

# THE CHURCH SQUARE JOURNAL

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## *Paul E. Beck, Musician/Educator*

~ Charlene Van Brookhoven

A long line of Lititz Moravian Beck family members, beginning with the eminent boys' school teacher John Beck, have, as individuals, become successful and outstanding in many varied fields of expertise. John Beck became the village school teacher in 1815 until his retirement in 1865. That same year his son, Abraham Reinke Beck, took over the boys' school and followed in his father's footsteps. The Beck Family School for Boys on South Broad Street continued educating boys from the area, as well as students from surrounding states, until 1895.

Abraham and his wife Johanna Salome Huebner had five children, three girls and two boys. Paul Eugene Beck, the fourth child, was born in 1871 and received his early education at his father's Beck Family School. As a young man he attended Moravian College and New York University, studying courses in art and music. After he received his degree, he returned to Lititz in 1895 and taught music and art in various Lancaster County Schools, as well as in the Beck Family School. In that year he formed both the Lititz Military Band and Beck's Concert Band. On July 4, 1906 a music pavilion was dedicated for Beck's Concert Band. It was designed by Beck and located in the Lititz Springs Park where the concession stand is now.



Beck's Concert Band ~ 1903

~ photo provided by the author



1906 Music Pavilion  
~photo provided by the author

~ continued on page 3

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Published Spring and Fall by  
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Congregation

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

### *From the Archives Committee Secretary:*

Historic Church Square continues to be a buzz of activity. We continue to receive a steady stream of call-in tours, 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! Sisters Mary Sweger and Marian Shatto have stepped down from their respective tours coordinator positions. Both bus and call-in tours are now coordinated by Brother Bob Turgyan. Thank-you Mary and Marian for your service! For

tour information please call the church office: 717.626.8515.

The museum building has new front steps and new wrought-iron railings. Within the next month installation of replacement windows will begin, which will help stabilize our interior environment and give the exterior a cleaner look as well.

Our congregation was formed February 9, 1749, so next year, 2024, marks the 275th Anniversary of the Lititz Moravian Congregation. Various events are in the works, so check our website for the listings as they evolve. [www.lititzmoravian.org](http://www.lititzmoravian.org)



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.

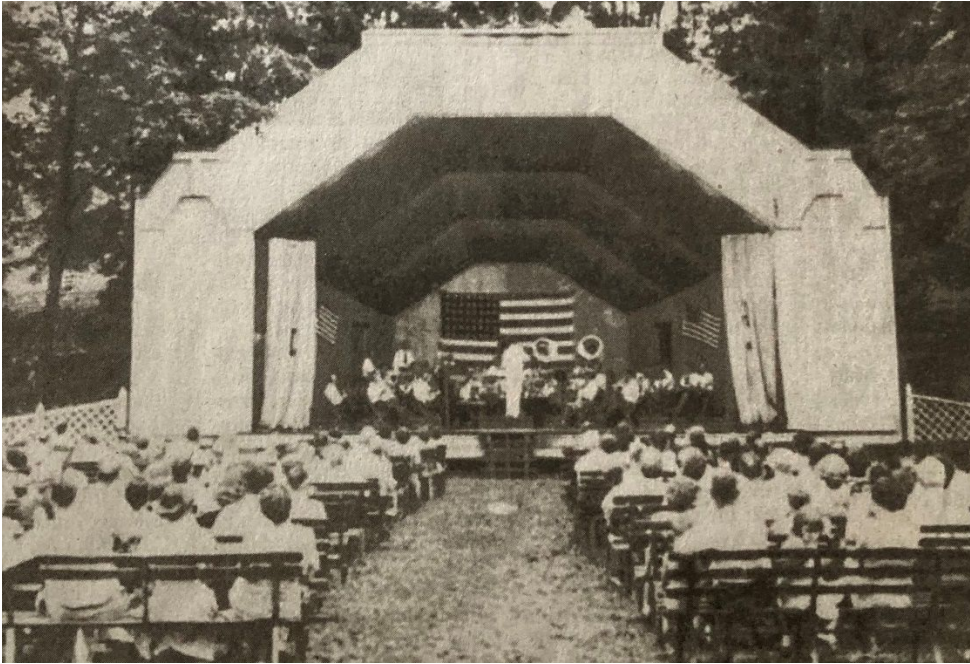
Lititz Moravian recently hosted two visitors from Herrnhut, Germany. Moravian Pastors and historians Jill and Peter Vogt were treated to a detailed tour of our historic Church Square and museum collection. The Vogts are well versed in Moravian history and customs. Back and forth information was shared, and it was particularly interesting to hear of the similarities and differences between the two Moravian churches and their practices. And in a piece of exciting news, the Vogts explained that it's very promising that three Moravian settlement sites, Herrnhut, Germany; Gracehill Village, Ireland; and Bethlehem, PA will be named UNESCO World Heritage sites, which would have a positive impact on Lititz. So stay tuned as more information becomes available.

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

Our Pastors and Visitors from Herrnhut  
Mark Breland, Peter Vogt, Jill Voght, Sayward Lippincott  
~ photo by Thomas L. Wentzel

~ continued from page 1:

In 1915 Paul Beck was honored to become the first State Supervisor of Pennsylvania Art and Music, a very prestigious position in Harrisburg. After his term expired, he became a literary professor at Moravian College in Bethlehem as well as choir master at Nazareth Moravian Church.



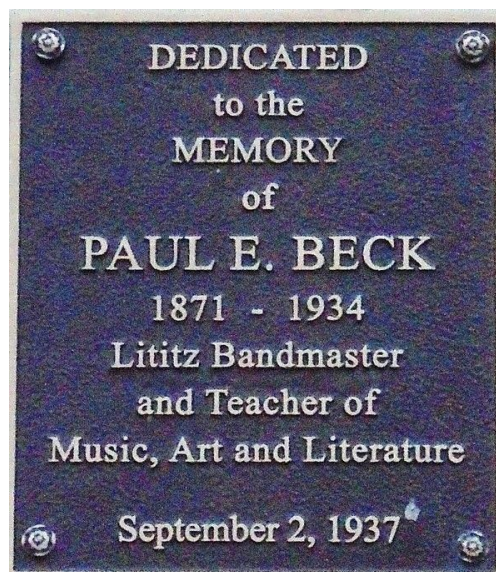
Lititz Community Band ~ 1942

~ copy of original photo by Ron Reedy

the July 4th Queen of Candles, a beloved Lititz tradition since its founding in 1942.

