number of stringed instruments for the commercial market. Since Saxony was the location of the Zinzendorf estate, it is not surprising that instruments in Moravian collections frequently originated from, or show signs of being influenced by, the Saxon school of violin building. Indeed Schönbach, one major center of string instrument makers, lies just about ten miles northwest of Herrnhut. The Antes instruments include details of construction that clearly derive from Saxon influence.

There are eight orchestral string instruments in the permanent Lititz collection. By far the most significant is the 1764 Antes viola. Five others show clear evidence of being Saxon/Schönbach work: an unlabeled contrabass viol, which Kass dates to the mid to late 18<sup>th</sup> century; an unlabeled violoncello of similar style and dating; a late 19<sup>th</sup> century 'cello labeled "David W. Pfautz/Lititz, PA 1903;" a late 19<sup>th</sup> century commercial Saxon 'cello bearing a David Pfautz repair label; and an unlabeled violin identified as being late 18<sup>th</sup>



Tom Wentzel and Philip Kass compare details of two violins from the collection

~photo by MLS

## From the Editor

### The Church Square Journal

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

Editor: Marian L. Shatto  
Church office: 717-626-8515

On-line editions can be found at  
[lititzmoravian.org/museum/archives/tours](http://lititzmoravian.org/museum/archives/tours)

Though health concerns continued to limit large group events this year, including commercial bus tours and Collegium Musicum concerts, the Archives Museum has welcomed a number of guests who share our interest in Moravian history and artifacts. Notable among them were the Rev. Ginny Tobiasen, Pastor at Home Moravian Church in Winston-Salem, who brought along her Lititz-made violin to visit its “sibling” on display in the Museum, and Barbara Strauss, Cataloging Project Manager at the Moravian Music Foundation. Our Page One article for this issue describes another significant visit to the Archives, this one by string instrument expert Philip J. Kass, whose examination of instruments in our collection provided valuable current information.

The project to update the catalog of books held in the Archives Library, begun in early 2021, is ongoing. A merger of three existing indexes yielded a list of 793 titles. This is a preliminary count, however, because some entries are proving to be duplicates while others exist in multiple copies, and some books found on the shelves don’t appear on any previous list. In May the library received a generous donation of books, which added another 129 titles to our collection. Read about it on page 8.

Finally, we are pleased to announce that, thanks to the diligence of our tech experts, the original nine issues of the Church Square Journal, produced by Brother Wayne B. LeFevre between 1976 and 1981, have been scanned and uploaded to the Lititz Moravian webpage: [www.lititzmoravian.org](http://www.lititzmoravian.org). Choose the link for Museum/Archives/Tours and then click on Church Square Journal to read history as viewed from Church Square of forty-five years ago.

~ Marian L. Shatto, editor



~ continued from page 1:

The remaining two instruments are an unlabeled ‘cello which Kass identifies as London trade work of the end-of-18<sup>th</sup> or beginning-of-19<sup>th</sup> centuries, and a viola d’amore which has been converted to a four-string viola by removing the original head and neck and replacing them with standard viola parts. Kass notes of this conversion, “Interestingly, the 18<sup>th</sup> century Saxon neck and scroll are very similar in style and construction to the others mentioned here, which suggests that this operation was done in Saxony, perhaps in the same shop in which the others were made, prior to being shipped to the U.S.”

Also on display are two violins belonging to the Lititz Historical Foundation that were placed in the Archives Museum on long-term loan in the 1980s. Each has a connection with Lititz. Details of Philip Kass’s comments about them will be included in the Winter newsletter published by the LHF. Finally, the 1763 John Antes violoncello remains on display at least through the end of November 2021. Discussions are currently underway for mounting an “Antes reunion” of all three extant instruments. Dates and locations will be publicized as soon as plans are confirmed.

A violoncello is next up on  
the examination table.

~ photo by MLS

## Where Did They Go? – Clement Leander Reinke

From the congregation history:

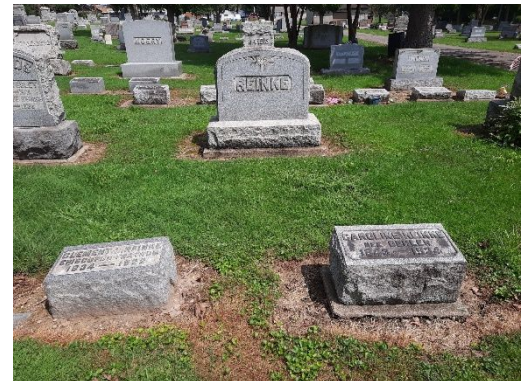
**Clement L. Reinke** - 1834-? - Born 1834 at Graceham, MD, and educated at Nazareth Hall and Moravian Theological Seminary. Teacher at Nazareth Hall from 1854-1859. Principal of the school at Chaska, MN, 1865-1870. Pastor at Lititz Moravian Church 1885-1889. Consecrated a Bishop in 1888. Retired to Gnadenhutten, Ohio.

The son and grandson of Moravian ministers, Clement Leander Reinke was born on April 28, 1834, in Graceham, Maryland, where his father, the Rev. Samuel Reinke, was serving the congregation. His mother, Charlotte Sophia Hueffel, had been born in Niesky, Germany, and had immigrated to the U.S. with her parents and sister in 1818. While teaching at Nazareth Hall in the late 1850s, Clement married Nazareth native Augusta Frederica Stolzenbach. Soon after, he was called to serve the Gnadenhutten congregation, Tuscarawas, Ohio, where on February 16, 1861, their daughter Charlotte Sophia was born.

