

THE CHURCH SQUARE JOURNAL

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Road Trip!

Lititz Welcomes the Moravian Historical Society

The Moravian Historical Society of Nazareth, Pennsylvania, is taking a road trip to Lititz for their 162nd Annual Meeting and Lecture to reinforce the theme of the day, *Moravian Music of a Particular Time and Place: The “Lititz Anthems” of Johannes Herbst*. Dr. Jeffrey Gemmell, director of music ministries at Lititz Moravian, choral conductor at Millersville University, and founding artistic director/conductor of the Lititz Moravian Collegium Musicum (LMCM), will discuss the history, culture, and musical development of the settlement where Bishop Herbst composed over thirty well-crafted and distinctive anthems while a resident, 1791-1811. The lecture sets the tone and introduces the repertoire for the concerts to follow.



Overhead view of the Lititz Moravian Collegium Musicum during the Spring 2019 concert.

~ photo by Carl Shuman

Originally founded in the 1760s, the Lititz Collegium Musicum provided an opportunity for accomplished local musicians to rehearse and perform regularly for practice, entertainment, and enlightenment. These colonial-period amateur musicians strengthened their skills in order to perform the sophisticated repertoire regularly used in worship services, and were the core of what would become the Lititz Philharmonic Society in the nineteenth century. The all-new LMCM performed its inaugural concert last September and was hailed by *LNP* (Lancaster County's daily newspaper) as one of Lancaster County's "Top Ten Musical Moments of 2018." The motto *history you can hear!* reflects the purpose of this professional chamber orchestra and their mission to perform from newly edited scores of period-specific repertoire preserved in the vaults of the Moravian Music Foundation.

The Lititz Moravian Senior Choir and the Millersville University Chorale will join the orchestra to bring selected

"Lititz anthems" to life. As in previous LMCM programs, a vast array of instrumental music by Moravians and non-Moravians alike will be heard, including works by Luigi Boccherini, W. A. Mozart, J. Christian Bechler, L. van Beethoven, Christian Latrobe and others. The historic 1787 Tannenberg organ will be featured as a solo instrument and to accompany hymns and anthems.

Lititz Moravian Collegium Musicum concerts, given in the Fall and Spring, are held in the Fellowship Hall of the Christian Education building. Off-street parking is available behind the church, and the hall is accessible via elevator from the lobby.



Looking through the piano at the crowd

~photo by Carl Shuman

From the Chair

The Church Square Journal

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On-line editions can be found at
lititzmoravian.org/museum/archives/tours

The Archive Committee is constantly trying to update and modernize its museum and to keep its collection of artifacts in good condition. With that in mind, the committee has replaced the carpet in the foyer and on the stairway, and installed new vinyl flooring in the entrance and bathroom. The other major addition was to replace the curtains with ones that filter out ultraviolet light, which will help to preserve our displays.

James Barnes has added more recordings of the instruments in the music room, and we have teamed with the Lititz Moravian Collegium Musicum to have some of our instruments played at its

concerts. Our committee is striving to update and keep the museum active and available to everyone to visit and view the exhibits, BUT we sure could use some more interested individuals to volunteer and help keep this vital ministry moving forward. Come and see if it's something for you. We meet at 6:30 on the second Tuesday of the month in the Heritage Dining Room.

~ John Clark, Trustee

Where Did They Go? ~ Alfred de Groot Vogler

From the history:

Alfred de G. Vogler - Moravian Seminary graduate of 1911. Served as pastor at Washington, Iowa, in 1913. Came to Lititz and served from 1914 to 1915. No record found at Bethlehem of Alfred Vogler's continuing in the Moravian ministry.

Alfred de Groot Vogler was born in New Dorp, Staten Island, New York, on April 11, 1888. He was the son of Moravian minister William H. Vogler, who was to serve at Lititz on an interim basis in 1920-1921 during Rev. Crosland's extended absence for a tour around the world. In more recent times his great niece, the Rev. Carol J. Vogler, has served Moravian congregations in Philadelphia, Pennsylvania, and Edmonton, Alberta. As the passport application pictured here indicates, he worked in 1917-1918 for the YWCA, traveling in that capacity to Great Britain and to France.



By 1920
Alfred was
married to
Laura Jane
Kampmann,

living in Lowville, New York, and serving as pastor of a Presbyterian congregation. In 1922 he joined the U.S. Navy as a Chaplain, serving for 26 years and retiring in 1944 with the rank of captain. During World War II he was Chief Chaplain for Fleet Admiral Chester Nimitz and was present at the Marshal Island Invasion. He spent his retirement years in San Diego, California, and passed away on July 4, 1971, at the age of 83. He is buried in Glen Abbey Memorial Park, Bonita, California.

Alfred de Groot Vogler, kneeling with his dog, with Ted Vogler,
Alfred's wife Laura, and their daughter Margaret.

~ photo circa 1950, kindly provided by Bill Vogler of Bethlehem

France	Y M C A Work
(Name of country)	Y M C A Work
Great Britain	(Object of visit.)
(Name of country)	(Object of visit.)
I intend to leave the United States from the port of New York	(Port of departure)
sailing on board the SS <i>Rochambeau</i> , French line	on January 2, 1918
(Name of vessel)	(Date of departure)
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.	
I take this obligation freely, without any mental reservation or purpose of evasion. So help me God.	
Signature: <i>Alfred de Groot Vogler</i>	
Swear to before me this 11th day	(Day of month)
of December, 1917.	(Year)
Signed <i>J. A. Foster</i>	
Deputy Clerk of the U.S. Consulate, Court of U.S.A., N.Y.	