Sources:

- Lititz Record Express: numerous “Out of the Past” clippings
- Beck, Herbert H., “Beck Family Genealogy”; undated manuscript, held privately
- Event Program: “Music Fest and Naming of the Paul E. Beck Memorial Band Shell,” Thursday, September 2, 1937, 8 PM”



Paul E. Beck died March 9, 1934 and is buried in the Lititz Moravian Cemetery. His musical influence in the Moravian community spanned many decades, entertaining thousands of listeners with his bands playing their signature repertoire of stirring patriotic and popular tunes. On September 2, 1937, in the Lititz Springs Park, a modern music pavilion was dedicated to his memory. Today the Beck pavilion is recognized as the center of entertainment in the Park, featuring performances by local musical groups, concerts by renowned national ensembles such as Fred Waring’s Pennsylvanians, Frankie Muniz with the band Kingsfoil, and the U.S. Army Band, and the annual crowning of

## *D. C. M. in Lititz, 1908*

by Scott Paul Gordon, Lehigh University

In September 1908, the Moravian minister D. C. Meinert traveled to Lititz for the provincial synod. The Reverend S. H. Gapp, at the time the minister of Nazareth's congregation, preached the opening sermon, "Some Ideals of the Moravian Church," on September 2. The delegates met for the next two weeks.

D. C. Meinert was nearly forty. He had been born in Wisconsin in 1869. His father, a Moravian minister, strongly influenced his sons, three of whom became Moravian ministers themselves. The eldest of the three boys, named Daniel Cornelius Meinert but known as "Cornelius," entered Moravian College in Bethlehem in 1886 and enrolled in the Moravian Theological Seminary in 1890. He was graduated and ordained two years later, serving initially as a minister in several churches in Wisconsin. At the 1898 provincial synod in Lititz, Bishop J. M. Levering ordained Meinert as a presbyter. In 1894 Meinert had married Emily Virginia Smith, and over the next decade or so the couple had three children: Cornelia was born in 1896, Herbert in 1899, and Kenneth in 1905. But by 1907 Meinert was suffering from severe rheumatism, and he decided to "retire" to Nazareth. The retirement ended up lasting more than two years.

In retirement, Meinert cultivated a love of photography. I know of only one image from his time in Wisconsin: a photograph of the Moravian church in Watertown. But in Pennsylvania from 1907 to 1909, he seems to have photographed everything! He took more than thirty photographs of Lehigh University, capturing some of the campus's oldest structures and its newest buildings. The urbanized north side of Bethlehem fascinated him. His street scenes preserve Main Street and Broad Street with amazing clarity. He documented the first Broad Street Bridge at the precise moment when a horse and buggy, an automobile, and pedestrians were crossing it. He photographed Bethlehem's old covered bridge just as a train was heading south on the nearby railroad trestle. He photographed Nazareth extensively and even the Henry family's industrial operations on the Bushkill Creek. His image of an Easter 1908 sunrise service in the Moravian God's Acre on Market Street is one of his most well-known photographs. All in all, I've found about 200 photographs that Meinert took in Pennsylvania between 1907 and 1909.



Linden Hall Gymnasium  
(now part of the Steinman Arts Center)

~ all photos provided by the author

Meinert printed many of his photographs as real photo postcards, each signed "D.C.M." The golden age of real photo postcards was 1907 to 1918, when both professional and amateur photographers printed images directly to postcard stock. Some real photo postcards are unique images of a home or of family members, while others, produced in larger quantities, were sold in shops. It is impossible to know how many copies D.C.M. produced of each image, but many of his postcards are known today only by a single copy. Some of his postcards, such as the Lehigh University ones, which he numbered to create sets, were likely produced in larger quantities.

Meinert managed to make money, too, from his photography. He did a lot of work, for instance, for Nazareth Hall, which began its life in 1759 as a

boarding school for Moravian boys and became a military academy in 1862. He photographed groups of cadets in uniform and the school's sports teams. Many of these photographs appeared in *The Hall Boy*, the school's student publication. Meinert's photographs of the dedication (May 31, 1907) of the monument erected at Wechquetank by the Moravian Historical Society appeared in several Moravian publications. And major postcard companies—including Valentine & Sons (Great Britain) and Hanovia (New York)—produced postcards from

Meinert's photographs, colorizing his black-and-white images (this was common) and removing people who appeared in the originals. None of these printed postcards, however, credited D.C.M. for their image.

And so it was a professionalized photographer who arrived at the synod in Lititz in September 1908. And yet I have been able to discover only three photographs that D.C.M. took in Lititz! Perhaps he was busy with synod business.

Two of these photographs appeared as real photo postcards. One is a photograph of delegates gathered, informally, in front of the Moravian Church; the real photo postcard is signed "Moravian Church, Lititz, Pa. 1908. D.C.M." The other real photo postcard, which pictures the Linden Hall gymnasium (now incorporated into the Steinman Arts Center), is signed only "D.C.M." E. E. Habecker (Lititz) produced a printed postcard from this photograph. The third image—titled "Moravian Church Provincial Synod, Lititz, Pa, 1908. By D.C.M."—seems a professional commission. It depicts 164 delegates, all men, of course, assembled in front of the Gemeinhaus. The only action in the photograph is a small child, almost invisible, who seems to crawl toward the photographer. The weekly newspaper *The Moravian*, which covered the Lititz synod extensively for six consecutive issues (beginning September 2), printed this image on its first page on October 7, 1908.

I would be grateful if readers would check their scrapbooks and collections of postcards. Do you have a postcard by D.C.M.? If so, please let me know!—at [spg4@lehigh.edu](mailto:spg4@lehigh.edu).



