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FROM  
THE MORAVIAN ARCHIVES  
WINSTON-SALEM, N.C.

May 1985  
Vol.1, No.1

# ANNOTATIONS



From Christian Reuter's  
Map of Bethabara of 1760

## ARCHIVES MAPS TO GUIDE ARCHEOLOGISTS IN BETHABARA DIG

From the time archeologists first came to dig at the site of Bethabara, North Carolina, in the 1960's, the two-centuries-old maps of the Moravians have been among their most important resources. When archeological digs begin anew this month, these maps will again play a major role in guiding researchers to the place to set shovel to soil. Over seventy structures were built in the early decades of this settlement, the first village to be created by the Moravians in North Carolina. It is now the continuing task of archeologists to uncover further foundations and recover still more artifacts at this site. The location had been in continual use by the Moravians for two centuries before it became Historic Bethabara Park recently.

Alan Snaveley, an archeologist who has done work at the site recently, says that the accuracy of the Moravian maps is "phenomenal." Calculations of where building foundations should be found are made by working with the scale or "Mass-Stab" ("representative fraction") at the bottom of most of the maps. (see photo). Then centimeters of map distance can be converted into English feet. The wonder is not that this conversion can be done, but rather the accuracy attained when one does so. After careful study, an archeologist knows exactly where to dig. How may one account for such accuracy? The chief cartographer in the early years of Moravian settlement in North Carolina was Christian Reuter, a trained and certified German surveyor. More than a hundred of his maps of the Wachovia tract, the one hundred thousand acre area purchased by the Moravians in 1752, are preserved today. The accuracy of his maps is most likely attributable not only to his German training

(Continued on page two)

## THE ARCHIVES' HOLDINGS - AT A GLANCE

At the heart of the holdings of the Moravian Archives in Winston-Salem, North Carolina are manuscripts numbering over a million pages. This vast quantity of material concerns three colonial congregation-towns and three rural congregations (and what developed from these settlements) built on a large tract of land in central-western North Carolina. When these settlements were begun, this tract was on the frontier in North America. Groups of Indians passed freely through them.

The religious group which founded these settlements is called the Unitas Fratrum or Moravian Church. It traces its ancestry in part to the Unitas Fratrum, founded in 1457 by a segment of the followers of Bohemian reformer, John Hus. While for the most part this church group was snuffed out during the Thirty Years' War, a number of this tradition came into Saxony in the 1720's and took part in what they viewed as a renewal of this ancient church group. In 1727, there was a strong communal spiritual experience, and from Herrnhut in Saxony missionaries were sent to many parts of the world. Settlements were also begun in other areas of Europe, and in Georgia (1735) and Pennsylvania (1740 and 1741).

(Continued on page four)



Activity during earlier dig at Bethabara

ing and experience, and proper instruments but also to the evident seriousness with which he approached his task. One of his central functions was to inform the European leadership of the Church of the total geography of the one hundred and fifty-five square mile tract on which the Moravians built their towns in North Carolina. This information facilitated town planning, the layout of country roads, and optimal use of natural resources including lumber, waterpower, potential pastures and farmland. By pouring over these maps, the present day researcher can easily imagine the wonder with which the early Moravians viewed this sizeable tract, teeming with wildlife, covered with many varieties of vegetation new to them and ready for wise usage.

A guide to the maps of Reuter has recently been completed by William Hinman, Director of Historic Bethabara Park, as part of a masters thesis on Reuter. A few of Reuter's surveying instruments have been preserved and are on display at the Boys School (Wachovia Museum) at Old Salem, Inc. in Winston-Salem. The maps of Reuter are among the over 400 maps and plans in manuscript form at the Archives. All are catalogued and arranged according to location.

## NEW SURVEY OF ARCHIVES' HOLDINGS IN PROGRESS

Several people have come to the Archives recently, a few from near, some from afar, who indicated that they believed that essentially all the documents of the Moravians in North Carolina have been published. One, for example, just wanted to be sure something hadn't been left out concerning the area he was interested in. Another simply wanted background information about something already published.

