

THE CHURCH SQUARE JOURNAL

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Playing the Waldhorn

In April 2024, I had the privilege of playing one of the myriad of instruments in the Lititz Moravian Museum – the natural horn – a predecessor of what we know in modern times as the French Horn. This indeed was, for me, a once-in-a-lifetime experience, as the instrument I held in my hands was made circa 1750. Not only that, but one of the legends of the French horn world, Mason Jones, demonstrated this instrument at the opening of the Archive Museum in the Brothers' House in June 1951. (Mr. Jones played principal horn with the Philadelphia Orchestra from 1940 to 1978. I was standing on the shoulders of giants.)

The first horns were actually animal horns. They were used to announce anything from the beginning of a feast to the approach of an advancing army.

Building on this example from nature, Europeans in the Middle Ages created the natural horn. Typically made of brass, the French introduced what was also known as a “Waldhorn.”⁽¹⁾ It was a completely circular instrument, no different than the one you see me holding in the photograph from the April concert. As the use of this horn became more common, notated music emerged. You can even go online and find examples of different horn calls. I demonstrated “Summon the Hunters,” a “Dog Call,” and a “Wagon Call” for the audience.



Kristen Albert discusses the Waldhorn for the Collegium Musicum Audience

~photo by Carl Shuman

One thing all horns had in common -- from the animal horn to the Waldhorn, was that players used their air and their lips to change the pitch. It's no different from what we modern players do today. Though today we have the luxury of valves to give us access to all the notes that wouldn't have been possible on one completely circular instrument.

One last tidbit of information for those of you who have made it to

the end of my little article: French horn players in the modern day don't call the instrument that they play the “French horn.” We refer to ourselves as “horn players.” This can become rather confusing when talking to a jazz musician. Jazzers refer to all the wind instruments as “horns,” -- trumpets, trombones, and saxophones alike. As you might imagine, we horn players are a bit put off by their casual use of the word “horn” to refer to any instrument you blow wind into. But I digress.

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museumarchivistours/church-square-journal](http://lititzmoravian.org/about-us/museumarchivistours/church-square-journal)

From the Secretary

Historic Church Square continues to host many visitors. We expect this trend to increase with the release of the exciting news that Bethlehem is now listed as a UNESCO World Heritage Site. World Heritage sites tend to attract many visitors to the area, so visitors traveling from thousands of miles away to visit Bethlehem would likely make the trek to nearby Moravian settlements such as Lititz.

We continue to receive a steady stream of call-in tours, several bus tours are scheduled, and the local elementary schools are beginning to schedule tours as well. Our annual

“Departed Spirits” tour, scheduled for the end of October, sold out on-line in about two days! This year’s tour will feature a rare visit to the Brother’s House, 3rd floor, where Revolutionary War re-enactors will recreate the field hospital ordered by George Washington in 1777.

Our committee has been contributing to Lititz Moravian’s 275th celebration through reading sections of an adaptation of *The Torch Bearers* monthly and offering tours at special events. Another exciting bit of news is that during the third weekend in September Lititz Moravian will host the Lititz Moravian Music Weekend. The two-day event will promote Moravian music and host workshops in both vocal and instrumental performance. Visitors will be treated to a tour of historic Church Square. The weekend will culminate in a Lititz Moravian Collegium Musicum concert!

The committee also supports a Facebook page, *Lititz Moravian Museum and Archives*. Please check it for updates, postings about items in the collection, and information on scheduled events.

Respectfully Submitted,
Thomas L. Wentzel, Secretary
Lititz Moravian Archives and Museum

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~ photo by Carl Shuman

The name "French horn" first came into use in the late 17th century. At that time, French makers were the first to make Waldhorns and were credited with creating the now familiar circular shape of the instrument. With the invention of the first valved horn, using rotary valves patented by German makers Heinrich Stölzel and Friedrich Blümel, the modern horn is no longer considered to be a French horn. In fact, the International Horn Society officially set the name of the horn to "horn" in 1971, just one year after the institution's founding. So, in short, the Waldhorn became the natural horn which gave rise to the French horn (which isn't actually French, but German due to the addition of rotary valves.)

And, as Paul Harvey used to say: “And now you know the rest of the story.”

Next time you’re in Lititz, PA, make sure you make an appointment for the Museum and Archives Tour on the grounds of the Lititz Moravian Church. Call 717-626-8515. The museum collection of antique and rare

instruments, including the horns described here, is definitely worth the visit.

~ by Dr. Kristen Albert, EdD

Note:

⁽¹⁾From Middle High German *walthorn* (literally, forest horn), from *walt* (forest, from Old High German *wald*) + *horn*

Discovering Buried Treasures in Congregational Documents

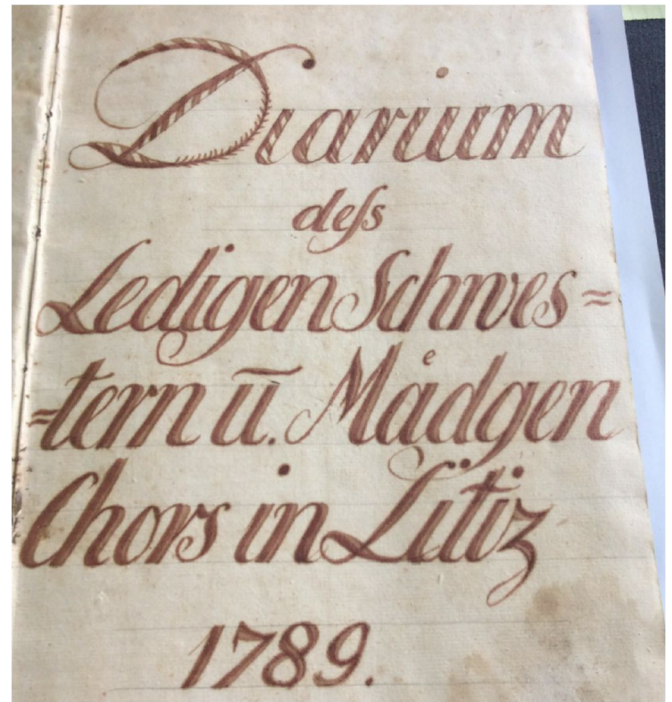
Jeffrey S. Gemmell, D.M.A.