Sadly, Augusta passed away in June 1862. On September 29, 1863, Clement took as his second wife Caroline Oehler, daughter of the Rev. G. F. Oehler. She became his faithful companion in ministry while bearing ten children, seven of whom survived to adulthood. Reinke's service to the Moravian church took him to Chaska, Minnesota, as school principal; to Moravian College and Seminary as professor of history; then to congregations in Emaus (sic), Lebanon, and Lititz in Pennsylvania; Watertown, Wisconsin; West Salem, Illinois; and finally to Riverside, New Jersey.

In October 1888, during his pastorate here at Lititz, he was elected and consecrated as a Bishop of the Moravian Church. In April of the next year, he applied for a passport for international travel, presumably to attend the Unity Synod held in Herrnhut from May 27 through July 1, 1889. After another twelve years serving three more congregations, Reinke retired from active parish ministry in May 1901. He and Caroline returned to Gnadenhutten, where they had met and married nearly four decades earlier, to live out the remainder of their days on earth.

Bishop Reinke continued in the duties of his office until advancing age curtailed his travels. He passed into the more immediate presence of his Savior on 17 February 1922. His



Reinke family burial plot, Gnadenhutten, OH

~ photo by Mike Swaldo

Form for Native Citizens—(Edition of July, 1884.)

No. 1876.

**United States of America.**

STATE OF Pennsylvania  
COUNTY OF Lancaster

I, Clement L. Reinke, a NATIVE AND LOYAL CITIZEN of the UNITED STATES, do hereby apply to the Department of State at Washington for a passport for Germany born at Graceham, Frederick County, Md. on the 28 day of April 1834, and

In support of the above application, I do solemnly swear that I was born at Graceham, Frederick County in the State of Maryland on or about the 28th day of April 1834; that my father is a citizen of the United States; that I am domiciled in the United States, my permanent residence being at Lititz in the State of Pennsylvania where I follow the occupation of Minister of the Gospel; that I am about to go abroad temporarily; and that I intend to return to the United States with the purpose of resuming and performing the duties of citizenship therein.

**OATH OF ALLEGIANCE.**

Further, I do solemnly swear that I will support and defend the Constitution of the United States against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same; and that I take this obligation freely, without any mental reservation or purpose of evasion: So HELP ME GOD.

Subscribed to before me, this 16th day of April 1889.

Clement L. Reinke  
Notary Public.

**DESCRIPTION OF APPLICANT.**

Age, <u>55</u> years.	Mouth, <u>large</u>
Stature, <u>5</u> feet <u>9</u> inches, Eng.	Chin, <u>nears full beard</u>
Forehead, <u>high</u>	Hair, <u>dark</u>
Eyes, <u>gray</u>	Complexion, <u>dark</u>
Nose, <u>medium</u>	Face, <u>long</u>

**IDENTIFICATION.**

Subscribed to before me, this 16th day of April 1889.

I hereby certify, that I know the above named Clement L. Reinke personally, and know him to be a native-born citizen of the United States, and that the facts stated in his affidavit are true to the best of my knowledge and belief.

Augusta F. Reinke  
Address of Witness, Lititz, Pa.

Applicant desires passport sent to following address:

Lititz, Pa.  
c/o Pastor Reinke

Passport application

~ image clipped from ancestry.com

survivors included his son, the Rev. Theodore Reinke, and his daughter Charlotte, who with her husband, the Rev. Thomas W. Shields, served for many years in mission work in the West Indies, thus continuing the family commitment to the Moravian ministry. Caroline joined her husband in eternity on 16 May 1934. Their remains lie together in the Gnadenhutten-Clay Union Cemetery.

### *Jacob Friedrich Löffler: Shoemaker, Teacher, Servant of God*

The list of ministers who served the Lititz congregation is lengthy, containing many well-known and celebrated names. Their pictures stretch along the wall of the hallway paralleling the sanctuary. They can be credited with the authorship of hymns and histories, inspiration for new programs and construction, outstanding care for the congregation during good times and bad. We have been blessed by their skills and accomplishments.

Less well known, yet no less important in the life of the congregation, are those many dedicated servants of God who, though not ordained clergy, spend long years ministering to the needs of the Sisters and Brothers in the community. Such a one was Jacob Friedrich Löffler. Born in 1771 in Weil im Schönbuch, Kingdom of Württemberg (now part of Germany), Löffler was baptized as an infant and reared in a devout Lutheran household. When he was six years old, the deaths of his father and eldest sister within two weeks of each other proved traumatic, to the extent that, by his own report, he “soon forgot my childlike promise that I would live for my God and Lord and be an obedient child to my Mother, and I was happy with the other children, passing my time in their silly games.”

A few years later his mother, a widow with six living children, remarried. Fortunately for Löffler and his siblings, his new stepfather was a kind and fair man. Löffler continued to be nurtured in the Lutheran faith. At the age of twelve he was confirmed and admitted for the first time to Holy Communion. Later that year he was apprenticed to a shoemaker to learn his trade. In 1787 on his sixteenth birthday he went out from his apprenticeship with the status of Journeyman. Three years later, having improved his skills under one master, he moved to Switzerland, where he was received as a Journeyman shoemaker into the home of Brother and Sister Heinrich Itschner. This was his first experience with members of the Moravian Church.