This poses two interesting questions: (1) How much material does the Archives have?, and (2), What percentage of this material has been published? Answers to both of these questions are available from the first part of a survey of the Archives' holdings being carried out currently. In this first part of the survey, an estimate was made of the number of pages in the manuscript collections of the Archives, that is, the central part of the Archives holdings. First, the number of archival boxes was counted. Boxes of manuscripts are to be found in no less than six rooms in the Archives. It was found that the total number of boxes is: *one thousand, four hundred and sixty nine*. Each 17" x 11-1/2" x 4" box can hold a potential 2,000 pages of manuscript. Some do. Some don't. Calculating that contents of the boxes may average 1/3 of their real capacity, that is, that they may hold an average 667 pages of manuscript, and multiplying this per-box figure by the number of boxes, yields a breathtaking *979,823 pages of manuscript*. And this is a conservative figure. If the boxes are filled to an average of 2/3 capacity instead of 1/3, the 979,823 pages becomes 1,959,646 pages. *With confidence, then, one can say that the Moravian Archives holds at least one million pages of manuscript records.* (These figures are consistent with what Bishop K. G. Hamilton has reported concerning the Moravian Archives in Bethlehem, while he was Archivist there. He speaks of two major manuscript rooms there holding, together, over 800,000 pages of manuscript. And this is just a part of their resources. He does not give page estimates for the other rooms.)

Let's imagine for a moment locating all the manuscripts which were translated and published in the eleven volume series of *The Records of the Moravians in North Carolina*. And let's imagine cutting and snipping until we have the originals for all the excerpts published. Then let us see how many archival boxes they fill. Since Moravians wrote closely (perhaps to conserve paper), one page of manuscript often equals one page of print. Since the published *Records* contain a total of 6,209 pages, we may then see that the manuscripts published therein could be placed in just *three* archival boxes. That is, the eleven volumes published represent only three boxes of Archives manuscripts, compared with our total holdings of 1,469 boxes. The conclusion then is inescapable: a minuscule amount of the records, far less than 1% has been published.

This is meant as no diminution of the long years of work, and tens of thousands of hours given to this task, by Dr. Adelaide Fries and other scholars. Their achievement has been a large and magnificent one. Rather it is meant to emphasize the true extent of the records standing behind these volumes.

If one asked, "How long would it take to read the records in the Moravian Archives?" and this is an important kind of question, let's rephrase the question before trying to answer. Let us ask: "How long would it

(Continued on page three)

take to read the German half of the records?" About half of the documents are in German script. If one read at a rate of 1/2 hour per page (about normal for penmanship of average difficulty), devoting full time to the task, forty hours a week, to skim the 1/2 million pages would take an able reader of German and German script *one hundred and twenty-four years*. Of course, if the higher estimate of the number of pages is correct, it would take *two hundred and forty-eight years*. One may safely say then that no one person has ever read even just the older, German, records of the Archives.

The conclusion from the first part of the survey of the Archives contents, is inescapable: the manuscript holdings of the Moravian Archives are vast. The figure of *one million pages of manuscript materials* is probably quite conservative.

## **"FRIENDS OF THE ARCHIVES" PROGRAM TO BEGIN SOON**

Plans are underway for a "Friends of the Archives" program to begin by mid-summer. Contributions will be welcomed both in the form of funds and in the form of Moravian-related books, photographs, manuscripts and similar materials. The Archives can offer a secure place for such materials, and ready access to the same for the donor, descendants and scholars. When manuscripts or books, etc. are given to the Archives, they will usually be kept together and go to a specially designated place on the shelves, and will become a specially named collection, ready for consultation by the donor or scholars.

The Archives has already received a fine gift of historic photographs and over sixty books on Moravian subjects, mostly eighteenth and nineteenth century imprints. The Archives is grateful to Mr. John Fries Blair for this important contribution.

## **FROM THE EDITOR**

This inaugural issue of *Annotations* is brought to you with best wishes from one of the most unusual and most promising of archival collections in the South. In upcoming issues, there are plans to have articles both on various collections in the Archives and on special historical subjects. Also there will be notices and reviews of recently published books and news of future events of special interest. Now that you know what we're about, let's turn to beginnings of another kind.