* A person born in the United States should submit a birth certificate with his application, or if the birth was not officially recorded, affidavit from the attending physician, parents, or other persons having accurate knowledge of the facts. If the applicant's father was born in this country, his birth certificate should be drawn through the lines in brackets.

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

Part 4: Conclusion, Discussion of Points #16-21 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*), this handwritten document is a unique find! Franke worked closely with Zinzendorf as a secretary and music director, thus his insights give us a clue to how Zinzendorf would have viewed music in worship.

The points below describe 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.

Point #16.

If the lovely song “A Lamb Goes Uncomplaining Forth,” is not sung at all because the next to last line is unknown to our Liturgists and Brethren and Sisters as received in Grimm’s Chorale Book and for this reason is not appreciated, it is because of the words: “My most lovely treasure, Lord Jesus Christ, is this, which flowed from Your Body’s Wounds” The older [tune] on the other hand is so dear and mild as old wine, for the sake of the former custom. Thus one sees that the same must be printed one after another in the printing suggested, no matter which melody is found with that sort of variant reading, as in the chorale book of Drezelius [a Jesuit scholar and musician]. And so that the lovely song may not remain unused any longer, after consultation with the necessary musicians, one could introduce the older melody right away, because most [people] know it. The newer tune has more regularity to it, but the older, simpler tune (or one that sounds bad by itself) is better suited to the Idea of an older hymn than a newer one, and that this same older melody was sung regularly [is shown by the fact] that it was included in the 1755 Altona Chorale Book, which was engraved in copper. But all the other Congregations who get used to something from this planned Chorale Book or are accustomed to something by their Fore-Singers and complain sometimes, must be told firmly with this kind of becoming accustomed or unaccustomed to something, that a Liturgist who comes anew into a Congregation will not think right away about changes in the singing, but will let the Congregation sing as it is accustomed, until this sort of Singing Choir and School is in place. Then one confers with the Musicians and only concedes to them what one must grant to the worth of a Master Craftsman, even if one does understand a lot of his craft. And the choir then sings and plays whatever is agreed upon at every convenient opportunity, as long as it is necessary until the Congregation accustoms itself to it without any difficulty and without noticing it, for the things that must be said and reminded during this are not as proper for the Worship Hall as they are for the School Room. Thus in all our Congregations where there is this sort of Singing Choir and School one can everywhere hear all of the same thing and various other things with that same pleasure as in the music of the Passion Week 1762 and on the 2nd February [17]63, the tunes used for “O Sacred Head now wounded,” used in the 2nd, 4th and final verses in a good way, without anybody noticing anything different that would be unpleasant to us.

Point #17

The effort and faithfulness that the late Br. Grimm expended on his Chorale Book produced such a good and useful work that I willingly believe what he said about it in his memoir. [I] have with gratitude and pleasure likewise been able to see his industry and faithfulness in [providing] musical information in an article that he left behind. His Chorale Book, which has been in use for 8 or 9 years in our Congregations even in America, will remain valuable for everyone who uses it or receives it, and it will be put to best use in

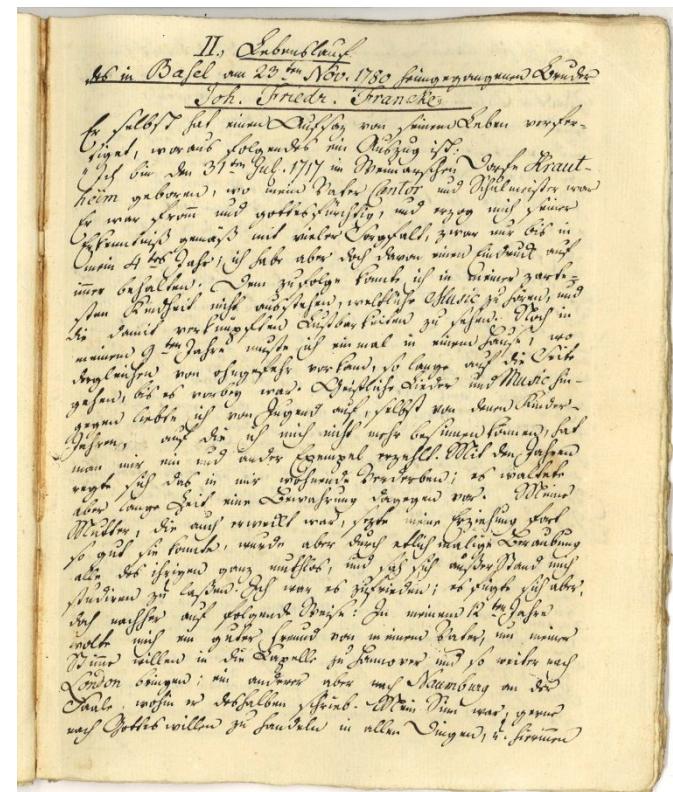
the Chorale Book that is suggested. Only that the variant readings must be added because of the reasons mentioned and treated in the same way, so that both the Congregation and the musicians do not have difficulties but can use it with pleasure. No deteriorations/worsenings belong among Variant Readings, as one has accustomed oneself here again to them, for example in the Tune "How would it be if the Singing were pleasant" etc. at the words "simple and poor," and let them [the words?] circulate in all 4 tones, whereas in Br. Grimm's and all the other Chorale Books, there are only 2 simple tones that arise in the Chorale. When in the year 1754 in Zeist I got several altered chorales, I was most pleased that he had happily removed the improvements but also the naked changes, for which I could find no basis, since I thought that it came from Herrnhut and I thought that the same would be done in other Congregations. I have not been able to learn why he left that sort of superfluity and elaboration in other places, where they just as conveniently might have been left out, for example in the melody, "O Wonder beyond measure, for us lost human beings"—on the syllable "Hu" there are the 5 tones instead of the 2, which is in other Chorale Books, even the Halle Hymn Book, where otherwise in the melodies many of that sort of superfluity are printed. That's the way it is also with the close of the 2nd and 4th and final line of the verse "To gain remission of our sin, No work of ours availeth" (from the hymn "Out of the depths I cry to Thee") I have never found one of our Brethren who sings it that way. These are only a few examples and can be made clearer at will and orally.