Synod Delegates take a break from business to gather outside the Lititz Moravian church



Delegates to the 1908 Moravian Church, Northern Province Synod

D.C.M. left Pennsylvania in 1909. His "retirement" was over. He ministered to congregations in Indiana between 1909 and 1917. Quite a few real photo postcards exist from his time in Hope, Indiana, including a striking aerial view of the community, taken from the church steeple. He returned to Bethlehem in 1917 to lead its West Side Moravian congregation. But Meinert seems to have given up his hobby of photography after he left Hope in 1913. The only photographs that I know of that he took after returning to Bethlehem capture the induction ceremony of the Student Army Training Corps at Moravian College in October 1918. D. C. Meinert retired in 1941 and died in Bethlehem in 1953.

## *History of My Parents' Missionary Work in Alaska*

*Editor's Note: The following are excerpts from a letter written in August 1973 by Elsie Louise (Rock) Battcher to her cousin Anna Elizabeth (Grosh) Rettew. Her Aunt Mary Huber (1854 – 1937) was the first Lititz Moravian to serve in the mission field of western Alaska. Two years later Mary's sister Emma (1863 – 1935) followed her into the work, where she met and married the Rev. Samuel H. Rock. Elsie Battcher, the author of this letter, is their daughter. Anna Rettew, the letter's recipient, is the daughter of yet another Huber sister, Elizabeth Eleanor, who was married to Horace Eugene Grosh. The letter extends to eighteen handwritten pages and provides an extensive description of the early Moravian mission efforts in the northern land of Alaska, which had been purchased by the U.S. from Russia just two decades before Mary Huber's work began. The letter and all photos accompanying it have been graciously provided to the Church Square Journal by Nancy Deardorff.*

My Aunt, Miss Mary Huber, was the first of my family group to serve as a missionary. She went as a volunteer taking the place of Miss Bertha Bradley who found out she could not go after all as helper for the Wolffs. Our Moravian Missionary board wouldn't let single women go in that service unless they lived with another family. The weather conditions were too severe there and a woman wasn't safe there alone. There was wood to be chopped, water to be hauled as ice in great wooden barrels on sleds from the nearby river and then the blocks of ice melted for household use in the wash-boiler on the wood stove. This work was too heavy for a woman alone. She went there in May 1887. There never was a more wonderful saint on this earth. She served first at Carmel on the Nushagak River. The vessel they sailed on was detained at Unalaska for some time. They were assigned to a small scantily furnished cabin belonging to the Alaska Commercial Co. Food they bought from the company store.



Bethel, Alaska ~ winter 1915

Aunt Mary was so glad to be on shore. She had been seasick on the ship. She picked up and washed out large shells in which to serve soup. On board ship the women and children had a small stateroom while Brother Wolff shared a cabin with Rev. J. W. Chapman, missionary for the Episcopal Church at Anvik on the Yukon River. The Wolffs had two young children. A letter from Mrs. Wolff describes the landing. At first they saw the village thru binoculars, and then on rounding the point they could

see the mission house plainly. This was in Carmel, of course. Food was sent over to them from the cannery boarding-house called "Hungry Man's Home" from the cannery cook. Later they were given several cases of canned salmon. There they could buy coal for heating, and wood for \$3.00 a cord. Brother Wolff proceeded at once to plot the land on which the station was to be built and soon ground was broken for other buildings. When Carmel was later visited by Bishop H. T. Bachman in 1891 he was pleased to find not only the original dwelling-house with an adequate cellar, but in addition a school-house and chapel. All this together with a large garden and a playground with swings for the enjoyment of the school children, was enclosed by a neat wire fence.

From the beginning, the missionaries had to contend with the opposition from the priest.... For that reason only nine [children] were in attendance the first winter. These children were washed and deloused and given food and clothing. At the first Christmas celebration held in 1887 small spruce trees were brought in, trimmed and

lighted. The children had learned a few songs. With this, the first Christmas service held, the missionaries felt that they had made a small but auspicious beginning.

They had a grouse dinner with all the trimmings to carry out the Christmas traditions. The following year brought more encouragement. Rev. J. H. Schoechert of Watertown, Wisconsin, came to join the staff and in 1889 Miss Emma Huber, my mother, who on February 27, 1897 married my father Rev. Samuel H. Rock who came to teach in the school.

In June the coastal steamer *Dora* arrived with the long looked-for mail, and the precious boxes from home. For the Huber sisters it was a time of great rejoicing, for there was a barrel of gifts from Lititz. There were boxes from Bethlehem also, and to the missionaries it seemed that Christmas had arrived in mid-summer.

After Christmas Brother Wolff undertook a trip to Bethel. Two sleds and guides were secured. They couldn't shorten the journey by going through the mountain passes on account of the deep snow. The guides were forced to break trail by tramping ahead of the dogs on snow-shoes. The party went forward by way of the sea-beach where the snow was much less deep. They had to travel through seven blizzards. Their clothing became wet and frozen. The faces and hands of the guides were severely frost-bitten. They did find a little shelter by a creek and although it was choked with snow, it saved their lives. They found a cache with fish for their dogs which was of greater importance than the shelter for themselves. It took them twenty-four days to reach Bethel where they spent three pleasant and profitable weeks. Our honored name, *Unitas Fratrum*, took on fresh significance as the brethren met and had fellowship together. The Weinlands and Kilbucks were stationed at Bethel then. In this official visit of 1891, Bishop H. J. Bachman went to Bethel first. He came to Carmel in late July. He had traveled twenty-two days in cramped quarters afforded by a *bidarka* [*a canoe covered with animal skins*]. There were frequent portages. Brother Weber accompanied the Bishop. The route taken was 550 miles, but perhaps it was not more than 200 as the crow flies. All arrived safely, although on July 16th, Bishop Bachman narrowly escaped drowning when his *bidarka* overturned in the rough waters of the bay. He inspected Togiak as a future site for a mission station. The Bishop found much to commend in the station work done at Carmel. The houses were well-built and a great deal of loving unselfish work was being done among the orphans. Aunt Mary took into her home two small children whose condition was particularly pitiful.