If one were to have mounted the gondola of a hot air balloon in the year 1790 and floated up and down the Atlantic coast, one might have glimpsed a fair number of villages and towns in various stages of development. If one were to have gone back and made the same trip, in the same year, but this time a hundred miles inland from the shore, the decrease in number and size of villages and towns would have been dramatic. On this trip one could have glimpsed the Moravian congregation-towns of Nazareth, Bethlehem, perhaps even Lititz, in Pennsylvania, and Hope in New Jersey, quite small in comparison with Philadelphia but bustling with activity. As one made a third journey up and down the coast, only this time two hundred miles inland, the scene would have changed again. West of Harris's Ferry (Harrisburg today) in Pennsylvania only quite scattered settlements and small villages could have been seen. Even fewer settlements would have been visible as one came down the Shenandoah Valley through Virginia, and continued over North Carolina into Georgia.

There is one major exception to this lack of developed towns on the third journey: a tract of land in North Carolina called Wachovia, and the three Moravian congregation-towns upon this tract, Bethabara, Bethania and Salem. In 1790 they would have been, on average, three decades old. Each by this time would have been highly productive. One had a municipal waterworks. Together they represented an intensity of industry, culture and religion which would have made them stand out even in the German-speaking Europe of that day. Yet in North America they had been founded on the frontier, two hundred long miles from the Atlantic coast, and far from contact with major suppliers in America or Europe.

The existence of each of these seven towns today, with many of their buildings still intact, gives us a set of reminders, firmly wedged into the soil, that this nation did not somehow simply begin from its own beginnings. Rather it was deeply rooted from the beginning in various forms of European civilization. These, and other settlements like them, are reminders that although there was a Declaration of Independence from Great Britain, there was also continuing dependence on a vast treasure of inherited European ideas and practices, whether in language, literature, law, technology, religion, music or a host of other fields.

Sometimes, apparently in the need to assure ourselves of national greatness and originality, this rootage is often to an extent lost sight of or simply ignored.

## ARCHIVES HOLDINGS, continued

In 1752 land was surveyed in North Carolina, and in the following year settlement began in a highly organized manner. The records of these six North Carolina settlements are so vast in part because of the broad range of organizations and church-run enterprises. Documents concern not only the complete spectrum of religious and social life but economic life as well. This includes the use of well-developed German technology evident in industries, crafts and civic amenities: grist, oil and saw mills, tanneries, breweries, community stores, taverns, a municipal waterworks, and a host of craft manufactories. Also documented: town planning, construction of buildings, educational institutions, mission work among North American Indians, meetings of official boards, and day to day events. These people believed that they were making history, and felt the responsibility to leave accurate documents for posterity.

Since the records were kept with thoroughness and care, concerning the broad sweep of activities through the decades and centuries, they are important for scholars in fields as diverse as microeconomics, social psychology, social history, the history of technology and many more areas. The 1,469 boxes of manuscripts at the Archives are thoroughly described, down to the level of each folder in each box. Various other finding aids have been prepared and still others are in preparation. Most pre-1855 documents are in German script. Key documents have been translated.

The Archives welcomes inquiries from interested scholars.

## LETTERS RECEIVED

Miss Mary Creech, former Archivist, and Miss Elizabeth Marx, former staff translator, have written notes of thanks especially for communication to the congregational archivists, concerning the recent lovefeast for the congregational archivists in which the two of them were honored. Miss Creech writes, "I felt the presence of the love with which Br. Iobst opened the service, to have so many people present. The gifts [from the congregational archivists] could not have been more perfect. Thank you...for a beautiful day". And Miss Marx added, "It was a tribute to Miss Creech which was very much in order and I appreciate very much being included".

## ANNOTATIONS

FROM THE MORAVIAN ARCHIVES  
WINSTON-SALEM, N.C.



Bethabara Dig, see page 1

Pushcart 1880s  
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BULK RATE

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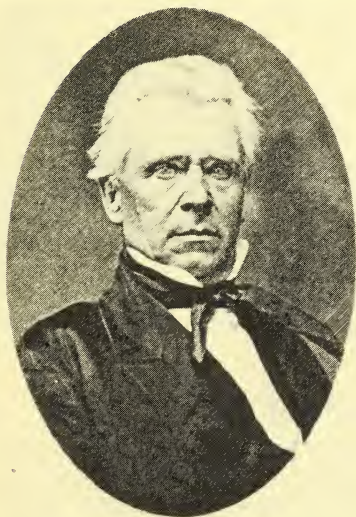
## 'YANKEE' DOCTOR'S DIARY RELATES MOVE TO BETHANIA

In April of 1828, three young newly-trained doctors set out from central New York State for the American South. Their goal: to find new homes and their first medical practices. When the three got as far as Guilford County in North Carolina, one of their number found that he was both ill and short of funds. On a side trip into Stokes (now Forsyth) County this doctor, George Follett Wilson, discovered and soon decided to settle in a town called Bethania.