Director of Music Ministries, Lititz Moravian Congregation
Coordinator of Choral Studies, Tell School of Music, Millersville University

Publication of *Lititz Anthems II* is anticipated this year, which is the second and final volume of works by former pastor Johannes Herbst (1735-1812) composed during the years he was associated with the Lititz Congregation, 1786-1811. I have edited these works for the series, *Musical Treasures from Moravian Archives* (Steglein Publishing, Ann Arbor, MI). For the Preface, I have researched “new” extra-musical primary source material to lend historical context to the collection of anthems. Enter Randall T. Wert, of Lenhartsville, PA, who is an expert in reading and translating the old German script, yet also well-versed in the history, religion, and culture of early Pennsylvania Germans. Randall has spent the last two years reading and translating four significant documents dating from the Herbst period: *Congregational Diary* [C.D.]; *Single Brothers’ Diary* [S.B.D.] (excerpts); *Single Sisters’ Diary* [S.S.D.] (excerpts); and *Lititz Memorabilia* [L.M.]. Memorabilia refers to written summaries of key congregational events that took place during the year, typically read at the New Years’ Watchnight Service, a practice that continues to this day. This work was sponsored jointly by the congregation’s Archives Committee and personal donations. These resources complement Bishop Matthaëus Hehl’s *Congregational History*, translated just prior to the publication of *Lititz Anthems I* (2018), the Preface of which prominently featured excerpts related to music. Both volumes of Herbst’s anthems, therefore, provide a comprehensive history of the congregation’s musical culture as evidenced through authentic primary sources.

To reduce the amount of translation required, we focused our efforts on a search for key words. Consequently, documents were read with passages highlighted according to the criteria below and then translated:

- all explicit references to Herbst, Tannenberg, Collegium Musicum, Trombone Choir, musical components of liturgies and lovefeasts, listings of sacred or secular musical repertoire, and descriptions of musical events, singing, or playing
- mention of important church leaders such as Boehler, David, Dober, Ettwein, Gregor, Hus, Nitschmann, Spangenberg, Zeisberger, Zinzendorf, and others
- evidence of relationships with others from outside the congregation
- summary of the congregation’s interactions with governmental authorities
- reports of significant events in the congregation’s history including choir anniversaries, weddings, funerals, birthdays, construction of church and school buildings, or other structures in the community
- sharing of anecdotes from the lives of members concerning personal issues or business dealings; climate-related events, natural disasters, or other items of interest.



Cover Page of Single Sisters’ Diary 1789

~ photo provided by the author

The two-year project produced hundreds of pages of historical information. The refreshing detail and specificity inspires distinctive insights to expand our understanding of the musical and cultural history of the Lititz settlement. The sampling of selected entries below, organized according to topic, offers a taste of the treasures to be found in the congregation’s diaries and memorabilia.

Reports of Travel: Johannes Herbst and the Musicians

The abundant amount of travel that took place to locations outside of Lititz is impressive, especially among the pastors who were already kept busy with daily responsibilities to the congregation and the ministry to the extensive choir system. Herbst, for example, regularly visited outlying congregations, urban congregations, and more distant locations, such as: Bethel, Bethlehem, Earl Township, Elizabethtown, Graceham, Hanover, Hebron, Hempfield, Manheim, Mt. Joy, New Holland, Schaefferstown, and Yorktown (now York). Selected places and significant events related to Herbst's activities are listed below [bolded for emphasis], as well as "gigs" for the musicians who journeyed away from Lititz for church dedications and celebrations. The section concludes with Herbst's final trip to Salem, NC, and his eventual resting place in God's Acre of Home Moravian Church.

- "Various brothers went to Lancaster to attend the dedication of the Franklin high school [later **Franklin and Marshall College**]." [C.D., June 6, 1787.]

- "Brother Herbst and his wife came to the Sabbath lovefeast [in **Lititz**] and favored the congregation with his musical talent." [C.D., April 23, 1791.] Note: *Sie flochten Ihm eine Dornenkrone (They Made a Crown of Thorns for Him)*, a familiar anthem to our current congregation, was premiered on this occasion.

- "The couple Herbst was introduced in the congregational meeting and commended to the prayers of the congregation." [C.D., November 27, 1791.]

- "Brother Herbst traveled with our musicians to the dedication of a new Lutheran church near **Heidelberg**...." [C.D., May 11, 1793.]

- "All of the musicians, in addition to brother Herbst, returned. They had already turned around with the broken stage yesterday, the 13th, and Philipps had already turned around on the afternoon of the 12th." [Apparently pertains to an abortive trip to the dedication of a newly built church at **Northkill**.] [S.B.D., May 14, 1793.]