Point #18.

That one sings one or the other line and verse with another than the melody intended for it is a useful change and thus also good because one cannot always use all verses completely, the late Disciple [Zinzendorf] among others also used this [method]. It was however a singular joy for him if one could help him with the tunes that he had known since he was a child and had memorized.

Point #19.

At this time all together there are some 40 tunes and several hundred verses which are unique, the like of which usage cannot be expected for all the rest. But no one will deny that there could and should be more of them. We lack many, especially of the older ones and those that were formerly in use than are now useful from the Ancient Brethren's Church and from the Renewal [of the Brethren's Church] up to our times and from the time of the Reformation. Whoever would want to praise or even copy everything old without distinction in doctrinal matters as well as in singing and turn a blind eye to all the growth in the recognition from experience from one time to another? In view of Choral Singing, the period of the Reformation is a milestone and a testing stone. [Probierstein = "Touch Stone" like goldsmiths use to verify the existence and quality of precious metals] That now has been produced, which was received at the time from the old churches or reformed along at the same time, primarily so long as the spirit of the time prevailed and enlivened the following periods: that is what great musicians recognize as inimitable masterworks and take as examples to follow. On the other hand, the tunes that are not written by us but have been adopted by us have been so procured that the late Disciple [Zinzendorf] dismissed his intention also to put them in an order by date in the London Hymnbook, without having to be counseled against that, this as soon as he saw them together with those.



Page one of Franck's Lebenslauf (Memoir)

That one sings one or the other line and verse with another than the melody intended for it is a useful change and thus also good because one cannot always use all verses completely, the late Disciple [Zinzendorf] among others also used this [method]. It was however a singular joy for him if one could help him with the tunes that he had known since he was a child and had memorized.

Point #20.

Remembering times past, which is so necessary, is also preserved by hymns and tunes that are none other than anointed and the late Disciple's [Zinzendorf's] parting blessing and the Watchword that followed it, "Just be watchful and guard your soul well, so that you do not forget your history, never lose it from your heart as long as you live and make it known to your children and your children's children". In this way the story of our dear Savior, especially the wonder beyond measure, loses no less than gold when mixed with something of lesser value when building up the church or it is mixed in.

Point #21.

*By means of the printed collection suggested for the singing school there would finally be no old song * [inserted at foot of page *In the meantime it is very necessary if this sort of thing is to be sung that the organist be informed about the Service, likewise if another liturgy is to be used, as when one considers the Congregation according to the order and by means of the prelude.] that is unknown or un-enjoyed and variety be thus increased in the daily singing, in the Singstunden. It need hardly be mentioned that variety on our part is necessary and useful because the Singing is one of the various gifts of the Church, where the Lord "in His Wisdom gives many gifts." The constant drive and inclination of the late Disciple [Zinzendorf] in this direction remains fresh in memory, among others together with alternation between old and new from the good treasury of songs he had in his memory, still we need to preserve the following with thanks and care: 1) That the Brethren and the Sisters sing antiphonally in various hymns and tunes 2) in addition the alternation between the Congregation and the Choir, 3) Choral and Figural Music. I should like to add, that he [Zinzendorf] did not always sing the Words of Institution at the Holy Communion but sometimes only spoke them. If a Liturgist gets a successor who cannot sing at all or with difficulty, so that he must recite the Words, this has been a good thing in other Congregations that they have heard it from others who could sing and may not it an innovation nor something worthless. This has also been the case with the Doxology at the close of the Church Litany when this happens. Even here this love of variation has been made and the same been brought together: "Unto the Lamb Who was slain and hath redeemed us out of all the Nations of the Earth.... to Him be glory at all times," etc.*