Thus doctor and community members came from quite different backgrounds. For Wilson had been born into a western Massachusetts family, and had grown up in Massachusetts and in central New York State. His heritage was essentially British, shaped by Puritan and other forces. The inhabitants of Bethania were almost all members of the Moravian Church. Their heritage was still articulated essentially in the German language, and was rooted chiefly in continental European cultures: Bohemia, Moravia and various German states. This meant that there were deep and wide-ranging contrasts between the backgrounds of doctor and community, contrasts not only in customs and traditions but in values, ideals and mores, in the areas of religion, society, economics and folklore as well as other areas, not the least of which was medicine. It is no surprise to see that Wilson writes, in the month of his arrival, "I find that none or very few have ideas corresponding with mine, or that which is agreeable to my ideas is repugnant to theirs...I will endeavor to mingle as little as possible in their meetings so that while I cannot participate I will not disturb" [7 June 1828].

The four hundred and twenty-four closely packed pages of Dr. Wilson's diary cover his trip south and the first two and a

*(Continued on page two)*



Dr. George Follett Wilson  
of Bethania: Pre-Civil War  
photograph.

## THE ARCHIVES' HOLDINGS - A BRIEF SURVEY

[Editor's note: the following article has appeared previously in Annotations and is reproduced here as a brief guide for researchers and others.] At the heart of the holdings of the Moravian Archives in Winston-Salem, North Carolina are manuscripts numbering over a million pages. This vast quantity of material concerns three colonial congregation-towns and three rural congregations (and what developed from these settlements) built on a large tract of land in central-western North Carolina. When these settlements were begun, this tract was on the frontier in North America. Groups of Indians passed freely through them.

The religious group which founded these settlements is called the Unitas Fratrum or Moravian Church. It traces its ancestry in part to the Unitas Fratrum, founded in 1457 by a segment of the

*(Continued on page four)*

half years of residence in Bethania. The original manuscript of the diary was given to the Archives during the past summer. The diary apparently was rewritten about nine years after the events described, yet it incorporates much material which was written as events occurred.

Wilson never joined the Moravian congregation in Bethania, yet in time he became a respected member of the community. Evidently he found ready acceptance from Bethania's Moravian pastor, for just two months after his arrival, the congregation diary records that "our Dr. Wilson" delivered the Fourth of July address.

Another sign of acceptance was permission from the parents of Sophia Henrietta Hauser for her marriage to Dr. Wilson, a little over a year after his arrival in Bethania. Even though marrying a non-Moravian meant that she would have to leave the church, Henrietta was readmitted over a decade later. There were seven children from this marriage.

This diary will be important to historians for several reasons. It was intended as a bequest of wisdom and the teachings of experience for Wilson's children, and thus displays codes of behavior having roots in early nineteenth century New England. Yet in it the teacher also shares the fears, apprehensions, and discomforts of some of his most difficult moments. His portrayal of inner moods is convincing. But the chief historical importance of the document lies in the fact that when Wilson comes to Bethania two quite different cultures encounter each other. While Wilson was initially aware that he was in a different "world", and in time could gauge the depth and breadth of those differences, perhaps only the broadly-read historian and informed present day reader has enough distance, and enough background, to assess these differences with some adequacy.

The Archives is grateful to Mr. and Mrs. Ken S. Wilson for the gift, in July of this year, of the original manuscript of this diary and a privately published version of the same.



Sophia Henrietta Wilson,  
wife of Dr. Wilson

## FROM THE EDITOR

There are many things which can be done to expand the horizons of the study of the Moravian settlements in North Carolina, and all which has developed from them. In fact, three major projects are planned by the Archives, one of which will have begun by the time this newsletter arrives. This is the project of translating major continuing documents in the Archives, such as the minutes of the Elders Conference of Wachovia. This was the highest permanent board, overseeing all the settlements in Wachovia, and was directly responsible to the European leadership of the church. The minutes begin in 1769 and continue in German to 1859. There are several thousand pages here to be translated. When this task is completed, scholars will have ready access to a huge document of crucial importance to the understanding of all the settlements here. They will also have a document which, by its references to people, issues and concerns as it continues through time, can lead researchers to a host of other documents important for their particular subject. This translation project is the first of three projects entirely supported by gifts from friends of the Archives.