Jacob Friedrich Löffler

~ image of portrait  
provided by Scott Paul Gordon

Under the tutelage of Brother Itschner, Löffler grew in both his trade and his faith. His application to join the congregation at Herrnhut was accepted, and upon his arrival, he was immediately assigned to Niesky. From there he went to Kleinwelka, where he was called to serve in the Little Boy's Boarding School. Through all this time he continued to support himself as a shoemaker. Soon after the turn of the new century, he received a call to serve the Lititz Moravian Congregation as chaplain and business manager of the Single Brothers' Choir. The sea journey proved to be very rough, and the ship, unable to find safe harbor along the U.S. coast, finally docked at St. Thomas, where Löffler and the four Brethren traveling with him spent six weeks with Moravian missionaries. He finally arrived safely in Lititz on 23 March 1802.

Löffler's skills and devotion did not escape the notice of church authorities. It appears that he was especially effective in dealing with unruly behavior of the older boys and young Single Brothers, for Mary Augusta Huebener's history of the congregation mentions that he was specifically assigned to that task. After a few years in Lititz he was called to a similar position with the Single Brothers' Choir in Bethlehem. While there he married Sister Carolina Sophia Reichel, who at the time was employed by the Little Girls' Boarding School. Another move awaited him, as soon after the wedding he was called to the Bethel Congregation in Lebanon County. There he kept school for

a number of children, delivered sermons at several preaching stations, and gave comfort to the sick. In 1818 serious illness brought him back to Lititz to recuperate. Having regained his health, he assumed the office of Chaplain to the Married People's Choir.

Once more a call to service elsewhere took the Löfflers away from Lititz, this time to serve the York Moravian congregation in various capacities, where "he won general approval and love." Their final return to Lititz in July 1827 saw them take up residence in the charming cottage at 66 East Main Street. Built in 1762, this historic home remains, save for the addition of two dormers, essentially unchanged since the Löfflers' time. Löffler's responsibilities included the spiritual care of the Single Brethren's Choir, the Older Boys, and the Little Boys, to which were added in 1836 the office of Chaplain of the Married People's Choir. He continued in faithful service until increasing age and declining health caused him to request that he be relieved of his congregational offices. A few months later, on 20 February 1841, he moved into the more immediate presence of the Savior whom he had served so long and so faithfully. He is buried here in God's Acre.

His *Lebenslauf*, from which most of this information and all of the quotations above are drawn, includes a lengthy postscript which appears to have been written for his funeral. It reads in part "On behalf of the Congregation and her servants we may add that his departure from our midst may be considered a heavy loss for us. Certainly he was a chosen instrument in the Hand of the Lord for the well-being of our little flock, and we must thank the One Who gave him to us and Who also took him away, for all the good things that happened here through this His servant.... His upright being, the true love with which he embraced everyone, and the quiet intercession he spoke alone in his little room before the Lord, his friendly concern in the weal and woe of his Brethren and Sisters, his heartfelt gratitude for the smallest kindness, his modesty and humility, his selflessness and his charity, his godly walk, [all this] gained him universal affection." Clearly this humble shoemaker, Jacob Friedrich Löffler, can be celebrated here in Lititz as chaplain, teacher, and devoted servant of God.

~ Marian L. Shatto

~ Lebenslauf translated by Pastor Roy Ledbetter, presbyter Fratrums

### *The Gravestone*

Brother Löffler's grave is located in Lititz Moravian God's Acre, Avenue 1, right, Row II, Lot 4. Paul Peucker, Director and Archivist of the Moravian Archives, Bethlehem, has provided this translation and information about the verse engraved on it:



Loeffler Gravestone, Lititz  
Moravian God's Acre

~ photo by William J. Oehme

Sleep in peace, free from worries,  
Softly rest in sweet slumber  
Until once before God's throne  
we will see you again in a perfected state.  
Therefore praise His wounds forever,  
that He suffered for your salvation.  
Worship him with thanks and kiss  
- for your bliss and salvation-  
His punctured feet  
thousand, yea many a thousand times!

The text is that of an anthem by Ernst Wilhelm Wolf, an eighteenth century European composer whose work was well-regarded by Moravians of the time. This anthem appears as numbers 49.1a and 49.1b in the Catalog of the Lititz Congregation Collection. The first setting is for four voice parts with oboe, two bassoons, strings, and organ accompaniment. The second includes a fifth voice line, though the editor notes that Canto II and A are identical, but no accompanying instrumental parts. Dr. Peucker notes that it was once standard practice for the choir to sing at all funerals, and that this is most likely a favorite anthem for such occasions.