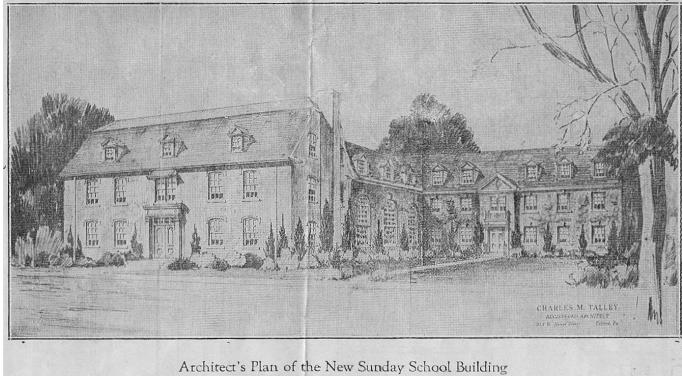
Concerning Figural and Instrumental Music, it must still be recalled that changes were the pleasure and love of the late Disciple [Zinzendorf] and as far as I know a great one, like that one from January 1758 and it remained that way until his Homegoing [Death]. That is of course a delicacy only for Sundays or Festival Days, and will not happen again, in the future especially for the whole Congregation, if every one who can read that can have the text printed. Concerning the occasion for this expectation [I] will only mention the unavoidable weariness of the Congregation. Apart from that case, if the same should arise with the figural music, and the blessing and favor of the dear Savior is not sensed any more, so then it must be removed from the Worship Hall [Saal], but except for the time of a renewed visitation like that, proved in the school. For it has its uses there, which is true for good voices as well as for instruments. However with bad voices every school practice and instruction may be useful, because [the bad voice] can lose some of its badness and learn to blend with the better voices, so that no bad sound will be heard and yet no mouth will have to remain closed. It is both of these delicious pieces that with time in the suggested way would become more common even in the singing of all of the Congregation [Gemeine = Moravian Church]: however, please, no figural, artificial or otherwise forced singing; or anything else, for which Art and reason and recollection and consideration are demanded. Everything figural is inflicted only on the [vocal] Choir. In the school this bad condition will be prevented only through industrious remembering in the school practice or in the choral singing about what is good in a chorus but not practical with the entire Congregation. Thus choral singing remains for us our daily precious bread and in order that this may always remain good and our Householders will not be lacking in what they need to do and to encourage this, as much as they are able so that there the best Flour may not be ruined with trifles in the preparation.

Herrnhut, m[onth of] April, 1763 J[ohann]. Fr[iedrich]. Franke
Translated by Pastor Roy Ledbetter, presbyter Fratrum, St.Louis, MO, December 2017

~ Jeffrey S. Gemmell, Director of Music Ministries

Sunday School: The First Hundred Years, Part Two

In the years following the Seventy-fifth Anniversary celebration in 1921, the Lititz Moravian Sunday School continued to flourish. The Beginners (Kindergarten) Department had been organized during the anniversary year, and a Mothers Class was started in 1929.⁽¹⁾ Even as the world spiraled down from the Roaring Twenties into the Great Depression of the '30s, Sunday School classes filled the new spaces created by the expansion of 1908 and the renovation of 1920. It became clear that the current structure was inadequate to fill the growing needs.



Architect's Plan of the New Sunday School Building

After several false starts in planning an expansion, congregation officials engaged Charles M. Talley, Architect, of Philadelphia to prepare drawings of proposed major additions and renovations to the existing building. These plans were presented to and accepted by the Annual Church Council on January 8, 1934, and a permanent Building Committee was appointed. Eleven days later, at a Special Church Council called to consider the report of the Building Committee, three resolutions were adopted:

First: That ... the plans for the renovations and additions to the present Sunday School Building and Parish House as prepared by Mr. Charles M. Talley, Architect, and Dr. Henry E. Tralle, Consultant, ... be accepted.

Second: That the following plan of financing the proposed renovations and additions be adopted: [following this were details of the financing plans.]

Third: That, during the process of construction, the Boards, organizations and members of the Congregation be urgently requested to assist the Committee, whenever called upon, to arrange all necessary details in organization, etc., as may be expedient from time to time.⁽²⁾

Plans called for the expansion of the existing auditorium/Chapel with a large stage added to the south; removal of the one-story east wing, to be replaced by a three-story wing featuring a kitchen on the first floor and classrooms on the second; a large three-story wing added to the west, with classrooms on each level; and full excavation of the basement under the existing and new portions of the building. The basement was to include a large boiler room located under the kitchen, and "adequate lavatory facilities, two social rooms, a large game room, and space will be provided for bowling alleys, providing some individual or organization will provide the finances to install them, since the Building Committee does not deem it wise to pay for the alleys out of the general Building Fund."⁽³⁾ Those bowling alleys never did materialize, though the space for a time was utilized for a shuffleboard.

Construction began on May 14, 1934, and proceeded apace. With great ceremony the cornerstone was laid at 2:00 PM on August 19, a date appropriate as it was the Sunday closest to the traditional Children's Festival, or Covenant Day, which falls on August 17. The day also included morning prayer for children, a Lovefeast and infant baptism, and a special evening service for the children. The Rev. Byron K. Horne, pastor of the congregation, led the service, and local pastors J. Harold Mumper of St. Paul's Lutheran and D. P. Longsdorf of Trinity Evangelical Congregational assisted with reading scripture and offering prayer. In the absence of the Rev. Dr. Joseph Weinland, president of the Eastern District of the Moravian Church, who was originally scheduled but prevented by illness from attending, the Rev. Dr. Ernest S. Hagen of Bethlehem, a former pastor of the congregation, delivered the address. He observed with pleasure that this was the second cornerstone laying at Lititz in which he had participated, the first being in 1908 for the Moravian Home (now the Archives Museum). Sealed into the cornerstone were a number of local and church documents, the Bible used in the service, a hymnal and Daily Text, and a coin of the current year.⁽⁴⁾

While workers labored through the autumn and winter on the building, committees of Sunday School and church personnel spent many hours planning a week of special events to dedicate the completed structure. The celebration began on Sunday morning, March 31, 1935, when at 9:30 the Sunday School and congrega-

gathered in the church. Following a Trombone Choir prelude, the assembly marched to the door of the new building, where with great ceremony the key was presented by the architect to Mr. David Bricker, President of the Board of Trustees. Bricker unlocked the door, the procession entered, and the service began with “The Heavens Are Telling” by F. J. Haydn, played by the Sunday School orchestra. Dr. Weinland, now recovered from the illness that prevented his laying the cornerstone, preached the sermon.