Family in Bethel, AK, circa 1909  
Emma Huber Rock, Samuel Rock, Mary Huber  
Elsie Rock in front

Dauntlessly during the next few years of our mission work in Carmel, our missionaries fought with the many things which were discouraging. Chief among these was the school enrollment. In spite of my mother's earnest efforts, the attendance at one time risen to twenty-three, dropped back to less than half that number. Again and again the priest who must have seen the growing interest in the new faith, redoubled his zeal to thwart the work in every way possible. But still there were the faithful few. Mrs. Schoechert who, during her term of service at Bethel, had mastered the Eskimo language, was of greatest assistance to them, and to the entire mission effort.

In 1894 Brother and Sister Wolff returned to the States, retiring permanently from mission service. Two years later the Rev. Samuel Rock, my father, joined the force at Carmel. This was the same year that Dr. and Mrs. Herman Romig went to Bethel. As usual the new recruits traveled together as far as Unalaska. When the missionary sets foot on his new station, it almost invariably happens that he is at once confronted with the necessity for manual labor. A building must be finished, a roof must be repaired, chimneys must be made safe for the winter, cargo must be unloaded and assigned to various places, boat anchors must be looked after so that mission property will be safe. College graduates must hasten to put on overalls and prepare for hard work

requiring manual skill, work which they may have to learn from the ground up. When my father arrived at Carmel, the vessel containing the mission cargo lay at the mouth of the Nushagak River. The lighter, or barge, loaded with boxes and bales brought the cargo in shore. A gale had sprung up with the incoming tide, and the small boats belonging to the mission were dashing about in the water, their anchors dragging, while Brother Schoechert and the native men were trying desperately to get them into position to receive the freight. My father got rubber boots, slicker and sou'wester and at once came to Brother Schoechert's assistance. At the close of the day the missionaries are too weary from physical work to do a lot of studying for their sermons, and yet in season and out of season in ways various and surprising, God uses and blesses the work of men's hands. In His own wise way, He causes those day-by-day experiences to crystalize into well-chosen words heard from the pulpit, and also the patient example of the daily life into that which leads souls into the acceptance of our Lord as a personal Savior. When my parents were married, the congregation of natives together with a number of white men witnessed the ceremony and a number came to offer congratulations. A wedding luncheon was served, to which these men were invited.

At the station, Aunt Mary's health was failing. The many years of self-sacrificing, uncomplaining labor had taken their toll. In 1899 she left for what was thought to be a permanent retirement. Every heart was heavy and the school children wept openly when Aunt Mary who was like a mother to them, stepped into the dory that was to take her to the ship in the harbor.

*[Mary Huber remained in the U.S. for six years before returning to the work she loved.]*



Bethel, Alaska ~ 1915  
The girls had made their bonnets.

During the winter of 1906 the Rock family and Miss Mary Huber were preparing to return to Alaska. They were finally appointed to go as teachers to Bethel, and not to return to Carmel, since it had developed that the Weinlicks could not return to the work in the northern climate. Accordingly my father decided to precede his family and left the East in the fall of 1906. It was too late to travel by the usual sea route. He reached Bethel in the autumn, coming by way of the Yukon Kuskoquim portage. His guides were two inexperienced young men who, alarmed by the signs of winter, turned back to the Yukon before the crossing was made. Left alone in that wilderness, Brother Rock wandered for several days and nights. The food carried with him from the trading post on the Yukon was gone. Opening his luggage he found some sweet chocolate. He ate sparingly, realizing that he must ration it, when, in answer to prayer a chance traveler appeared, and guided him for the remainder of the journey. The story of his wanderings and of the bars of sweet chocolate appeared in the newspapers. It was no doubt in appreciation for this bit of advertising that the company manufacturing the chocolate sent an entire case of their product to the Bethel missionaries.

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For the [position of] lay-brother, Brother Frederick Schwalbe, a student at Moravian College and a member of Zoar Minn. congregation, volunteered and sailed with the party from San Francisco in 1907, reaching Bethel in July, where he remained for a few months before helping with the many responsibilities at Quinhagak. My mother, Mrs. Rock, and Aunt Mary Huber, her sister, and I were for Bethel. For the position of teacher at Quinhagak, Miss Elizabeth Schattschneider, a graduate of Moody Bible Institute, had received the government appointment. The mission was to furnish the building and the teacher. The government through its Bureau of Education, Dept. of the Interior guaranteed the teacher's salary, and supplied the school room equipment.



The group of missionaries had many trying experiences on that voyage from San Francisco in the spring of 1907. Their boat, the *Bender Brothers*, was a two-masted sailing vessel. Her master, Captain Lutchens insisted on loading to the "gunnels". When the missionaries objected, he said he was unafraid of mishap, when he was carrying missionaries. I was with my mother. The one small cabin assigned to the three ladies and the little girl, was below deck, and contained only two bunks. There were two nine-inch port holes to let in light and air. The home board was not aware of these conditions before the contract was signed. Since the arrangements had been made, and as Captain Lutchens promised to carry passengers and cargo straight through to the mouth of the Kuskokwim, the journey was undertaken. In after years Brother Schwalbe said that he realized but little what the voyage would be like, or what might have befallen them had they encountered storm. That many prayers were offered for their safety they knew full well. There was no storm, instead they were becalmed, and it was seven long weeks before they came in sight of Cape Newenham in the Bering Sea. On one day only the sea ran high, but the waves didn't break, as it was only the after-math of a storm. The ladies were seasick and uncomfortable in their cramped quarters, but because of the calm weather, they and I also were frequently on deck. The sailor who had been appointed cook was far from proficient. There were cockroaches everywhere, even in the bread dough. To relieve the unappetizing diet, Aunt Mary sometimes went into the galley and made pies. But the hungry sailors devoured them so fast that she finally made no more. Brother Schoechest shared the sailors duties, as well as their quarters. From them he learned much in the way of handling ropes, setting sails, and much more of nautical technique. All of this proved of greatest value during all of his thirty years of boating on the river and bay.