- "Brother Eggert and Tschudy and the other brass musicians departed for **Jonestown** in response to an urgent request to assist by playing the trombones at the dedication of a new Lutheran church there." [S.B.D., October 16, 1796.]

- "Our horn players traveled to **Lebanon** at the request of the honorable pastor Lochmann to play the trombones at tomorrow's dedication of the newly constructed Lutheran church there." [C.D., June 2, 1798.]

- "The new organ built by brothers Tanneberger and Bachmann for the church of the brethren in **Lancaster** is now completely finished and shall be played tomorrow for the first time. For this reason, and in response to an invitation, the couple Herbst and our musicians and horn players departed for Lancaster to serve the congregation there with their musical gifts on this occasion." [C.D., January 19, 1799.]

- "Brother Herbst went to **Lancaster** with our musicians for tomorrow's continued celebration of their joyful Gemeinfest." [C.D., October 18, 1801.]

- "The musicians traveled to **New Holland** for the dedication of the new organ in the Reformed congregation's new church there." [C.D., September 19, 1801.]

- "The couple Herbst traveled to **Bethlehem** today with brother Levering and a few other brothers and sisters, including sister Tillofson, who will perhaps remain there. The reason for the trip was the dedication of the new prayer hall on the 18th and the 20th." [C.D., May 14, 1806.]

- "Brother Müller...reminded us sympathetically of the congregation in **Bethlehem**, which is celebrating the dedication of its new church hall today. This congregation sang a verse of blessing for them." [Note: Herbst composed an anthem specifically for the dedication of Central Moravian Church in Bethlehem.] [C.D., May 20, 1806.]

- "Brothers Frühauf, Müller, and Levering traveled with our musician brothers to **Elizabethtown** in response to an invitation to provide music on the 11th at the official dedication of the new church that has been built there." [C.D., October 10, 1806.]

• “In response to an invitation, brothers Frühauf and Levering went with the rest of our musician brothers to the newly built **Hornungs Church** to provide music at its official dedication. In addition to these musician brothers, various other brothers and sisters went to the dedication of this church, which is five miles from here.” [C.D., October 25, 1807.]

• “Brothers Früauf and Levering and the musicians traveled to **Lebanon**, where they had been invited to the dedication of an organ in the Reformed church.” [C.D., November 11, 1809.]

• “Today our trombonists went to **Manheim** to the dedication of a renovated church of the Reformed congregation. Brother Früauf held the sermon there by request.” [C.D., February 4, 1810.]

• “Finally, the day arrived: The day of the departure of our dear brother and sister Herbst for **Salem**. After a tender farewell on both sides, this departure occurred in the morning, with our best wishes for blessing and supplications to the Savior for protection and help. A considerable number of brothers accompanied them on horseback as far as Lancaster, and we have heard that everything proceeded successfully to that point. Because of the great weakness of our sister Herbst, we had had some fear, and the almost excessive burden of the trip also caused some concern. The single sister Maria [Williar?] from here went to accompany brother and sister Herbst to Salem.” [C.D., May 14, 1811.]

• “From a letter from brother Herbst to brother van Vleck, we are happy to see that the trip of our dear brother and sister Herbst has proceeded safely for more than half of the way.” [C.D., June 8, 1811.]

• “With sympathy we heard today – from a [illegible] from our dear brother Herbst – the desired news of his and his party’s safe arrival in **Salem** on the 29th of May. This message was communicated to the congregation, who gave thanks to our Lord.” [C.D., June 18, 1811.]



Gravestone of Bishop Johannes Herbst

~ photo provided by the author

• “We received the sad news that our beloved brother Herbst in **Salem** has been seriously ill since the beginning of the year.” [C.D., January 28, 1812.]

• “We received the sad news that our dear Lord had seen fit to allow our beloved brother Joh. Herbst in **Salem** to go to his eternal rest on January 15th. Brother Früauf announced this passing at the beginning of the communion meeting, accompanied by a lively feeling of close sympathy with [inserted: the [illegible] consummation of] this servant, who had been loyal for many years, including in our congregation. We encouraged one another to continue our loyal supplications to the Lord and Head of His house for loyal workers in His congregation of the brethren. Then we sang a short liturgy pertaining to this passing with hearts that were moved.” [C.D., February 11, 1812.]

To Be Continued. Next issue will include the following topics: The Nature of Travel and Severe Weather; Church/Community Events: Installation of the Tower Clock; Construction of Boarding School Addition and Visit by PA Governor; Use of Music in Services: Children Sing for the Married Choir; Missionary Work to Native Americans and a Unique Visit; Signs of the Times: Lititz Enters the 19th Century.

The Bishop and the Lawyer, Part II: The Founding of Lititz

by Scott Paul Gordon, Lehigh University

The first part of this article (*Church Square Journal*, Spring 2024) explored the origins of the lease system for Lititz's town lots, drawing on a 1760 letter from Bishop Augustus Gottlieb Spangenberg to Benjamin Chew, the king's attorney and one of Pennsylvania's leading lawyers. Spangenberg's letter to Chew also mentioned the reasons for establishing the village of Lititz itself, and I discuss that part of his letter here. The account that he gave Chew differs from the founding stories with which we are familiar.

Lititz's founding, Spangenberg told Chew, stemmed from the conviction that *only people gathered in towns* could be secure during the "Indian Wars" that convulsed Pennsylvania beginning in 1755. Spangenberg began his letter about Lititz this way:

We are apprehensive, that the back Settlements of this Province will always be exposed to the Cruelties of the Savages, as long as they don't live in Towns & Villages; for a Dozen of Indians may fall when they will upon their Inhabitants, whose Houses are so much distant from one another, that before one can come to assist his Neighbour, his Life and Scalp is taken from him & the murdering Fellows are run in the Woods.