The second project is one of photocopying documents in European archives which either were sent from the Moravian settlements of North Carolina or which help our understanding of them. A large number of letters, maps, plans and reports, etc. were sent to Europe especially during the first one hundred and four years, when the direction of the church was centralized in Europe (1753-1857). All documents sent to Europe will be in European archives, not the Archives here. The letter of Zinzendorf concerning Wachovia included in this issue of the newsletter is an example of the kind of document we hope to uncover.

And finally, we want to build up the Research Library at the Archives to the point where it can adequately serve the needs of researchers, and be a major resource concerning the Moravians and Pietism in the southern part of the United States.

Each of these projects holds the promise of expanding our horizons concerning the study of the Moravian settlements in North Carolina. And each will most likely continue over more than a few years. All three projects will be entirely underwritten by gifts from friends of the Archives. It is a great pleasure to report to you that our friends' program is off to a very good start. So far \$6,230 has been received. We are well on the way toward our year-end goal of \$10,000. If you would like to help and haven't yet done so, checks may be made out to The Moravian Archives.

## ZINZENDORF LETTER CONCERNING WACHOVIA DISCOVERED

In past years, important documents have been discovered and published concerning the exploration and surveying of Wachovia, the 154.6 square mile tract of land in North Carolina purchased by the Moravians in 1753. But few documents have been uncovered which would help explain *why* this large piece of land was purchased, and what sorts of settlements were envisioned. The letter translated below was found by the archivist this past summer in the Library of Congress. *It represents the only known letter of Count Zinzendorf concerning Wachovia.* What was found was a hand-copied version placed in a collection of documents concerned with the founding and early development of Wachovia. The collection was photocopied by the United States Government at the Herrnhut Archives earlier in this century. The Southern Province Archives hopes soon to begin a project of photocopying some of the many thousands of documents in the Herrnhut Archives which either originated in North Carolina or, like the Zinzendorf letter, concern the Moravian settlements in North Carolina.



Count Nicolaus Ludwig Zinzendorf, from 1837 engraving.

The letter is of special interest for it suggests that at least one of the major reasons for the purchase of Wachovia was to enable many of its single brothers and sisters to marry, and settle on farms. Of course in order to arrive at any surefooted interpretation, one would want to uncover a series of similar documents, in order to see the complete range of early thinking concerning Wachovia. The letter was received by A. G. Spangenberg "at the beginning of June" [1753]. So it was written after the land was surveyed but before the first Moravian settlers arrived. The complete text of the hand-copied version is translated below.

### ***Concerning Carolina. The Disciple to Spangenberg. Received at the beginning of June [1753].***

*It will be necessary to visit me. The next ship will bring you [the plans for] the entire undertaking. My Lord Granville is President of the Privy Consilio [Council] and has done much for us. But this is not the chief thing. I have had a liking for North Carolina for a long time. It is situated far from the Spanish, and the same distance from the French as from the Indians, one hundred German miles, I believe. It has air which is healthier than all the other regions. It may be compared with Pennsylvania as France may be compared to Germany. One plants grain there.*

*The enclosed piece of writing has no permanent [value] and is sent only as a pattern. What is clarified for you is the manner in which things should develop, not the substance of what should develop. And most things depend on your detailed report. I am aiming for a congregation-town, which in thirty to forty years will be able to provide for a thousand young married couples of the congregation, so that the choirs of the single people do not become gens aeterna [here: permanent institutions].*

*Eighty acres are enough for one family. So the theocracy [church government] still has twenty thousand acres in the middle, for its disposition. One cannot reckon it otherwise than if one had brought or rented (the village of) Taubenheim, or a nobleman's small estate in Germany, for which one had paid 1,200 (Reichstaler) annual rent, or 3% interest. That is certainly not worthwhile, [even] considering the great purpose.*

*Afterwards, I would like to have something in a northern climate. For example, I would like very much to have Labrador. It has a good recommendation for colonizing, but not for commerce. Therefore Oglethorpe absolutely wants us to take possession of Tristan de Cunha, between St. Helena and the Cape, and he offers a hundred reasons for this. However, there is time until you return, which of course has to be for [the best of] the people of the Lord.*

*Hocker is now going to Cairo with high expectations regarding Ethiopia, and Gottlieb will work as a house servant in Algiers in order to minister to the slaves.*

[Tristan da Cunha is a small island in the middle of the South Atlantic, first settled by the English in 1811. Today about two hundred and fifty people remain, all descended from the original English settlers.] Thanks are due to Dr. Lothar Madeheim of the Moravian Archives, Northern Province, for consultation over certain points of translation.