Mrs. Weinlick took care of the girls in the boarding school, and after she left, Mrs. Helmick took charge. She had never been too robust, and she felt the strain in connection with the boarding school. The Helmicks, after fifteen years of very successful work, retired from the field in 1908. The care of the girls at the school fell to Miss Huber, my Aunt Mary. Rev. and Mrs. Rock were in charge of the teaching. There were eleven girls to care for ranging in age from five to fifteen. The Eskimos as a race love music, so the children were in ecstasies when some kind friend sent in harmonicas. They played them whenever they had spare time, and when the teachers would permit.

Aunt Mary, who took direct charge of the girls, had need of patience with them. She truly loved them and her little charges responded. She taught them simple cooking, and sometimes allowed them to choose their food. One Sunday there was always a special treat. She taught them how to put up Alaskan wines for winter use. On one occasion she sent them to the tundra to pick blueberries. They romped over the nearby tundra but failed to put them into the pails. They returned after several hours, reporting there were very few berries, but proving by their blue face that most of those they picked went into their mouths, instead of into the pails, they did love the pies Aunt Mary made from them.

My Aunt and mother both taught sewing and mending which was done with greatest care. The girls whom they taught, women now, frequently speak with gratitude of what they had learned. After ten years at Bethel, Aunt Mary, worn out with many years of hard, self-sacrificing labor was forced to retire. Boys and girls, men and women, and in fact the entire locality, regretted to see her go. Then in 1916 all the Rocks and Miss Huber returned to Lititz, Pennsylvania, their home town.



The Huber Sisters ~ undated photo  
 Standing: Anna Huber, Emma Huber Rock  
 Seated: Susan Huber, Elizabeth Eleanor Huber Grosh, Elsie  
 Huber Mitchell, Mary Huber

## *Sutter's Powder Horn*

~ Bruce Hoover, Journeyman Horner  
Honorable Company of Horners

In so many situations, one good thing often leads to another. In completing the research for an article on symbolism at the Lititz Moravian Church Archives, I noticed a small flat powder horn nestled in a dark display case beside a very fierce looking LeMat revolver. These items had come into the collection of the church from a rather notorious person in United States and California history. The previous owner was none other than Johann August Suter, or, more commonly known, John Augustus Sutter, of the California Gold Rush fame.

John Sutter was a German-Swiss immigrant who arrived in New York City in 1834, then journeyed west, eventually settling in the fertile Central Valley of California. After a year in residence, he was granted Mexican citizenship, as well as 48,000 acres surrounding what is now Sacramento. There he built a colony which he named "New Helvetia", or New Switzerland.



Powder Horn on display in the  
Lititz Moravian Archives Museum

~ photo by Bruce Hoover

In January of 1848 gold was discovered on his property, launching the famous California Gold Rush. Thousands of prospectors from around the world descended on his empire. Sutter was helpless to defend himself and his holdings against the onslaught of fortune seekers. In addition, California was "captured" by the Americans during the Mexican-American War in 1848, and Sutter's legal land holdings were in question. Compounded with the discovery of gold, his ownership was in double jeopardy. Sutter would spend the rest of his life actively petitioning the United States government for recompense of his losses.

In the mid-1850s Sutter brought his wife Anna and three grandchildren back to the East Coast. They moved to Washington, D.C. for 5 years and then became residents of Lititz. Sutter spent the last nine years of his life living there. He was a citizen of note and fame, who entertained any visitor who wished to visit. He constructed a fine two-story brick home, the first in Lititz with hot and cold running water, which still stands today. [*Editor's Note: In 1979 the home was restored and converted to offices by Farmers First Bank. It currently houses Bunyaad Marketplace.*]

The horn and pistol on display in the Archives Museum were purchased in 1878 from "the General" by Richard Tschudy<sup>(1)</sup> for the sum of \$18 – not bad for a pistol and horn which today are worth several hundred times that amount. They were then sold for the same price to Abraham Beck<sup>(2)</sup>, who donated them to the museum. General Sutter's small horn is part of a century-long history of a horn working industry

located in Lancaster and nearby counties that supplied powder horns for western trade into the 1870s.

Along with Lancaster's fame for firearm production, it was natural for supporting industries to supply the necessary accoutrements for the rifles. The adjoining farms and slaughterhouses could provide the necessary raw materials for the horn working industry. Powder horns comprised only a small percentage of workers' production.

Prior to the invention of celluloid and its numerous descendants, horn was the “plastic” for hundreds of years. Through the application of heat, it became pliable and was formed into all sorts of objects: combs, boxes, dishes, tumblers, spoons, knife handles, “lanthorn” panes, and protective covers for horn books, to name a few.



Philly Flat Horn, DeCamp photo Collection,  
probably from the same shop as the Sutter horn

~ Used by permission

Central Pennsylvania was a production center for the horn working industry, and each county would eventually develop its own distinctive regional differences that enable scholars and collectors to identify certain “schools” of powder horns. The Sutter horn is classified by Arthur DeCamp as a late 2-3 generation Philadelphia flat horn from the period 1790-1830. It is in beautiful condition, showing little wear. It is a 3-piece flat horn, with a press-fit collar of darker horn and a chocolate-colored screw

tip. The collar and tip are skillfully and artistically executed, and the design flows smoothly from tip to horn body. Because of the horn’s age and warping over time, we were unable to turn the tip more than about  $1/8^{\text{th}}$  of a turn.<sup>(3)</sup>

The horn measures 11” around the outside curve, and  $9\frac{3}{4}$ ” from tip to tip. It is  $7/8$ ” thick, and 3” across the base plug. The plug is slightly domed and made of what appears to be poplar. It is held in place by 11 brass pins. There is a double twisted brass wire embedded in the base plug for a strap carry. The two-piece tip shows no wear at all, and the turnings are clear and delicate. The collar is  $3/4$ ” high and the screw tip measures  $1\frac{3}{4}$ ” externally. The pour hole is  $1/4$ ”, and the horn retains its original stopper.