We are also apt to think that many Children will grow up in Ignorance, & be as void of a saving Knowledge of the Lord as the blind Heathen are, if they have not an opportunity (being scatter'd so much & living at such a Distance) of going when young to School, frequenting of Churches &c. and their Parents themselves will become quite Indian like, if they are without Instruction & Admonition, which is too much the Case.

Therefore we thought, some Years since, when the Indian Wars were very hot, that we would endeavour, as far as lay in our Power, to make such Settlements with Persons, under our Care, as might answer the said Ends, Viz. to assist one another to instruct our Youth &c.¹

Spangenberg's letter emphasizes the dangers of dispersion: "being scattered" makes families vulnerable not only to irreligion (his focus in the second paragraph) but to "the Cruelties of the Savages" (his focus in the first). Establishing "Towns & Villages," he proposes, solves both problems. Only people gathered together can ensure that children (and parents) will learn of the "saving Knowledge of the Lord" and enable families to protect themselves from backcountry violence.

Histories of Lititz, though, have offered a different rationale for founding the village. These accounts state that the purpose of the new settlement was to offer an alternative mode of living for Moravians who did not wish to subject themselves to the rigors of communal living. "Not every one was fitted for the labors, restrictions and self-denials" of "peculiarly constituted" communal villages such as Bethlehem or Nazareth, H. A. Brickenstein wrote, and so for people who "might not be suitable and willing" to live at such places Zinzendorf decided to establish a "third Church-settlement." Herbert H. Beck agreed that Zinzendorf envisioned Lititz as a "third church settlement," one "founded on more liberal lines," in which church members would not need to live "in close quarters" or "surrender many individual rights."² The new settlement of Lititz indeed offered different opportunities than those available in Bethlehem and Nazareth, which were organized communally in the 1750s. Neither Bethlehem nor Nazareth had private homes for married couples, who lived separately in sex-segregated dormitories; the community raised children, first in a nursery and then in the single brothers' and single sisters' choir houses. Residents of these settlements contributed their labor, and its products and profits, to the settlement itself, without receiving wages in return. They received instead the necessities of life, including food, clothing, housing, and medical care. Lititz was not organized in these ways. Married couples could live in single-family homes and raise their children, although, since many sons and daughters lived in Lititz's single brothers' or sisters' choir houses, few family homes contained a complete nuclear family. As important, Lititz's craftsmen and tradesmen worked for themselves. They owned the products of, and earned the profits from, their labor.

Linking the founding of Lititz, as Spangenberg did, to a moment of backcountry violence in Pennsylvania (the “Indian Wars”) is surprising not only because it differs from what historians have written. It is surprising, too, because Count Nicholas Ludwig von Zinzendorf had envisioned a third settlement community long before the “Indian Wars.” As Matthaeus Hehl noted in his manuscript history of the Lititz congregation, Spangenberg returned from Europe in spring 1754 with “the understanding” that Zinzendorf’s “intention of building and arranging a settlement congregation might be put into action.” Only the location hadn’t been determined. It was George Klein’s decision at this moment to give his 500-acre Warwick Township farm to the Moravian church that drew the attention of Moravian leaders to Lancaster County. The “coincidence” was surely, Moravian authorities thought, the Savior’s work. It was announced on 30 May 1755 that a third settlement congregation would be established on Klein’s farm, and the Elders’ Conference decided on 18 August 1755 that Hehl would “lead the beginning and building of this new settlement congregation.”³ Hehl’s history does not indicate that the “Indian Wars” in Pennsylvania had any role in these decisions; the “providential” fact of Klein’s gift prompted Moravian authorities to choose Lititz.



August Gottlieb Spangenberg (1704-1792)
~ photo provided by the author

So what led Spangenberg to explain the founding of Lititz by invoking the “Indian Wars”? The years “when the Indian Wars were very hot”—he meant the years 1755 to 1758—were still fresh in Spangenberg’s mind when wrote to Chew in 1760. Spangenberg had spent these years deeply engaged in wartime activities. His experience taught him, as I discuss below, the importance of living in towns and villages—rather than scattered on family farms—during times of backcountry violence. Establishing a settlement that gathered families together, as Lititz had, fulfilled Spangenberg’s vision of how to make the backcountry secure. When Spangenberg wrote to Chew, he seems to have viewed the decision to establish Lititz (which occurred 1755) through the lens of his wartime experience (which occurred from 1755 to 1758).

The “Indian Wars” reached Lancaster County soon after General Edward Braddock’s defeat at Fort Duquesne on 9 July 1755. Lancaster’s residents decided to build two “blockhouses,” or stockades, each with a “ditch around it, [and] a small draw bridge” in which to “place our wives, girls and children . . . that they may be in safety.” Only then would the men, needed to defend the town, remain in Lancaster. Edward Shippen reported that “we keep a watch here every night of 60 Men” but felt that these “Numbers are quite discouraging” and if “the women . . . should prevail upon their

husbands to carry them away ... we shall Still be worse off” in efforts to gather the “Numbers” necessary to defend the town. The panic in Lancaster was fueled by information from backcountry settlements such as Paxton, from which Lancaster’s leading citizens received worrisome news. “A large body of French and Indians [is] coming down against us,” one citizen wrote in October 1755, and another reported that Paxton’s “Inhabitants is abandoning their Plantations, being greatly discouraged at the approach of such a number of Cruel Savages, and no sign of Assistance.” Ominous reports even warned that the Indians planned to make “Winter Quarters at Lancaster” or claimed (erroneously) that “1500 French and Indians had burnt Lancaster Town to the Ground.”⁴