That afternoon a Lovefeast was held for the entire congregation, with Dr. Weinland again providing the message. The evening service was one of prayer and song, including special music by the Senior and Junior Choirs along with the orchestra. The service concluded with the singing of the hymn “Savior Again to Thy Dear Name We Raise,” and the orchestral postlude “Liebesfreud” (Love’s Joy) by the then-very-popular violinist and composer Fritz Kreisler.⁽⁵⁾

Monday evening was designated “Former Pastor’s Evening.” Rev. E. S. Hagen, who had served at Lititz from 1901 to 1915, and the Right Rev. E. S. Crosland, pastor from 1915 to 1932, were the speakers. The Sunday School orchestra again presented special music.⁽⁶⁾ For Tuesday’s “Community Evening” Trinity Evangelical’s Sunday School orchestra provided the music, and pastors from many of the local churches were invited to bring greetings. These included the ministers of the United Brethren Church, St. Luke’s Reformed, St. Paul’s Lutheran, the Evangelical Congregational Church, Coleman Memorial Chapel, and the Brickerville Parish of the Lutheran Church.

Wednesday, April 3, brought pastors from a number of nearby congregations to “Moravian Evening.” Reading, Lebanon, and Lancaster Moravian were represented, plus First and Bethany in York. First Moravian of York also brought a quartette to add their voices to the evening’s worship. Dr. F. W. Stengel, Principal of Linden Hall, provided concluding remarks.

By far the most ambitious undertaking during the week of celebration occurred on Thursday evening, when a cast of 148 presented “The Torch Bearers,” a pageant in ten episodes depicting the early history of the Moravian church, the renewal under Zinzendorf and subsequent spread to the new world, the founding of Lititz and life in the village, and concluding with the passing of the torch to the mission fields. The drama had been written by Mary Augusta Huebener, who a decade later would author what is still considered the authoritative history of the first two centuries of Lititz Moravian. Congregation members of all ages took part, and in several instances direct descendants played the roles of their ancestors.⁽⁷⁾

The week concluded on Friday evening with a banquet served in the new Fellowship Hall. Following the banquet a program of entertainment by local talent was presented for the adults, while the children enjoyed games in the basement recreation area.⁽⁸⁾ Thus ended the grand celebration dedicating the building which was to serve the Lititz Moravian Sunday School well for the next 65 years. Though internal rearrangement and renovations were made from time to time, it was not until after the turn of the new millennium that another extensive construction project was undertaken.

~Marian L. Shatto

Editor’s note: Part 3, covering the observance of the 100th anniversary of the founding of the Sunday School, will be published in the Spring 2020 issue of the Church Square Journal.

⁽¹⁾Huebener, Mary Augusta, *History of the Moravian Sunday School, Lititz, Pennsylvania*; unpaginated pamphlet printed 1946

⁽²⁾Pamphlet prepared by the Building Committee, Alfred L. Douple, Chair, *New Sunday School Building of the Lititz Moravian Church and Proposed Plan of Financing*; undated, presumably early 1934

⁽³⁾Ibid.

⁽⁴⁾The Lititz Record, issues for 08/16/1934 and 08/23/1934

⁽⁵⁾Programme for the Opening of the New Sunday School Building of the Moravian Congregation of Lititz, Pennsylvania; 16-page booklet, pp. 1-4, 1935

⁽⁶⁾The Lititz Record, 03/28/1935

⁽⁷⁾Programme..., op. cit., pp. 5-12

⁽⁸⁾The Lititz Record, 04/04/1935



Cornerstone for the new building, located in the north-west corner
~ photo by Marian L. Shatto

Nyberg's Secret Outreach

In the February 1744 letter printed below, Laurentius Thorstensen Nyberg (1720-1792) begs to be accepted into fellowship with the Moravian church. The letter was secret, for a good reason: Nyberg, who had recently been called from Sweden to minister at Lancaster's Trinity Lutheran church, was expected "to expel and persecute" the Moravians. Nyberg was only twenty-three and by all accounts (including his own) an inspiring preacher. His preaching prompted residents of Warwick Township, who had traveled to Lancaster to hear him, to build St. James Church in Warwick. Nyberg consecrated the church in July 1744 and preached there regularly until 1747. Some called Nyberg another Whitefield (Hehl 2-4; Ettwein 91; Bethlehem Diary, 10 December 1744). As pleased as his Lutheran congregants in Lancaster were with his preaching, they would have been horrified to learn that he wanted to join the very group that they had brought him to Lancaster to "persecute."