According to Mr. DeCamp, this is only the fourth flat horn that he has examined that he attributes to one of the shops in Philadelphia during the first half of the 19<sup>th</sup> century. Comparing it to the larger flat horn, #16, and smaller horn in the unpublished photograph, one can easily see the similarities of the same turning style of the horns’ creator. Though small and plain, this horn is a beautiful artifact of a time and a man that greatly impacted our history.



Sutter horn, tip detail

~ photo by Bruce Hoover

John Augustus Sutter never realized his desire for recompense, but we are the beneficiaries of knowing a bit more about the man and his small hunting companion.

Notes:

<sup>(1)</sup>Probably Richard Rush Tshudy (1835-1878), who had worked as a civil engineer on railroads in the West from 1853 to 1856. His wife was Sarah Catherine Hull, whose brother Harry Carpenter Hull was married to Sutter's granddaughter Anna Eliza.

<sup>(2)</sup>Abraham Reinke Beck (1833-1928), founder of the Beck School for Boys and accomplished musician. As Archivist of the congregation, he collected and preserved many of the objects now housed in the Lititz Moravian Archives and Museum.

<sup>(3)</sup>Information and DeCamp photos from *Arthur J. DeCamp, Pennsylvania "Horns of the Trade" Screw-tip Horns and their Architecture*, Kentucky Rifle Foundation, Publisher, Cenveo Printing Co., Lancaster, PA, 2011: pp. 70-71. Used by permission

### *Looking Ahead*

For much of the mid-Twentieth Century John Keehn's name was nearly synonymous with brass music at Lititz Moravian. He not only directed the Trombone Choir, he produced numerous hymn tune arrangements, constantly experimenting with fresh harmonies and complex instrumentation, sometimes even adding a subtle "dance band swing" to our staid and solid German chorale tunes. And he composed one original tune for the Trombones, naming it simply "22 J." Really? What is that all about?

Well, as Moravian instrumentalists can quickly explain, this refers to the tune classification system devised by Christian Gregor in the Eighteenth century. He organized all of the then-common hymn tunes by metric pattern, assigning each pattern a number and then each tune within that pattern a letter. Hymn verses written with that pattern can be sung to any tune in the group. Thus, for example, though we usually sing the Doxology to Old Hundredth (22 E) and the Moravian Grace to Wareham (22 H), either can also be sung to Duke Street (22 Q), Vom Himmel hoch (22 B), or any other of a long list of tunes coded 22. But in that long list there is no 22 J. Keehn saw a gap in the numbering and claimed it as his own.



Curious to learn whether a tune 22 J had once existed in the catalog but long since had fallen out of use, I contacted the Moravian Music Foundation with my question. I promptly received a reply from Dave Blum, Research Librarian, noting that not only was 22 J omitted, but in the 1784 *Choralbuch* there is no J in other groups containing more than nine tunes, either. "Furthermore," Dave continued, "in the *Hymnologisches Handbuch zum Gesangbuch der Brüdergemeine*, by Joseph Th. Müller, the alphabetic listing of titles and first lines of hymns mixes those which begin with J and I." So the mystery is solved. In the usage of Gregor's time, I and J were interchangeable and considered the same letter.

Thus research continues for a full biographical article about John Keehn. Look for it in the Spring 2024 issue of *The Church Square Journal*.

~ Marian L. Shatto



## *LMCM Performs for 8<sup>th</sup> Bethlehem Conference on Moravian History and Music*

**Jeffrey S. Gemmell, D.M.A.**

Artistic Director and Conductor, LMCM

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The Lititz Moravian Collegium Musicum (LMCM) gathered and traveled to Bethlehem, PA, to perform the closing concert for the 8<sup>th</sup> *Bethlehem Conference on Moravian Music and History* on Saturday, August 19, 2023. The three-day conference invited scholars from this country and abroad to present papers focused on Moravian history and music from the fifteenth to the twenty-first centuries in Europe, the Americas, Asia, Africa, and Australia. Sponsors of the event included Moravian Archives, Moravian University, and Center for Moravian Studies, in partnership with Moravian Music Foundation, Moravian Theological Seminary, and Moravian Historical Society, with additional funding generously provided by Bethlehem Area Moravians and Penn State University Press. The appearance of LMCM was generously funded by the Lititz Moravian Congregation.

As stated in the conference booklet, “The Moravian communities of Bethlehem (USA), Gracehill (UK), and Herrnhut (Germany) are presently working together to join with Christensfeld (Denmark) in becoming a multinational UNESCO **World Heritage Site**.” These three words provided the theme for this conference. Hence, in the paper I delivered for the conference, my goal was to demonstrate how LMCM – past, present, and future – provides an ideal vehicle for thematic reflections, such as: (1) how Moravians relate to the **world** musically, especially through artistic connections and interaction; (2) how music in general, and the tradition of *collegia musica*, in particular, is a significant component of Moravian **heritage**; and (3) how Lititz, since its founding in 1756, and similar to other Moravian settlements, is a **site** of distinctive musical activity that has been shared generously with everyone through the ages, Moravians and non-Moravians alike, for the betterment of our American culture. Materials from the conference, including the conference booklet, a copy of my paper, *Reviving the Lititz Collegium Musicum: History You Can Hear!*, the LMCM concert program, and video recordings of the concert are available on my blog <https://gemmell-posts.com/>

Previous articles in the *Church Square Journal* have explored the historic nature and modern revival of LMCM. To celebrate our concert performance at this year’s Bethlehem Conference, for which I programmed the “greatest hits” from our previous six concerts, it seems appropriate to publish a Repertoire List of all the music that has been edited and performed by LMCM since its revival on September 16, 2018 (see below). Our focus has been on works by less familiar composers whose scores are typically unavailable in modern editions. The original sources (antique handwritten manuscripts or early printed scores) are found in the *Lititz Collegium Musicum Collection*, curated by the Moravian Music Foundation, and stored in the vaults of the Northern Province Moravian Archives in Bethlehem.