The destruction of the mission at Gnadenhütten, Pennsylvania, brought this backcountry violence close to Bethlehem. The mission town on the Lehigh River’s west side (present day Lehighton) had been established in 1746. There, on 24 November 1755, an Indigenous war party killed eleven White men, women, and children. Four Whites escaped to Bethlehem, as did the indigenous Moravian converts, Delawares and Mohicans, who had recently resettled on the Lehigh River’s east side (present day Weissport). Spangenberg thought further attacks were likely. “When will the Indians be coming,” he wondered a few weeks after Gnadenhütten was destroyed, “and burn us all” at Bethlehem?⁵

Spangenberg quickly proposed a plan for provincial defense to the province's leaders. His main suggestion was to build a chain of "little Forts, built of Stone," filled with armed soldiers, and he offered the land at Gnadenhütten to the province so it could build its first fort there. Benjamin Franklin began constructing Fort Allen upon the ruins of the Moravian mission shortly after. Spangenberg made another suggestion in the plan that he sent to provincial leaders in 1755. The province's scattered farmers, he urged, should gather together:

The second [proposal] is to settle more in Towns & Villages, [so that] People living together may be enabled to assist one another in Time of need—& to hold it out, keeping watches Day & Night either by Turns or by Persons appointed & proper for that End. They could also build a Wall round their Town or Village, & in that Way keep their Wives & Children as far as lays in men from the cruel Attacks of such Enemies.

Only this arrangement would enable men, otherwise confined at home to protect farms and families, to "search the Woods & to take up every Fellow, that under Pretence of hunting, lays skulking & watching the best Opportunity of cutting People's Throats, or of killing them with Flames, Guns, Knives & Hatchets most barbarously."⁶

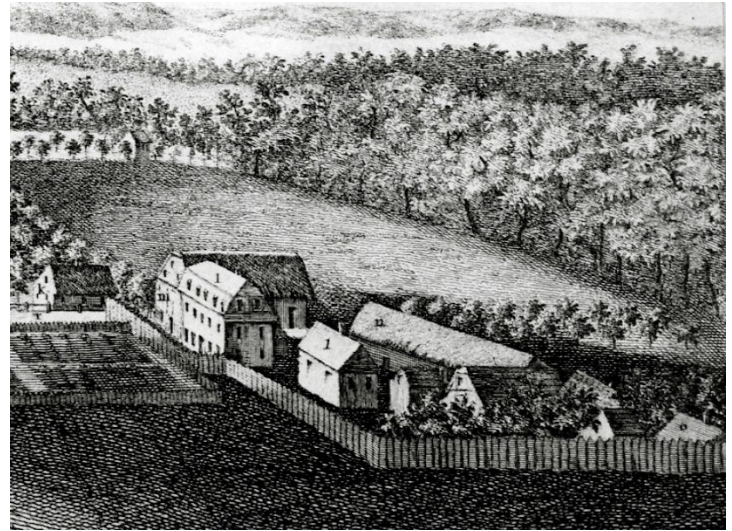
Bethlehem modeled the sort of settlement Spangenberg recommended. Soon after Gnadenhütten was destroyed, Spangenberg fortified Bethlehem and its satellite communities of Nazareth, Christiansbrunn, and Gnadenthal, erecting palisades, purchasing arms from New York, and establishing armed watches. Armed Moravian men, in groups that partnered Indigenous men with White men, ranged widely—"search[ed] the Woods"—to prevent attacks on the settlement. These ranging parties were possible because these men did not need to remain at home to protect their families or their possessions. Many settlers in Northampton County, forced to flee their farms, took refuge in these Moravian communities. Indeed, these fortified Moravian settlements protected not just their own residents and these refugees but also Philadelphia itself. Only these Moravian settlements at Bethlehem, Spangenberg emphasized repeatedly, stood between the "Enemy" and Philadelphia itself. "What will become of Philadelphia," Spangenberg asked, "if the back Country is laid waste & Desolate?" "If we should give way to the Enemy," he insisted, "He would soon be about Philadelphia," since "there is not one Place between here & Germantown, where they will be stop'd." Only Bethlehem prevented the "Enemy" from "fall[ing] down upon the Scatter'd Plantations like a rapid Stream." In a particularly revealing statement, Spangenberg assured provincial leaders that Northampton County's Moravian settlements, if properly fortified, would "do instead of a Fort against the Enemy."⁷

Pennsylvania's defensive system needed families to *remain* in the backcountry to protect the interior of the province, especially Philadelphia. These backcountry settlers required arms, as Shippen in Lancaster noted; but these armed settlers needed to be able use these weapons against their enemies, which they could not do if they had to stay home to protect families and property. Experience showed that farmers on scattered homesteads would abandon their farms and flee, leaving the backcountry undefended and interior settlements vulnerable. Only villages or towns in the backcountry, by gathering people together and thus freeing armed men for frontier defense (or offense), could enable an effective defensive shield. Shippen's reports from Lancaster, pointing out that settlers in the backcountry around Lancaster (such as Paxton) were abandoning their farms, aimed to inform provincial officials that it was crucial to keep Lancaster itself populated with men willing to stand against the Indigenous attacks they expected. Spangenberg's promise to these same provincial officials that Moravian settlements—"at the Front in Sixteen Different Places here in this Province"—will "stand & have not remov'd" were meant, similarly, to assure them that Bethlehem would support Pennsylvania's defense system.⁸