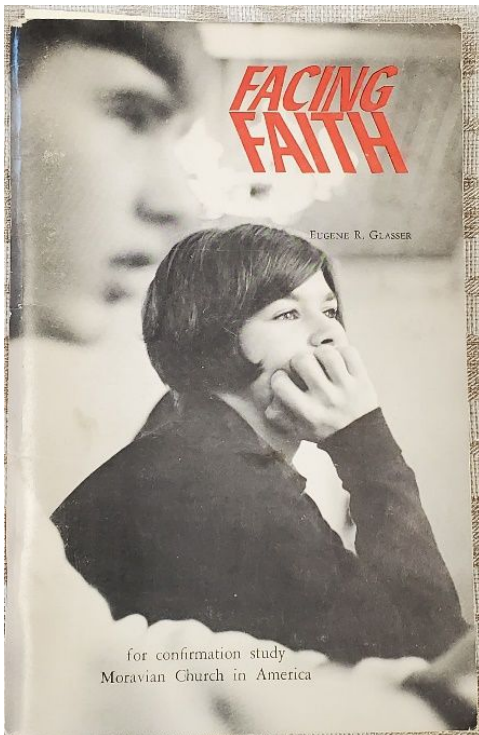
## *Confirmation Then – And Now*

In the Moravian Church, “Confirmation is a rite by which persons baptized as children publicly affirm the covenant made for them in baptism and confirm their faith. At the same time the congregation prays that each confirmand will receive the blessing of the Holy Spirit and the strengthening of his or her faith. Confirmation is a personal decision to accept the full responsibilities of membership in the church. It is also a time for the congregation to celebrate and acknowledge the confirmand’s decision.

“The rite of Confirmation emerged from the Protestant Reformation as a time for instruction in Christian teachings and as an opportunity for those baptized as children to confirm (meaning “to agree to”) the Christian faith.

“In the Moravian church today confirmation follows a period of instruction in the doctrines, practices, and heritage of the church. Education for confirmation is the task, not of the pastor only, but of the parents and the church. All Christians must provide the knowledge and experience of what it means to be a Christian so that the young person can see in action and understand the faith he or she is to confirm.” *From the Moravian Church brochure “The Rite of Confirmation,” 2010*

Fifty years ago, in 1971, the Interprovincial Board of Christian Education of the Moravian Church in America published a small paper-back book called Facing Faith, a product of committee work and research, and written by the Rev. Eugene R. Glasser. The book was addressed to youth and was meant to be a curriculum which could be used for the process of preparing for the confirmation of one’s faith.



Facing Faith was the first attempt by the Moravian Church in America since the publishing of the *Catechism of the Moravian Church in America for the Instruction of Candidates for Confirmation and Church membership* (1956; 1994, 2003) to produce material specifically for the instruction of potential confirmands. The difference between the two publications could not be more striking.

The small, 46-page, 1956 booklet is written in a formal question-answer format. The seventy questions are organized into thirteen categories ranging from “Why were we created?” to “What are the principle doctrines?”. The topics include the Bible, the attributes of God, the Father [sic], the Son, and Holy Spirit, Sin and Salvation, expectations (“obligations”) of the Christian life, and various aspects of the Christian Church. It also includes the Apostle’s Creed and the Ten Commandments. In addition to a short answer to each question, one or more scriptures are cited for reference. No other references are mentioned. There is no attempt to establish a personal relationship with the reader; the language is very straight forward and on an adult level. The 1994 pocket-sized edition points perhaps to the idea that it was meant to be easily accessible and portable. The 2003 edition has one scripture change and is printed in a larger format. Nowhere is the word Moravian mentioned except in the title. Indeed, if it were not for the title, one would be hard pressed to identify this as a Moravian document! It’s just the facts.

Facing Faith, a paperback book which has a picture of youth on its cover and includes scriptures and line drawings primarily from the New Testament Today’s English Version, is written specifically as a curriculum and clearly meant to appeal to youth who are processing their relationship with the church as they contemplate confirmation. It’s also limited concerning the mention of the Moravian denomination; one reference on page 66 explains the Moravian understanding of Baptism. Some of the questions at the end of a chapter assume that Moravian Church history is also being taught as a part of the confirmation program. Additionally, this booklet seems to appeal to a broader understanding of Christian discipleship, as it mentions other denominations, including the Roman Catholic Church, as well as the World Council of Churches and the National Council of Churches in Christ.

Although this booklet follows the Apostle’s Creed, covering the same topics as the 1956 catechism, it has a much different format. Facing Faith is divided into easy-to-read chapters, which incorporate scripture explanations and stories rather than just quoting verses. The reader is encouraged to read the Bible to find out more and experience its language. Modern ideas and alternative concepts that youth might question are included along with observations and explanations.

For example, Charles Darwin's theory of evolution is briefly addressed. The use of filmstrips and movies is also a new technique incorporated into the format!

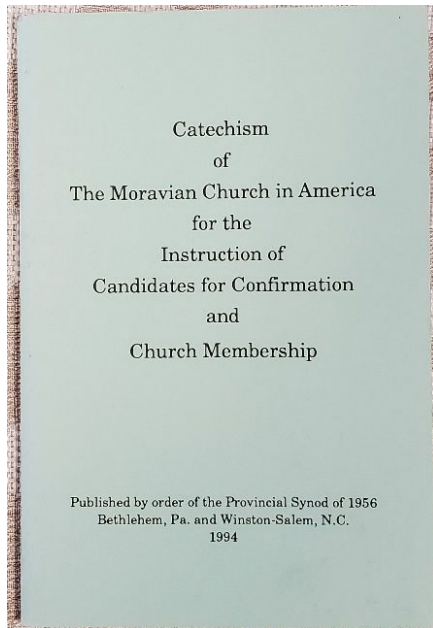
Additional evidence of how Facing Faith addresses modern times is noticeable in a section titled "The church and social concern." Here Glasser addresses recent social actions such as marches and other activities in support of social and racial justice, environmental, poverty, peace, and immigration issues. He mentions how these issues can cause divisions in the church, but points to Jesus as the model for action. And then, conforming to his style, Glasser prods the student to honestly assess and contemplate these ideas and asks, "What do you think?"