## ARCHIVES HOLDINGS, continued

followers of Bohemian reformer, John Hus. While for the most part this church group was snuffed out during the Thirty Years' War, a number of this tradition came into Saxony in the 1720's and took part in what they viewed as a renewal of this ancient church group. In 1727, there was a strong communal spiritual experience, and from Herrnhut in Saxony missionaries were sent to many parts of the world. Settlements were also begun in other areas of Europe, and in Georgia (1735) and Pennsylvania (1740 and 1741).

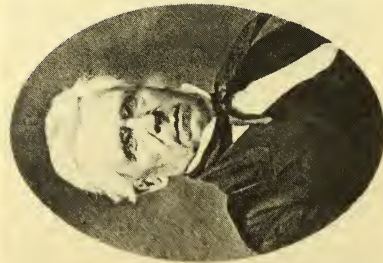
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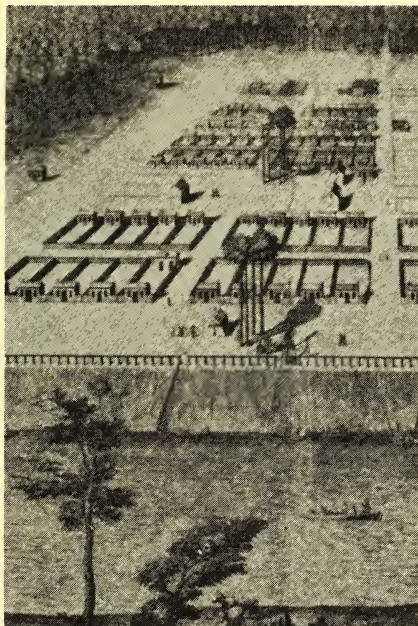


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Thomas J. Hauptert  
Editor/Archivist

# ANNOTATIONS

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Savannah, 1734. The Moravians were assigned lots in the fifth row back from the river, the second and third lots from the far left. Wesley, after he lived with the Moravians there for a month lived in the Anglican parsonage, which stands alone off to the far left in the print above. Reproduced from an engraving in the British Museum.

## GEORGIA MORAVIAN DOCUMENTS TO BE COPIED IN EUROPE

The place is Savannah, Georgia; the time, March 1736, just three years after the first settlers of the colony arrived. A group of East Europeans and Germans and an English minister stand by as a human body is cut open. The German in charge has performed autopsies previously. The findings: "a large injury...on the left side of the abdomen between the skin and the muscle, and clotted blood...as hard as cartilage and as thick as a thumb." Conclusion: the cause of death was not consumption (tuberculosis) as the group had thought, but some undetermined cause. The German-speaking Europeans take the body of their deceased member and friend to the graveyard, and the English minister follows as the group sings two hymns which were especially treasured by the departed one in his dying days.

The English minister is living with the Germans and East Europeans in their cramped quarters. The day begins at 5 a.m. with worship followed by breakfast. The inhabitants regather at noon for a meal following which they study a passage of scripture. Each evening at 8 p.m. a *Singstunde* is held, a time of hearty singing and meditation. Even after the English minister moves into his official residence, he continues to join the Europeans morning, noon and evening.

The English minister is John Wesley, an Anglican priest who arrived in Georgia a few weeks before the above mentioned autopsy was performed and who was in charge of the Anglican parish centered in Savannah. The group of East Europeans and Germans were known by many at this time as "Herrnhuters", members of the Herrnhut

*(Continued on page three)*

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The religious group which founded these settlements is called the *Unitas Fratrum* or Moravian Church. It traces its ancestry in part to the *Unitas Fratrum*, founded in 1457 by a segment of the

*(Continued on page four)*

## FRIENDS PROGRAM OFF TO LIVELY START

The Archives Friends Program is off to a good start for 1986, with over \$2,600 contributed since the beginning of January. This year's goal has been set at \$15,000, a fifty percent increase over last year's goal. If you would like to join with others in supporting the programs of the Archives, please mail your check, made out to the Moravian Archives, to 4 East Bank Street, Winston-Salem, North Carolina 27101-5307.