This is the context that led Moravian authorities to transform the Warwick country congregation, whose members, as Brickenstein wrote, "lived scattered on their farms," into the settlement congregation of Lititz.⁹ The village of Lititz was founded because the "back Settlements of this Province will always be exposed to the Cruelties of the Savages, as long as [People] don't live in Towns & Villages." Like Bethlehem and the other Moravian settlements "at the Front" that, as Spangenberg boasted in 1756, stood their ground, Lititz would be able to play a part in the province's defensive shield. Or, at least, Spangenberg explained the founding of Lititz

in this way. More research is needed in the documents that preserve the earliest discussions about establishing a third settlement community to know whether the backcountry emergency of 1755 actually influenced the decision to establish a settlement community at Lititz. It is possible that Spangenberg's wartime experience from 1755 to 1758 shaped, perhaps even distorted, how he thought in 1760 about the reasons that Lititz was established. Certainly in his 1760 letter to Chew about the founding of Lititz, Spangenberg used phrases (people must "live in Towns & Villages" to "assist one another") that repeated almost verbatim that language that he had first used in his 1755 advice about backcountry defense (people must "settle more in Towns & Villages" so they will be "enabled to assist one another").

Lititz never did need to play this role that Spangenberg envisioned. The 1758 Treaty of Easton ended (or seemed to end) Pennsylvania's "Indian Wars" before the village of Lititz was built or populated. When Spangenberg wrote to Chew in 1760, he thought the wars were over. But he was wrong: conflict between settlers and Indigenous people flared up again in 1763 and Bethlehem and its nearby settlements re-erected their palisades and re-armed their single men. By that time, twenty-nine single men and twenty-three single sisters were living in Lititz's choir houses, and quite a few private homes had been built. No effort, however, was made to fortify Lititz. In December 1763 armed men did enter the quiet village, firing off their guns and shouting "God damn you, Moravians" at the residents. The surprise was that these armed men weren't Indigenous warriors, as Spangenberg had feared in 1755 and 1756. They were White settlers, men from Paxton whose vision for the backcountry involved eradicating Indigenous people and those, including Moravians, who befriended them.¹⁰



This detail from *A View of Nazareth* (1761), an engraving by Nicholas Garrison, shows the "Palisades which inclose Nazareth."

Used courtesy of the Unity Archives, Herrnhut.

ENDNOTES:

¹. Spangenberg to Benjamin Chew, 17 Oct. 1760, Bethlehem and Vicinity, 1741–1849, Northampton County Papers, Historical Society of Pennsylvania.

². H. A. Brickenstein, "Sketch of the Early History of Lititz, 1742–75," *Transactions of the Moravian Historical Society* 2, nos. 7/8 (1885): 347 (hereafter cited as *TMHS*); Herbert H. Beck, "Town Regulations of Lititz, 1759," *TMHS* 11, no. 3 (1936): 158.

³. Matthaeus Hehl, manuscript history of Lititz, trans. Roy Ledbetter, original at Moravian Archives, Bethlehem (hereafter cited as MAB).

⁴. Edward Shippen to James Hamilton, Dec. 1, 1755, in Shippen Papers, Balch Collection, 1: 41, Historical Society of Pennsylvania; John Elder to William Allen, Oct. 26, 1755, in [Samuel Hazard, ed.], *Minutes of the Provincial Council of Pennsylvania, from the Organization to the Termination of the Proprietary Government* (Harrisburg, Pa., 1851), 6: 653; John Harris to Edward Shippen, Oct. 29, 1755, *ibid.*, 6: 655–56; "At a Council held at Philadelphia, Wednesday the 5th November, 1755, A.M.," *ibid.*, 6: 673; "Extract of a Letter from Bohemia, in Cecil County, Maryland, November 10, 1755," *Pennsylvania Gazette*, Nov. 20, 1755, [3].

⁵. Spangenberg to John Ettwein, 18 December 1755, Papers of John Ettwein, PP EJ 598, MAB. See also Robert Rau, "Sketch of the History of the Moravian Congregation at Gnadenhütten on the Mahoning," *TMHS* 2, no. 9 (1886): 399–414.

⁶. Spangenberg to William Edmonds, 27 Nov. 1755, MissInd 223.11.5, MAB. For the history of Fort Allen, see William A. Hunter, *Forts on the Pennsylvania Frontier, 1755–1758* (Harrisburg: PHMC, 1960), 168–213.

⁷. Spangenberg to William Edmonds, 27 Nov. 1755, MAB; Spangenberg to Anthony Benezet, 5 Jan. 1756, MissInd 223.11.8; Spangenberg to Horsfield, 17 Dec. 1755, Timothy Horsfield Papers, Mss.974.8.H78, American Philosophical Society.

⁸. Spangenberg to Benezet, 5 Jan. 1756.

⁹. Brickenstein, "Sketch of the Early History of Lititz," 347.

¹⁰. "The Paxton Boys Visit Lititz," *Church Square Journal* 20 (Fall 2014): 3–5.

From the Collection: Continued from Spring 2024 Issue of the Church Square Journal

“Extracts from the Brethren’s House and Congregational Diaries of the Moravian Church at Lititz, Pa., relating to the Revolutionary War” Translation by A.R. Beck

August 1st, 1777

Bro. Mattheus went to Lancaster to have a full conference with Bro. Billy Henry about national affairs.