Nyberg arrived in Lancaster on December 8, 1743. He had met Moravians in England and, as the letter printed below shows, he reached out to Bethlehem in early 1744. Nyberg's letter reveals, too, that his congregants quickly realized that their preacher was not the solid Lutheran they had hoped for when they invited him to serve as their minister. In April 1745, after Nyberg attended a Moravian-led meeting at Falkner Swamp, people in Bethlehem heard "how hostile the people at Lancaster were toward [Nyberg] because of his association with the Brethren" and by May some in Lancaster "wanted to lock the door of the church against him" (Bethlehem Diary, 10-11 March 1745, 15 April 1745, 4 May 1745). Nyberg's enthusiasm about a Moravian conference held at the Lancaster Court House in November 1745 so outraged some of his congregants that they resorted to violence to bar him from the church and pulpit. Henry Melchior Muhlenberg hurried to Lancaster to try, unsuccessfully, to convince him to leave his pastorate and, as Nyberg describes in his journal, Pennsylvania's governor summoned him for an interrogation. Meanwhile, at Trinity Lutheran, Nyberg's supporters sued those who had tried

violently to expel Nyberg (Gordon). These supporters did establish Nyberg's right to the pulpit of Trinity Lutheran, but a pamphlet war kept the controversy alive for much of 1746. Nyberg's friends decided to defuse the controversy by withdrawing from the church itself, as Bishop Friedrich Cammerhoff reported to Zinzendorf: "one group of people has split from the other and has built their own church. This faction wants to have Nyberg for their pastor" (Cammerhoff 54). This new church, dedicated "St. Andrews" in November 1746, was not a Moravian church (though, several years later, the first Moravian church in Lancaster grew out of this congregation). Nyberg resigned from Trinity Lutheran and accepted a call to St. Andrew's in February 1747. He formally joined the Moravian church in August 1748 and returned to Europe in 1752 (Schmauk 304; Hark).

Nyberg did not believe that fellowship with the Moravian church disqualified him from serving as Lancaster's Lutheran minister. He insisted that Moravians were good Lutherans and that no belief or practice differentiated the two groups. In this Nyberg followed the lead of Count Nicholas Ludwig von Zinzendorf, the charismatic spiritual leader and financier of the Moravians, who was himself an ordained Lutheran minister. In the 1730s and 1740s Zinzendorf usually denied that Moravians were an innovative protestant denomination. They were, he held, merely particularly pious groups that had formed within established denominations. Moravians embraced, for instance, Luther's 1530 Augsburg Confession, which explained the reasons that the Protestant church broke with Rome and articulated its key principles. Moravians were not able to convince others, however, to accept how they thought about themselves.

Lutherans thought differently and, under the leadership of Muhlenberg, who arrived in America in November 1742, insisted on clear boundaries between themselves and the Moravians. The Lutheran perspective is visible clearly in Muhlenberg's contentious Philadelphia meeting

with Zinzendorf in December 1742. Muhlenberg was sent to America to establish “a duly constituted pastorate and not abid[e] any teachings or practices out of conformity with Lutheran dogma” (Ziegler 21). Given his goal to draw clear confessional boundaries, Muhlenberg was suspicious of Zinzendorf’s efforts in 1741 and 1742 to unite all of Pennsylvania’s German churches by means of a series of synods (or meetings). Muhlenberg declared that he had arrived to bring “order” and accused Zinzendorf of introducing “confusion.” Wondering how Zinzendorf could be “sometimes ... a Moravian bishop and sometimes an inspector and a Lutheran pastor,” Muhlenberg denied that Zinzendorf was a creditable Lutheran minister (Muhlenberg 78).

The controversy was often cast as theological: Nyberg himself believed that Muhlenberg, having been trained in Halle, improperly emphasized “works” over “faith.” Each man, the Halle-trained Muhlenberg and Nyberg who embraced Moravianism, believed that he embodied “true”

Lutheran piety and practice (Rothermund 155, Gordon 159-60). The controversy also arose, however, because of confessional competition. Lutherans such as Muhlenberg, in effect, thought that Moravians were frauds or “deluders,” determined to poach members from Lutheran churches, and Muhlenberg fought successfully to exclude or expel these interlopers. Between 1744 and 1746, Nyberg’s pastorate in Lancaster’s Lutheran church was the focus of this contest.

Nyberg’s February 1744 letter, printed here, survives only in the Archives of the Lititz Moravian Congregation. The 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.

Edited by Scott Paul Gordon, Lehigh University

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To the Overseer
of the Christian Congregation
in Bethlehem

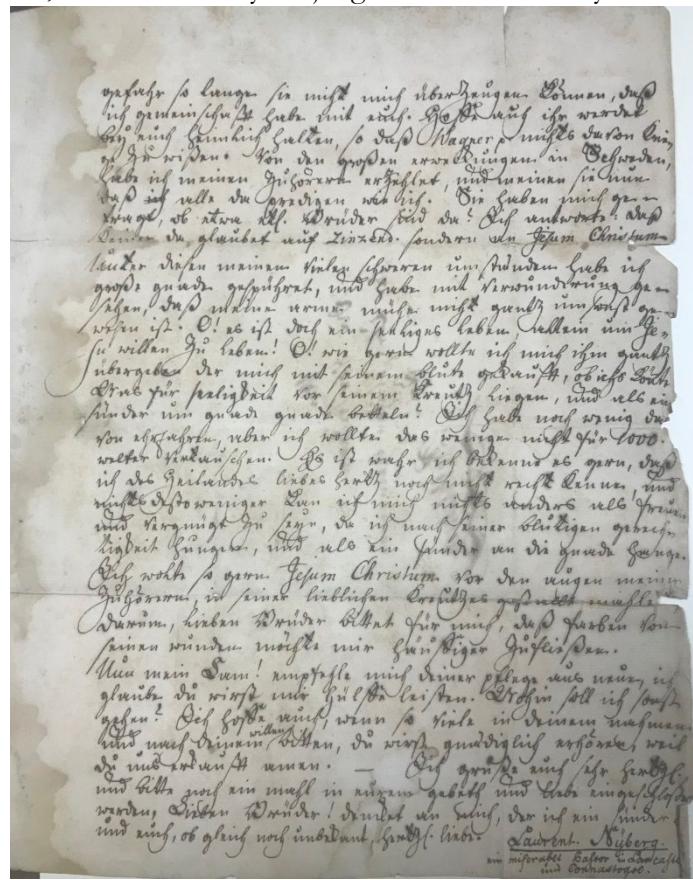
Lancaster-Town
23 Feb. 1744.