The questions at the end of each chapter, which are titled "Talking It Over and Working It Out," are meant not only to clarify or review the material, but also to challenge the reader to think about his or her personal experiences, and their understanding and acceptance of the concepts involved. The emphasis is not solely on knowledge, but on developing a relationship – a "partnership" as Glasser states – that will include personal discovery and application as the confirmand goes through life. The youth are often challenged to write out statements of their personal faith understandings and beliefs and share them with their classmates and the congregation as they move toward making a decision about confirming their faith and joining the church.

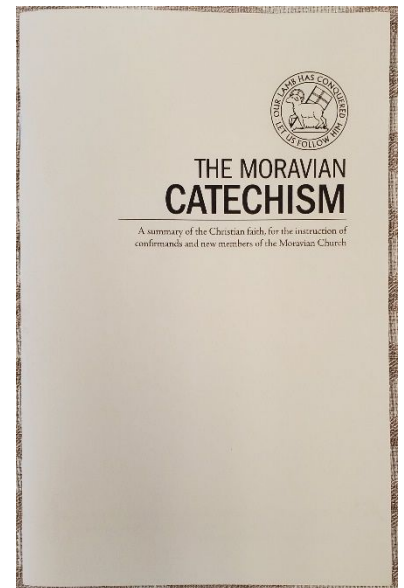
While Facing Faith is obviously meant to be used as a curriculum for the confirmation process, the latest catechism, The Moravian Catechism, developed by the Interprovincial Faith and Order Commission and approved in 2020 by the Northern and Southern Province Provincial Elders' Conferences of the Moravian Church in America clearly states, "This catechism is intended to be a summary of the Christian faith, to be used for the instruction of confirmands and new members of the Moravian Church. This catechism is not a curriculum, but can be used within a confirmation class, Sunday school, classes for new members, and as a reference tool." (p. 3)

What's more, this book, unlike the other two earlier publications, is based on an entirely different format drawn from the Moravian guiding principle, "In essentials, unity; in nonessentials, liberty; in all things, love". "...this catechism is organized according to a similar concept that originated in the early Moravian Church. ... The Ancient Unity distinguished between matters that are truly essential for salvation, [the essentials], things that are helpful and valuable in the Christian faith (ministerials), and the things that are incidental to the Christian life [incidentals]." (p.4) These three sections constitute the structure of the book. Rather than utilizing the question-answer format as is done in many catechisms, the information included in each section is explained in short paragraphs and/or lists, sometimes with brief explanations or additional references in shaded areas. In addition, a bibliography, glossary, websites, and explanations of abbreviations all help to make this a very useful study tool. And if the difference between a ministerial and an incidental becomes a bit fuzzy, there are great explanations on page 43!

Significantly, in addition to scripture, quotations from many Moravian documents such as *The Moravian Covenant for Christian Living* and *The Ground of the Unity*, and from The Moravian Book of Worship, historical writings, articles, and legislative acts are incorporated into the book and thus give a distinct Moravian perspective to the explanations of the major concepts of God, the Creator, Redeemer, and Sustainer, as well as humanity's responses of faith, love and hope. One heading makes this very obvious: "How Moravians Interpret the Bible"! (p. 30) Many quotations from The Moravian Book of Worship add a distinct Moravian flavor and numerous paragraphs include the words, "in the Moravian Church ..." or "the Moravian Church is..." A good example is on page 33: "The Moravian Church is a church grounded in mission to the world. We find hope where others may not. ... We do this by engaging in actions such as dismantling systemic racism, caring and advocating for the poor, and welcoming "outsiders" (i.e., immigrant, marginalized, stranger, those who are "different")."



1956 Confirmation Book, reprinted in 1994



Current Catechism Book, published 2020

These three documents exemplify distinct approaches to Confirmation and new member preparation which reflect their times. The 1950s were years when Christian church membership and worship were at their peak, and church involvement by Christian families was a natural part of their weekly routine. “Just the facts” of the Christian faith in the 1956 catechism seemed enough to offer prospective members to continue the growth of the mainstream Christian population. By the 1970’s, however, family worship was in decline; a war was raging, and a challenging (rebellious?) youth movement had adopted alternative interests, lifestyles, and secular attitudes. A book like *Facing Faith* could offer a different, alternative approach to learning about the Christian faith and life – one with an emphasis on developing a partnership with God that would provide a strong foundation for the present and future turbulent times. Now, in this new century, the Moravian and other mainline denominations have seen a continued decline in church membership and involvement. But a greater awareness of human fragility and the need for unified action, both in the local church and community and on the world-wide stage, has evolved. *The Moravian Catechism of 2020* not only elucidates the basic Trinitarian principles and human responses, and the role of the church, especially within the Moravian context, but also applies them to all relationships – in the family, the church, the community, and the world. The need for unity of purpose among all people, in all circumstances and in every place, becomes obvious and crucial in this book. May God’s will be done.