September 16th, 1777

Master mason Haefer, who was in our employ the past summer, came, as lieutenant of Militia, to our house, and read to us the names of the brethren drawn for the first three classes: namely, Renatus Keller, Michael Pizman, Chr. Leinbach, Martin Harte, Greenbury Petticourt, Gottlieb Youngman, Peter Kreiter, Christian Blickensderfer and Matthews Zahm.

September 18th, 1777

The above mentioned Haefer came again and asked each one whether he wished to go with him to camp, or provide a substitute; but all answered they would do neither.

September 20th, 1777

A meeting of the brethren liable to service was held in our chapel, because we are soon to be forcibly required to do military duty. The brethren were again reminded to keep their word not to go to war, nor to furnish a substitute; we would let matters take their course, and see what they can do to us. It would be a sorry act for one or another brother to break his resolve. The Saviour surely will help those who put their trust in Him.

September 27th, 1777

Yesterday, Mr. Laurens, a Congressman, came here from Philadelphia, via Bethlehem. He knows the brethren in Carolina, and is our good friend.

September 27th, 1777

To-day there came from Lancaster a constable with a list of the names of all non-associators, which he read to us to ascertain whether there are such among us. He will return in thirty days and collect from each non-associator £3 10s.

September 27th, 1777

A company of soldiers came to take those belonging to the 3rd class. We, however, were spared this time. The young people in our neighborhood have run away, and are hiding themselves mostly by the woods.

September 28th, 1777

The three French officers, among them a German baron, who had been stopping at our tavern for some days, left in haste for York, because Congress secretly left Lancaster, last evening, and crossed the Susquehanna.

October 3rd, 1777

The French Chevalier Le Colombe brought us a letter from Mr. Laurens, regretting the necessity for his departure, so soon, from our neighborhood. Congress having been suddenly transferred to York. (*Mr. J.W. Jordan writes me as follows: “Chevalier de la Colombe enlisted as volunteer in the American service; left France with Lafayette to whom he was aid-de-camp. He was breveted captain by Congress, Nov. 16 1799.*

Lafayette, about to start for France, wrote to Washington a letter to recommend de la Colombe and ask for him a brevet of Major. At the end of the war de la Colombe returned to France and was employed by the French Republic. He was made prisoner, with Lafayette in 1792, by the Prince of Coburg, and shut up in the citadel of Olmutz. He was released and returned to Philadelphia. I presume that he returned to France and died there." May 25th 1896.)

October 7th, 1777

The brethren of the 5th & 6th classes have been ordered to prepare to march next Thursday, 9th. (*Just as after the Battle of Brandywine Creek, so, to-day, after the engagement at Germantown, many soldiers passed through Lititz. Grube.*) Bro. Chr. Blickensderfer and Bro. and sister Schmick returned from Bethlehem, bringing intelligence that affairs there are in a most lamentable condition; especially in the Brethren's House, which had been turned into a lazaretto*, and where, they say, the outrageous and shameless behavior is simply indescribable. Some of the brethren had gone to Christian's Spring and Nazareth, while others were housed with Bethlehem families.

*Note: A lazaretto is a building or ship used for detention in quarantine.

~ Compiled by Thomas L. Wentzel
~ To be continued

~ continued from back page:

From the time John Beck, Herbert's grandfather, moved from Nazareth, Pa. to Lititz in 1805 to become an apprentice to a shoemaker, members of the Beck family have excelled at their chosen fields of expertise. The seed was planted for the appreciation of learning and sharing the skills each had gained from the previous generations.

Herbert Huebener Beck was a person of generosity, selflessness, and a deep sense of responsibility to his family and his church. He was a committed contributor to his Lititz roots. When he could no longer explore on his beloved treks in search of the mysteries of the natural world, Beck concentrated on becoming an expert bridge player along with his wife Gladys.

Herbert H. Beck died December 22, 1960 and is buried in the God's Acre section of Lititz Moravian Cemetery. He and his wife had two sons, Bernard Grube Beck and Samuel T. Beck, and daughter Margarita.

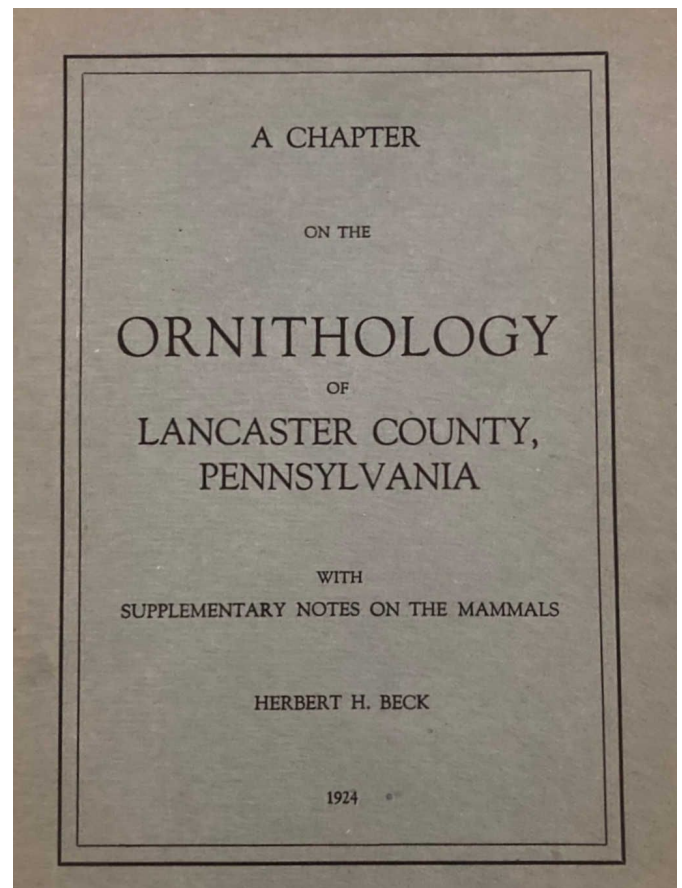
~ by Charlene VanBrookhoven

References:

Journal of the Lancaster County Historical Society, Vol. 64 No. 4, Autumn 1960

Thorbahn, H. Clifton, *Dr. Herbert H. Beck, Scientist, Historian, Naturalist, Author*, Lancaster Magazine, August 1952

Earl L. Poole, PhD, *Herbert H. Beck, Friend and Fellow Birder*, unpublished manuscript in author's possession



Book Cover – Example of Beck's Publications

~ image provided by the author

Herbert Huebener Beck
Educator, Scientist, Historian

Herbert H. Beck, born in 1875, was the third child of the famed Lititz Moravian educator Abraham R. Beck. He became a highly-regarded descendant of John Beck, the eminent Lititz educator. Herbert was a student at Audubon Villa, a private school led by his father, and at Bethlehem Preparatory School until he entered Lehigh University. After graduation from Lehigh in 1896 he traveled to Berlin, Germany, where he took many graduate courses. When he came back to Lancaster County in 1901, he became a member of the faculty of Franklin and Marshall College, where he headed the Chemistry Department.

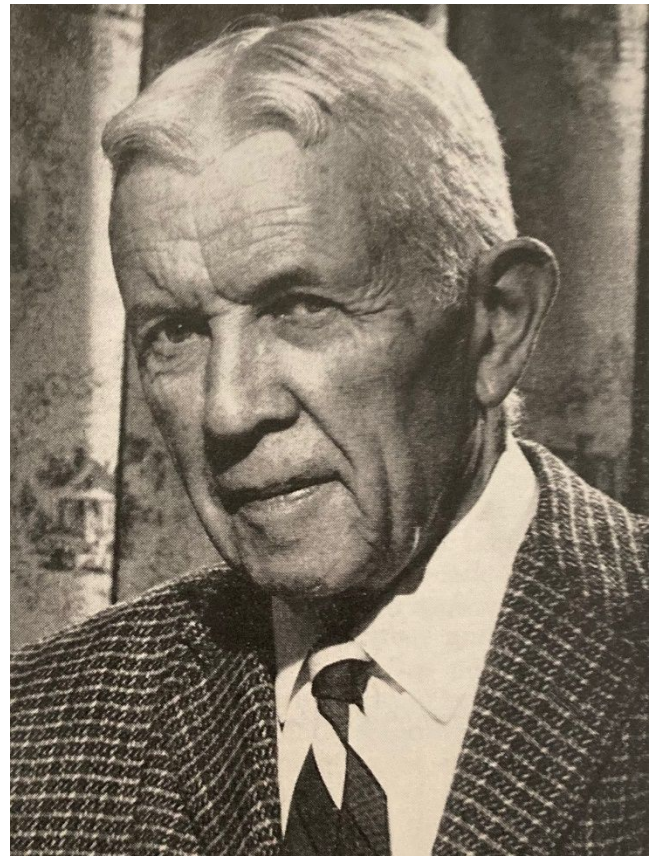
Throughout the course of his life Herbert was an active participant in learning and sharing his knowledge in the endless interests he was so passionate about. As a popular educator he continued the tradition of the Beck family scholars which had begun in Switzerland in the late 1700's.

Beck took advantage of his association with other Franklin and Marshall College professors and the various courses they taught, especially in the science fields. He became a well-known ornithologist and was one of the last men to view the now-extinct passenger pigeons as they flew over Lititz. His expertise included such topics as mineralogy, geology, archaeology, Native Americans living in and around Lancaster County, and flora and fauna of the area.

The study of Lancaster County history and the Beck family genealogy were also an area of preferences important to his vast array of knowledge. Beck was President of The Lancaster County Historical Society from 1923 until 1948 where he published articles on landmarks attributed to early life in the county. Revolutionary and Civil War rifles joined his many areas of expertise when he discovered the Henry Leman rifle boring mill was located along the Conestoga River near the confluence of the Lititz Creek. In 1957 *The Lancaster Magazine* featured "Hunting with the Amish," an exciting and amusing adventure Beck encountered in his earlier days. The stories he wrote throughout his life are countless in number, but every one is filled with exceptional and memorable information about one man's satisfied life.

Music was important to Beck, as it was introduced to him by his father at an early age. Members of his family dating back many generations were accomplished musicians both in brass and string instruments. He was a member of the Lititz Moravian Trombone Choir and also concert master of the Lancaster Orchestra. He joined his father as an archivist of the Lititz Moravian Congregation and held this position for thirty-two years.

Beck was riding instructor at Linden Hall Seminary in Lititz for eighteen years where he taught many young girls the art of horsemanship and dressage. He was instrumental in developing what is known today as the North Museum of Nature and Science in Lancaster City on the campus of Franklin and Marshall College. His knowledge of the natural world and contributions of samples and artifacts were immeasurable during the layout of exhibits within the museum. Included were fossils, minerals, and Indian arrowheads he had collected during field trips around Lancaster County.



Herbert Huebener Beck

~ photo provided by the author

~ continued on page 11