Dear Brethren of the Lamb:

Because this congregation [i.e., Trinity Lutheran church] has written to Sweden in hopes of securing a preacher to expel and persecute the Brethren, and since I, a poor sinner, was called here in a wonderful manner, I am obliged to express my heart's situation and opinion in the matter.

Since that first time when through the abundant grace of God, established in the blood of His son, I was convinced of the Godly truth, and I myself, a miserable sinner, experienced the power of the Blood of the Lamb for the forgiveness of sins, freedom and victory, it never occurred to me to further question the Christian Church to which the poor, absolved sinners in the spirit and truth pray to God. I've wished a thousand times to observe presently how it will proceed in this congregation [here, and in the next sentence, Nyberg refers to the Moravian church]. And since I was present on several occasions with this Congregation in *London* in England, I noticed how the spirit of Jesus Christ of *Nazareth*, the crucified one, moved powerfully among these Brethren. And, although many years ago already in Sweden my soul was touched by this spirit of grace, I was nonetheless further strengthened by the Brethren *Schlisch*, *Reinke* and others.¹ So now, instead of criticizing or impugning the Brethren as my current poor parishioners would have me do, I humbly request you recommend me and ask the Lamb's help in your prayers for me, that even I may be judged fit and true to you in the execution of my office of forgiveness. Certainly I do not

consider myself worthy to be accepted by you. However, because I know the Savior Himself is not ashamed for us in general, I hope the most-esteemed and loving congregation can be like His example and not be ashamed of me, rather accept me as one of your Brothers in Faith.



Final page with signature of Nyberg's letter, from the original in the Lititz Moravian Archives

~ imaged by Scott Paul Gordon

I am weak, and each day I become evermore aware how necessary the Savior's forgiveness is to my forbearance. It has been a heavy burden to fulfill my responsibility here. I live here among those who hate peace. Satan himself has found a spot to place his chair. There is lacking here both [mun] and wisdom.² And as I have no possible other way to speak with someone from the Brethren without being held in suspicion, I'm sending a letter. For this reason I require even more grace in the affairs of Jesus so I don't succumb to ruin through uncertainty. Brother *Lischy* and Br. *Bryzelius* were here once, which caused quite a stir.³ From then on I've had to conceal my opinions and live withdrawn, so no one could say they seduced me.

My poor congregants are very upset with me and don't know at all what to say. Up until now I've enjoyed great Credit, for they thought I've acquitted myself well since I don't know the language. Recently I drew up church by-laws, how I myself wanted it, which they signed

unanimously, and in any case I entered a *plain-pouvoir* over the church for myself. So I can if necessary bind them with their own words.⁴

For now then there is no great threat, as long as I can convince them that I have no formal association with you. I hope you will keep this confidential, so that *Wagner* and others don't become aware of it.⁵ I told the people of my church of the great awakenings in Sweden. They are of the mind that all pastors there preach like I do. They like to inquire if there are Brethren there. I answered: "No one there believes in *Zinzendorf*, rather they believe in *Jesus Christ*." In these my manifold and difficult circumstances I have sensed grace strongly and have seen with surprise that my humble efforts have not been for naught. Oh, it is quite the blessed life to live for nothing else, but Jesus! Oh, how I would like to give myself over to Him completely! He has bought me with His blood! If I could only lay it before the cross for salvation sake and ask as a poor beggar for grace! I haven't yet experienced much of it, but what I have known, I surely wouldn't exchange for 1000 worlds. It's true and I freely confess, that I still don't know the Savior's loving heart well enough. None the less I can't help but be joyful and content that I long for His bloody righteousness and justness, and as a sinner for grace. I would so like to bring *Jesus Christ* before the eyes of my church members, in that lovely form upon the cross, prepared for them. Therefore, dear Brothers, please pray for me that his blood will flow even more frequently for me from His wounds.

Now my Lamb! May you care for me anew, as I believe your help will guide me. Whereto could I flee otherwise? I hope also, that when so many do this in Your name and for Your sake, You will hear it favorably and graciously, for You have paid dearly for us, amen. – I greet you most warmly and ask again to be included in your prayers and in your love, dear Brothers! Think of me, for I'm a sinner, and I send my love, still unknown to you.

Laurent. Nyberg.
a miserable Pastor in Lancaster and Conestoga

P.S. Someone came to me lately and said I should visit another Gemeine and see about obtaining teachers. I would gladly call another Brother here from Sweden. But I don't know how that would play out. Please lay this before the Lamb with me. I'm considering at the end of next month, if I'm well, to visit Tulpehocken. Oh, how I'd like to visit *Bethlehem* as well! but –

NOTES

1. Both Ludolf Ernst Schlicht (1714-69) and Abraham Reincke (1712-60) arrived in London with Spangenberg in 1741. Reincke accompanied Spangenberg to America, landing in New York on 25 October 1744. Nyberg invited him to preach in English and in German in Lancaster in early 1745 (*Bethlehem Diary*, 30 October 1744, 21 January 1745).