~ The Rev. Carol P. Dague

#### Sources:

*Catechism of the Moravian Church in America for the Instruction of Candidates for Confirmation and Church membership* (Bethlehem, PA. and Winston-Salem, N.C.) 1956, 1994, revised and reprinted 2003

*Facing Faith*, The Rev. Eugene Glasser (Bethlehem, PA. and Winston-Salem, N.C.) 1971

*The Moravian Catechism*, Interprovincial Faith and Order Commission, Moravian Church in America (Interprovincial Board of Communication, Moravian Church in America, Bethlehem, PA) 2020



The Jurgan Collection, indexed and shelved in the Archives Library

~ photo by MLS

### *A Generous Donation*

When Pastor Dean Jurgan, who had served our congregation for the past fifteen years, retired in May, he very generously donated to the Archives a significant portion of his personal library. These 130 books and pamphlets have been carefully indexed and shelved in cabinet 20 of the Archives Library, where they are now available to interested researchers. The majority fall into the broad category of “History,” covering both the Moravian church and communities in which congregations are located. Others deal with topics in theology, liturgy, and Biblical studies. Nearly all are in English, though some of those are translations of older works in German, Latin, and Czech.

The two oldest volumes in the collection are both in German: “*Etliche schöne Christliche Lieder*,” a songbook published in 1785, and “*Die Bibel, oder die ganze Heilige Schrift des alten und neuen Testaments*,” an edition printed in Halle, Germany, in 1801 of Martin Luther’s translation of the Bible. In contrast, recent publications by the Moravian Historical Society bring the collection into the 21<sup>st</sup> Century. Quite a few of the books are inscribed as the property of Daniel B. Graybill, Jr., long-time devoted member of Lititz Moravian Congregation and Senior Choir, who was Pastor Dean’s father-in-law. Other notable Moravians named on inscriptions and bookplates include the Rev. Dr. Paul de Schweinitz, Dr. Paul S. Couch, and Adelaide L. Fries, storied Archivist and author of the Southern Province.

The Archives Committee extends deep gratitude to Pastor Dean for his generous and welcome additions to our Archives resources.

## *Lititz Welcomes Salem Trekkers*

In 1766 a group of Moravians, consisting of eighteen women and older girls and two men, migrated from Bethlehem, PA to Bethabara, NC to join the young community there. They had with them a large wagon and nine horses, but most of the journey was accomplished on foot. Sixteen-year-old Sister Salome Meurer kept a diary of their travels, recording the hardships and dangers they encountered but also the joy they found in their communal endeavor and the glad welcome they received when they safely reached their journey's end.

To celebrate the 250<sup>th</sup> anniversary of the founding of Salem College, a well-regarded academic institution which, like Linden Hall here in Lititz, stands as strong affirmation of the early and continuing Moravian commitment to the education of girls and young women, a group of ten intrepid alumnae set out from Bethlehem on September 28, 2021, to recreate their predecessors' journey. On Thursday, September 30, they walked from Reading to Lititz, where they were greeted by members of the Senior Choir and the Archives Committee along with several other interested members of the congregation.

The welcome here took inspiration from Sr. Salome's diary. The eighteenth century group had chocolate to drink at one of their stops, so we included a small package of Wilbur Buds in gift bags presented to each walker. The bags also contained a folded paper Moravian star and a picture postcard of the church.



Trekkers gather with Jeff Gemmell and Tom Wentzel at the Tannenberg organ

~ photo by MLS



Trekkers, their support crew, and Senior Choir members join in singing hymns (and capturing photo memories of the event!)

~ photo by MLS

The diary records daily singing by those first travelers, and mentions that during their overnight stop in Lititz, they visited Brother Tannenberg's home, where Brother Grube entertained them by playing the organ. We greeted the twenty-first century trekkers in the chapel of the Brothers' House, where Brother Jeff Gemmell played our 1793 Tannenberg organ as the gathered group sang a few hymns. "Christian Hearts in Love United," a text by Zinzendorf sung to one of the "Herrnhut tunes," represented the kind of hymn that would have been sung by the early travelers. When we asked if the Salem College women had a favorite hymn they would like to sing, they chose "Morning Star"! The hymn sing concluded with "Join We All with One Accord." With a tune by Jan Roh and a text attributed perhaps to Matthew of Kunwald, it took us back to the very beginnings of the Ancient Unity.

While some were eager to return to their night's lodging for a good night's sleep in preparation for the next day's walk, others of the travelers enjoyed a brief tour of the church grounds and buildings led by Archiver Tom Wentzel. At Tom's invitation LNP/Lancaster Online had assigned a videographer to cover the event. The video is now available on their YouTube channel. We sent the walkers on their way with many prayers and good wishes for a safe and successful journey.

## *John Beck: Unexpected Educator*

### LITITZ ACADEMY FOR BOYS

Small town museums hold memories of the past acquired and preserved through many generations. This is the case of The Lititz Moravian Church Museum and Archives. The building on Church Square holds an extensive collection of artifacts dating back to the beginning of the church, and includes items used as teaching aids from the schoolmaster John Beck. He was sent to the Moravian community from Nazareth Hall at the age of 15 to learn the trade of shoemaker but became the most beloved teacher to the young boys at his school. It is interesting to note:

"I did not leave it (Nazareth Hall) as a very bright scholar; whether from lack of capacity, or whether from want of proper training to suit my case, I know not, but the testimonial I received on leaving was an unfavorable one."