Centuries-old documents are transformed through music editing into modern scores that today’s musicians can perform. The process includes entering every single note into the computer (data entry), carefully creating accurate and authentic full scores, arranging piano-vocal scores (choral works), and extracting individual parts for every performer. It is a meticulous and painstaking academic endeavor, but it is all worth it to experience the joy of conducting performances and sensing the joy in performers and audience alike as we travel through space and time via music-making that is vital, energetic, enthusiastic, and inspired. Audiences have been quite positive in their response. For example, the new Executive Director of the Moravian Music Foundation, Dr. Bruce Earnest, described our Bethlehem Conference concert as “stunning,” and the Foundation’s new Assistant Director, Dr. Christopher Ogburn, exclaimed “...just wanted to say how much I enjoyed the concert....It was such a lovely event with some fantastic musicianship....Kudos to you and the musicians and thank you for reviving this amazing tradition. I hope it becomes a model for others to follow.” We are already at work planning our next concert for Spring 2024. Stay tuned for our next adventure!



**REPERTOIRE PERFORMED**  
**LITITZ MORAVIAN COLLEGIUM MUSICUM**  
**September 2018 to October 2022**  
 [Δ = Edited by Jeffrey S. Gemmell]

**Choral-Orchestral Works:**

- Antes, J. (1741-1811): *Go, Congregation, Go! & Surely, He Has Borne Our Griefs* [Ed., McCorkle]  
 Herbst, J. (1735-1812): from *Lititz Congregation Collection*  
     "Blessed shalt thou be" [L 108.1] Δ  
     "Freuet euch und seydt fröhlich" [L 148.2] Δ  
     "Gott hat unter uns aufgerichtet" [L 119.1] Δ  
     "Hallelujah! Lasst uns singen" [L 148.1] Δ  
     "Hier schläft es, O wie süß" [H 340b] Δ  
     "Lobet den Herrn alle seine Heerschaaren" [L 42.2] Δ  
     "Praise the Lord" [L 108.2] Δ  
     "Sie flochten Ihm eine Dornenkrone" [L 18.3] Δ  
 Naumann, J. G. (1735-1812): *Der 96. Psalm* [LCM 259] Δ  
 Romberg, A. (1767-1821): *Pater noster* [LCM 261] Δ

**Clarinet Duets:**

- Grenser, J. F. (1758-1795): "Nos. 1-5," *Six Duos pour Deux Clarinettes* [LCM Add E Cham 4] Δ

**Flute Duets:**

- Mozart, W. A. (1756-1792): "Allegro vivace" (Duetto I), *Trois Duos pour deux Flutes* [LCM 111] Δ  
 \_\_\_\_\_: "Andante con Variazione" (Duetto I), *Trois Duos pour deux Flutes* [LCM 111] Δ  
 \_\_\_\_\_: "Menuetto" (Duetto I), *Trois Duos pour deux Flutes* [LCM 111] Δ  
 \_\_\_\_\_: "Allegretto" (Duetto III), *Trois Duos pour deux Flutes* [LCM 113] Δ  
 Weidner, J. C. (????): "Duetto 1," *Six Duets for Two Flutes* [LCM 212] Δ

**Military Marches:**

- Esch, L. von (c.1750-1829): "Andante-March" and "Minuetto and Trio" from  
     *A Select Collection of Military Divertimentos*  
     *for the Duke of Cumberland's Band* [LCM 210]  
*Collection of Military Pieces* [LCM 200-202] Δ  
 R. L. Boccherini (1743-1805): "Menuet militaire and Trio" and "Madison's March,"  
     *Collection of Military Pieces* [LCM 200]  
 B. Viguerie (1761-1819): "Bataille de Marengo"  
 P. Wolle (1792-1871): "Madison's March"  
 Various: Selections from *XII Marches* [LCM 200] Δ  
     March I ("aus Wallenstein")  
     March II ("di Bechler")  
     March VII ("di Bechler")  
     March XII ("Washington's March")

**Piano Solo:**

- Früauff, J. F. (1762-1839): *Menuetto and Trio* Litiz. February 8, 1808 Δ

**REPertoire PERFORMED**  
**LITITZ MORAVIAN COLLEGIUM MUSICUM (cont'd)**

**Parthia/Harmoniemusik:**

- Bechler, J. C. (1784-1857): "Allegro con spirito" and "Presto," *Parthia* [LCM 175] Δ  
 \_\_\_\_\_ "Allegretto (Theme and Variations)," *Parthia* [LCM 175] Δ  
 Beethoven, L. van (1770-1827): "Allegretto," *Symphony No. 7 in A Major*  
*Harmoniemusik* arrangement approved by the composer and published by S. A. Steiner (Vienna) in 1816  
 Collauf, R.: *Parthia 3* [LCM 176] Δ  
 Stamitz, C. (1746-1801): *Parthia I* [LCM 181] Δ  
 \_\_\_\_\_ *Parthia III* [LCM 183] Δ

**Songs:**

- Herbst, J. (1735-1812): from *Gebete und Betrachtungen in Versen auf alle Tage des Jahres zum Zingen am Clavier* Δ  
 "Du mein Erlöser, bist allein"  
 "Laß Schönster! lass die Leichnamslust"  
 "Weil ich Jesu Schäflein bin"  
 \_\_\_\_\_ : from *Hymns to be Sung at the Pianoforte*  
 "Thou My Light, My Leading Star"  
 "Christ Crucify'd"  
 "Thanks Be to Thee"  
 "All My Desires are Fix'd on Thee"  
 "Jesus Makes My Heart Rejoice"  
 "Now Unite to Render Praises"

**Chamber Music:**

- Berbiguier, B.T. (1782-1838): "Trio IV," *Trois Grands Concertants pour Deux Flutes & Alto* [LCM 168] Δ  
 Demachi, G. (1732-c.1791): "Trio I," *Three Trios for Three Flutes or Three Violins* [LCM 171] Δ  
 Grosh, Peter (1774-1839) and George (1783-1841): *New Sacred Music* (excerpts) [Lititz Archives] Δ  
 Hoffmeister, F. A. (1754-1812): "Quartetto I," *Quatre Quatuors* [LCM 157] Δ  
 Pichl, W. (1741-1805): "Duetto I," *Sei Sonate a Due Violini* [Add E Cham 3] Δ