2. Nyberg clearly writes "mun" here, but what this means or what word he meant to write is unclear.

3. Jacob Lischy (1719–81) arrived in Pennsylvania in 1742 on a Moravian ship. He preached as an itinerant in nearly two dozen places, including several in Lancaster County. Paul Daniel Bryzelius (1713-77), who, like Nyberg, was Swedish, arrived in America in 1742 and was ordained by Moravian Bishop David Nitschmann in January 1743. He also preached as an itinerant in New Jersey.

4. "Plein pouvoir" was a legal term that meant "full power" or "full authority." Nyberg seems to be stating that, in addition to drawing up church regulations, he has executed a document to gain legal authority over his congregants regarding his rights in Trinity Lutheran.

5. Tobias Wagner (1702-1769) emigrated to America in 1742 and arrived in Pennsylvania in 1743. Henry Melchoir Muhlenberg, the leader of America's Lutherans, settled him in Tulpehocken in October 1743, but relations between the two disintegrated and Wagner left there in April 1746.

From the Collection: The Revolution Comes to Lititz

From December 19, 1777 to August 28, 1778 our Brother's House was used as a field hospital for wounded and sick soldiers of the Continental Army. Of the nearly one thousand that were quartered here, one hundred ten died and were buried in an unmarked plot east of town, described in the Hehl History as the "corner of our lowermost field."

<i>Fines on Brethren for not Serving in G. Militia According to the Judge of the Court of Appeal John Hitler making two Months Clothing for the Continent or pay</i>	<i>£20.-</i>
Will. Casper to o two Month Duty or pay	20.-
Twi. Do. making Do. Shoes 6 pair a week or	20.-
Sac. Do. Do. two Month Duty or pay	40.-
Chr. Blitschendorf	15.-
Hain. Bauch	20.-
Do. Dannerleger	20.-
Sam. Christ	15.-
Pet. Christ	15.-
Do. Schiphol	15.-
Pet. Riegecker	25.-
Jo. Thysos	15.-
Jo. Schanck	20.-
Grimberg	20.-
Hain. Zitter	20.-
Do. Partner	40.-
Pet. Kreiter making Shoes 6 pair a week	20.-
Mr. Steinback £2. Cloth	20.-
Sam. Krause	20.-
David. Koester	30.-
Nich. Do. Do. Do. making Shoes 4 a week	30.-
Gottlieb Thomas	20.-
Do. Neinland	20.-
Chr. Riegecker	20.-
Joseph Wiles	20.-
Mart. Hirt	20.-
Gottlob Jungman	20.-
Dietrichs abzegem	370.-
	400.-
<i>remained in full uniform 40 £ light & heavy clothes</i>	<i>480.-</i>

List of fines to be paid by those who objected to serving in the military

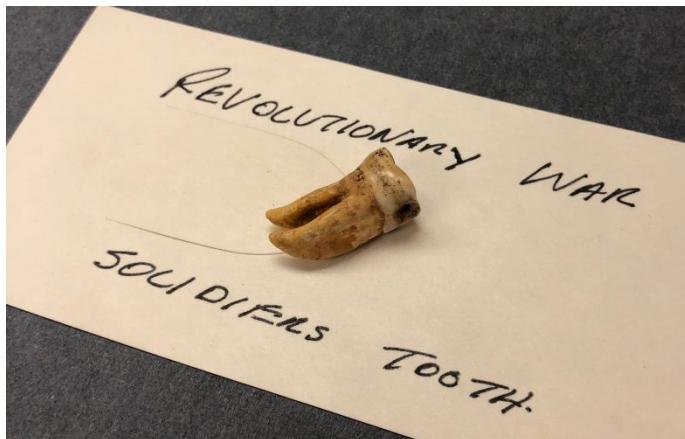
~ photo by Tom Wentzel

Our Lititz Moravian Museum and Archives contains a number of interesting items related to the American Revolution, including a rare and unique Committee of Correspondence broadside, a letter from George Washington, and a list of fines to be paid by Lititz Brethren for not serving in the militia. Among the most intriguing, however, is a lone tooth, a molar, labeled "Revolutionary War Soldier's Tooth". There is no explanation for how it got here, nor is there any provenance.

But every mystery begets a good story, so here is one writer's explanation of how the tooth came to our collection. On October 20, 1932, the Lititz Record ran a story that reported the reinterment of the remains of Revolutionary War soldiers recently discovered on S. Locust St during a cellar excavation. The article contained detailed information on the condition of the remains, including, "The teeth of the majority of the skulls are still in perfect state, and many perfect half skulls were found." Additionally, the article stressed a quick reinterment to ward off potential souvenir hunters, "The bones were buried again at once so that there would be no chance of relic hunters carrying them off." With this information in mind, it's not a stretch to propose that a Lititz Moravian at the grave site spotted and pocketed an errant tooth, which found its final resting place in our museum.

Our collection of Revolutionary War material, including the tooth, will be on display October 26 and 27 as part of our "Departed Souls of the Revolution" lantern tour.

~ Thomas L. Wentzel



The Mystery Tooth

~photo by Tom Wentzel

Monument dedicated to the memory of the soldiers who died in Lititz, located on the south side, 500 block of East Main Street

~ photo by Marian L Shatto