After arriving in Lititz in 1805, he apprenticed with the village shoemaker, who taught him not only the skills of a shoemaker but also the knowledge of business.

"my master gave me a highly favorable testimony; he pronounced me the best and fastest workman, as well as the most faithful apprentice boy he had ever had in his employ, and in order to testify still further his good feeling toward me, presented me with an elegant suit of clothes, and 50 dollars."

This testimony from the shoemaker convinced the leaders of The Lititz Moravian Church to approach John Beck to take charge of the village school.

"an offer tendered because of my great fondness of children as well as their partiality toward me. Fond as I was of them, I felt constrained to decline, well aware of the deficiency of my education, and loath to leave a trade which I had mastered so thoroughly."

"At two successive periods I was again asked to take charge of the school, but refused for reasons stated."

In 1812 an opportunity was presented to Beck to teach five apprentice boys whose masters had been informed that they must allow their boys some months of education.

"they called upon me to teach them three evenings in a week, offering me two shillings and six pence for every session."

He soon realized that teaching these five students was enjoyable and not the drudgery he had expected. He received many compliments from the trade masters, who in turn passed their praises to the village people.

"and it was once more determined by the citizens to ask me to take charge of the village school; this time by a letter signed by all the Fathers and Mothers who had sons to send to school."

John Beck discussed this offer with his friends, as well as with the shoemaker who taught him the trade. The shoemaker's suggestion was:

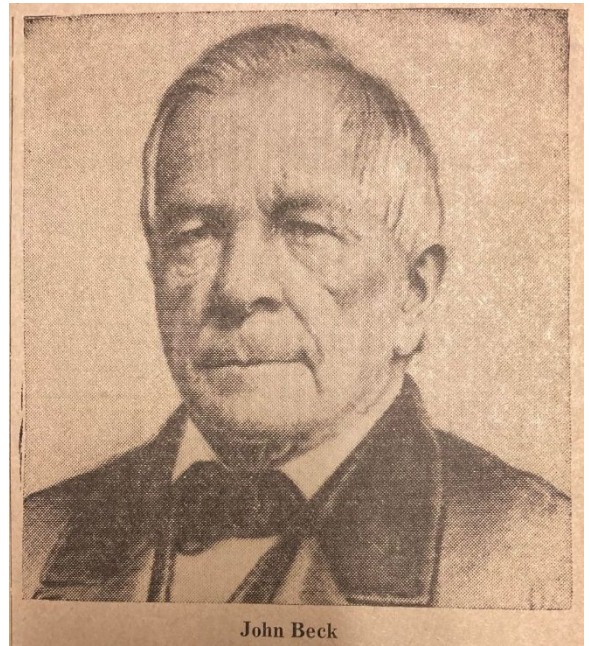
"Who knows to what it may lead; you may possibly become a more useful man than if you remain a shoemaker."

"I finally determined to make a trial, and I was accordingly introduced to my future charge, consisting of twenty-two boys, on the end of January, 1815."

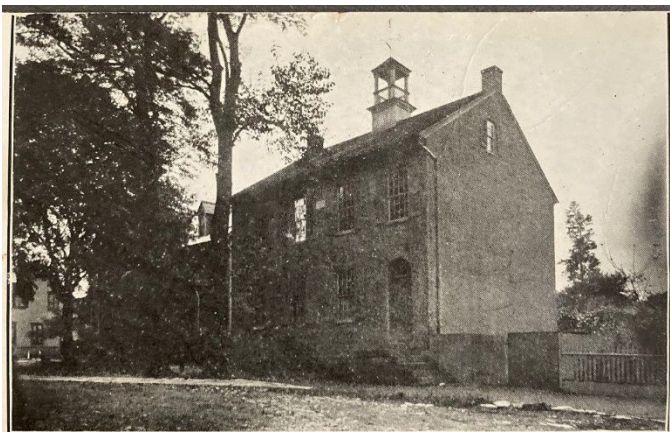
In the year 1815 the Moravian community was comprised of a German speaking congregation. Therefore it was John Beck's

first assignment to teach his students English, of which he was not a master. They would meet in the village blacksmith shop. The teacher and his students learned to communicate in the English language successfully after many grammatical errors. His students learned quickly to appreciate their schoolmaster and his ability to relate to each one individually, thus forming a bond of faithfulness.

John Beck's first subjects taught in his school were English, proper German, reading, spelling, writing, arithmetic, geography and grammar. Because there was no official housing for the boys, they were each assigned a household within the Moravian community to live for the school term. By 1822 the enrollment had become so large that the blacksmith shop was torn down and replaced by a Lyceum to be used as a community hall/school. As word spread of this excellent educator in the Moravian community, boys were enrolled in the school from as far away as Baltimore. In 1832 the



John Beck



Here the Lyceum, formerly used at one time See VI-265 1962  
Lititz, Pa., Lyceum Building, site of John Beck's Academy, removed for Home for Moravian Women, 1908

school had to expand, moving one class into the Brother's House and adding five more teachers. John Beck never turned down an applicant to his school.