**Symphonic Repertoire:**

- Abel, C. F. (1723-1787): "Overture I," *Six Overtures in Eight Parts*, Op. 1, 1761 [LCM 12] Δ  
 Bach, J. C. (1735-1782): *Sinfonia in D* [LCM 32] Δ  
 Beethoven, L. van: "Scherzo and Trio," *Symphony No. 2 in D Major*, Op. 36 [LCM 50]  
 Beethoven, L. van: "Allegro molto," *Symphony No. 2 in D Major*, Op. 36 [LCM 50]  
 Boccherini, R. L. (1743-1805): "Allegro con molto," *Symphony in E-flat Major*, Op. 12, Nr. 2 [LCM 138] Δ  
 Giardini, F. de (1717-1796): "Concerto IV," *A Concerto in Seven Parts* [LCM 56] Δ  
 Gyrowetz, A. (1763-1850): "Rondo," *Sinfonia a Grand Orchestra in G Major* [LCM 105] Δ  
 Haydn, F. J. (1732-1809): "Menuetto and Trio," *Symphony No. 51 in B-flat Major* [LCM 60] Δ  
 Hérold, L. J. F. (1791-1833): "Ouverture aus der Oper," *Das Wunderglöckchen (La Clochette)*, 1817 [LCM 240] Δ  
 Kreusser, G. A. (1791-1833): *Sinfonia No. 1 in D Major*, Op. 1 [LCM 80] Δ  
 Mozart, W. A. (1756-1791): "Ouverture a grand orchestra de l'opéra"  
*Le Nozze di Figaro*, K. 492 [LCM 229]  
 Stamitz, C. (1746-1801): "Sinfonia III," *Trois Simphonies* [LCM 35] Δ  
 Wanhal, J. P. (1739-1813): "Sinfonia IV," *Simphonie Periodique* [LCM 53] Δ  
 Wranitzky, P. (1756-1808): "La Caccia," *"La Chasse" Sinfonie à grande Orchestre* [LCM 53] Δ

*From the Collection: Continued from Spring 2023 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**

**July 20, 1775**

Day of fasting and prayer appointed by the Continental Congress. We prayed to God our Savior, for ourselves and our whole country and for George III our king and his government.

**July 29, 1775**

There was held a meeting of all the adult brethren, at which was read a letter from the Committee in Lancaster stating that non-associators, namely those who could not conscientiously bear arms, must contribute, according to their means to the expenses of the war. Among the married brethren, Bro. Tannenberger was appointed collector and the single brethren were allowed to make the collection among themselves. We appointed Christian Leinbach collector in our house. The contribution in money we regard as purely a township affair.

**August 26, 1775**

The wickedness, the impertinence, and the levity of our young people have been for a long time past almost unbearable. They were singly and affectionately admonished and acknowledging their fault promised to do better in future.

1776

**July 3, 1776**

A meeting of all communicant members was held to consider the affairs of the country. As the intention is to renounce all allegiance to the King of England, it was resolved that it were best to remain absolutely inactive.

**July 13, 1776**

From the newspapers we learn that on the 4th inst. in Philadelphia, Independence was actually declared by Congress and all provinces made free states. God help us!

**July 27, 1776**

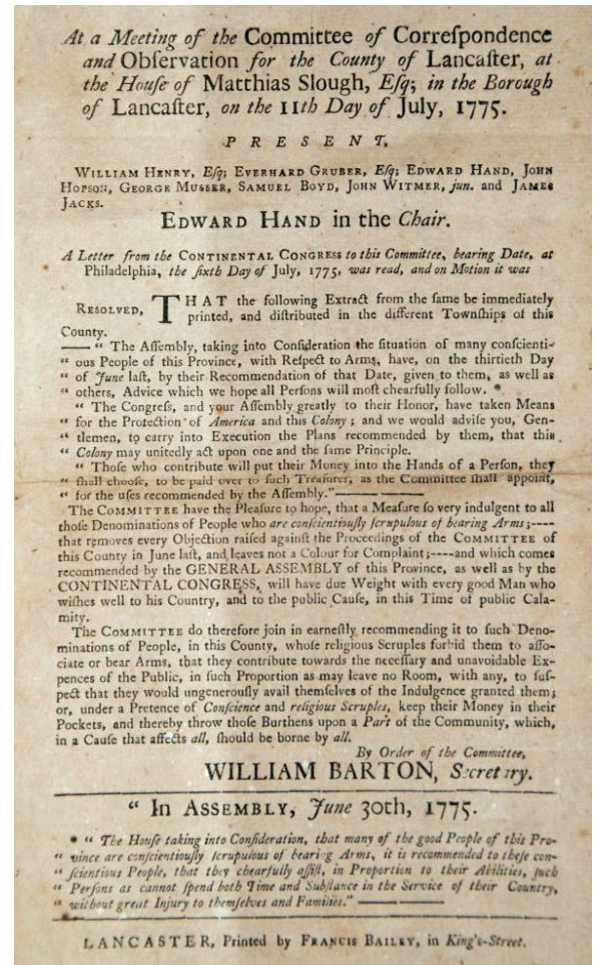
By order of the Committee in Lancaster, the brethren had to deliver all guns in their possession at the tavern, receiving a receipt therefor.

**August 14, 1776**

The township company that had been here for some days at our tavern, having had their tents made here, marched off. Their conduct was orderly.

**December 13, 1776**

There is much alarm felt and great excitement in Philadelphia, Lancaster, and, indeed, throughout the whole country because of the progress of the British army. The Committee of Safety has ordered all the militia to march against it; but for that, there is, with many of them, little inclination.



Broadside held in the LMC Archives Museum, very likely the “letter” referenced in the July 29, 1775 entry.