Always having "his boys" in mind, and given his love for the outdoors, he had a playground built to make certain that exercise and good sportsmanship were part of his teachings. Searching for ways to improve not only himself but all of the students who attended his school, he made it a point to have as much visual learning as possible. He had a telescope to teach astronomy, a type of weather station to teach the science of climate, a pump to lift groundwater to the surface, a library, maps, and charts. Most of his scientific examples were built either by him or his students. Throughout the many years of its existence, Beck School played a large part in the Moravian community. From 1846 until 1856 the Lititz Springs Park was placed under the care of John Beck who, from his own finances, and with the help of his willing students, planted many trees within the park grounds.

In 1865, after 50 years of teaching at The Lititz Academy, John Beck felt it necessary to retire. He noted that a total of 2,326 young men had been entrusted to his care from as far away as the West Indies.

"I do not ascribe this to my own labors, however I may have tried to develop the true qualities of manhood, and to foster the seeds of religion. No. To God, to Him to whom I have so often called to grant me wisdom and understanding, that I might instruct you aright, to Him be all the glory!"

~ Charlene Van Brookhoven

#### Reference Sources:

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 Lancaster History Journal, "John Beck, The Eminent Teacher", Simon P. Eby, Lancaster Pennsylvania, 1898  
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**LITIZ ACADEMY FOR YOUNG GENTLEMEN.**

1815 to 1865

The above Institution is located in the beautiful Moravian Village of Lititz, eight miles North of Lancaster, with which city there is daily communication by stage, rendering access easy to those who are desirous to visit the Institution.

The course of instruction comprises Orthography, Reading, English Grammar, Composition, Plain and Ornamental Penmanship, Book-Keeping, Elocution, History, Geography, Mental and Written Arithmetick, Algebra, Geometry, Mensuration, Surveying, Civil Engineering, Architecture, Perspective Draughting, Drawing and Painting, Natural Philosophy, Physiology, Chemistry, Mineralogy, Geology, Astronomy and the German Language.

The Institution is provided with a valuable Library, and a very extensive Philosophical, Chemical and Mathematical apparatus. During the Winter season, a course of Lectures on Natural Science in general, is delivered with experimental illustrations.

The pupils pursue their studies in five separate apartments, under the direction of experienced teachers; the rooms are spacious and well ventilated; each pupil occupies a separate desk and chair, and a greater number than twenty is never admitted into one apartment, enabling the teachers by this arrangement to do ample justice to each.

Special attention is paid to the personal appearance and health of the pupils, and a main object aimed at, is the formation of a good moral character.

**TERMS**

PER QUARTER OF TWELVE WEEKS.

Boarding, Washing, and Tuition, pupils in Senior Classes.	\$45 00
For pupils in the Junior Class.	40 00
Fuel and Light per annum.	2 00
Use of Library and Apparatus, per annum.	2 00
German, per quarter.	3 00
Drawing, do.	3 00

The annual vacation takes place in June. \$50 00 is required in advance.

If parents wish the Principal to supply their sons with Books and Stationery, Clothing, or any material of wear, a deposit is required, equivalent to the probable expense thereof.

APPLY TO

**JOHN BECK,**

PRINCIPAL.

Ⓢ All use of tobacco positively prohibited in this Institution

## *From the Collection: Northwest Corner of Cedar and Main*

This photo, taken in 1905 according to the affixed note, is in the collection of the Lititz Moravian Museum and Archives. The attached note provides some clues to the history of the house, which is located on a prominent and now-very-busy corner of town.



The construction of the house was initiated by Rev. Daniel Neibert in 1757, the same year a survey of the streets and lots for the new Lititz settlement was begun. Local Moravians may recall that Neibert served as one of our early pastors, called into service at Warwick in 1745 by a number of ‘awakened’ people living in the area. It is reported that Neibert lived with local farmer Jacob Shertzer, but was called away to serve in Heidelberg by 1748. A review of our Hehl History shows that Neibert returned to Lititz in 1756 to help with the founding of the new settlement. A September, 1756 entry reports: *During that time Br. Neibert served all the Congregational services.*

An entry a month later indicates that Neibert and his wife were living with two other

couples in the Pilgerhaus. And in another entry: *In this month of October Br. Neibert also began to dig the cellar of his house and to lay stones for it (It is several lots out from the Pilgrim House, in the same line, he is to build it for himself and he is willing to do so).* But on March 1, 1758 Neibert and his wife were called to Bethlehem and so left Lititz with the house unfinished. The Hehl history goes on to report that ‘the Economy’ (the church) had finished building the house by 1762. At this time Br. and Sr. Friedrich Otto moved into the house, and it served as the Apothecary for the town. Otto had moved to Lititz in 1760 to serve as Congregational physician, but later in 1762 moved to Nazareth, serving Lititz for only a short time.

The only other known reference to the house is from Mary Augusta Heubener’s *History of the Lititz Moravian Congregation* text, which reports in a footnote that the house was remodeled in 1909, four years after this photo was taken.

It’s evident from examining the photo that the house was drastically altered by the addition of a second story, built from brick. The original stone first story remains. The lititzlibrary.org website reports that the house was purchased by Valentine Grosh about 1771, and then by Christian Christ in 1810. In 1837 it was purchased by Daniel Kreider, a saddler. In 1967 it was known as the Mentzer House.

A closer look at the image reveals a merchant sign indicating that the west end of the house served as a tailor’s shop, with perhaps the last name of Buch, according to the partly obscured lettering on the sign. Currently, the building is referred to as the *Otto House*, and provides working space for small businesses.

~ Thomas L. Wentzel



The Otto House today