## BETHABARA MILL GRAVEYARD LIST AVAILABLE

In the early part of this century, a drawing showing the layout of the Parish Graveyard at Bethabara was discovered at the Archives. The document dates from about 1800 and lists all the burials down to 1836. The graveyard was established on the hill overlooking the Bethabara Mill in 1759 in order to serve the needs of non-Moravians in the area, particularly those people who had sought refuge from Indian attack at the Bethabara Mill. The word "Parish" in the graveyard's title reflects the fact that Dobbs Parish, set up on the Moravian tract and administrated by the Moravians was the only parish in North Carolina governed by a non-Anglican body, an unusual situation in a colony where the Church of England was the official church.

The "Parish Graveyard at Bethabara" was originally translated by Dr. Adelaide L. Fries and is now available in a newly edited form. Included are: a photo-reproduction of the original document, a new translation of the document's notes describing the arrangement of graves, an historical preface by Dr. Fries, and the complete text listing the eighty-nine burials, together with recently added notes on many who were buried. This nine page typescript is available at the Archives for \$2.00, postage included.

## RECENTLY PUBLISHED

*The Journal of Southern History* has published an article, "Assimilation in North Carolina's Moravian Community," by Dr. Daniel B. Thorp, Assistant Professor of History at East Carolina University. Dr. Thorp argues in this article that the Moravians in Eighteenth Century North Carolina were not isolationists with regard to their neighbors and the surrounding culture, and were not opposed to change, although some scholars have characterized them in this manner. Thorp looks in some detail at changing patterns of settlement and farming practices, finding in both areas that while the Moravians in North Carolina often began with procedures familiar to them in Germany, yet in significant instances they adopted practices current among their neighbors within a few decades. Dr. Thorp finished his doctoral dissertation, "Moravian Colonization of Wachovia, 1753-1772: The Maintenance of Community in Late Colonial North Carolina" in 1982. His article is in the February 1986 issue of the Journal, volume 52, number 1. Both article and dissertation are available at the Archives.

## FROM THE EDITOR

History as taught in our public school systems may often give students the impression that a good historical account is a simple recital of 'how it was and why.' Students may conclude that in history, things are more or less cut and dry. 'Facts' are mastered, and few competing accounting of events are presented.

On the university level, although history becomes more complex, and methods are studied, the above mentioned impression can be strengthened when teachers refer to a certain study or book as being "the definitive work on that subject." "Definitive", a word that implies "That's it, no ifs, ands or buts. Nothing further to be said. Forever." *Webster's Ninth New Collegiate Dictionary*, 1983, defines "definitive" as "serving to provide a final solution; authoritative and apparently exhaustive; serving to define or specify precisely..."

There are difficulties with this impression of history. Not only does it discourage further inquiry but it usually proves wrong in particular cases several decades or so later. Few studies labeled "definitive" in 1940 are still considered so. One of the invigorating aspects of history is how interpretations come apart. They may be overthrown entirely, if the main thesis of a study is shown to be simply wrong. Or major aspects of a study may be shown to be faulty, calling for major revisions of an otherwise valuable study. Or it may be shown that the conclusions of a study are in fact oversimplifications of a deeper complexity, yet to be clarified. I'm sure there are other ways in which faults and shortcomings may come to light.

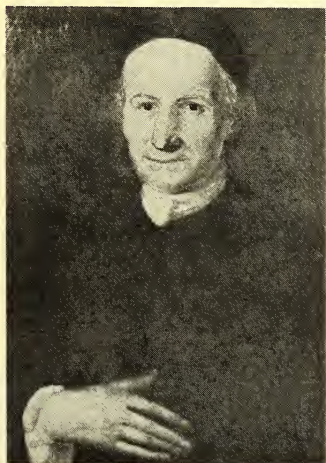
All this should encourage us not to take any historian's work as the final truth or even become overly concerned when some researcher's conclusions seem intolerable. There will most likely be another researcher later who will at least argue for modifying those conclusions if he or she doesn't overthrow them entirely. Perhaps the saddest thing which could happen is for inquiry by serious researchers to be stifled. For then conversation with the past comes to a halt, and our relationship to the past becomes brittle and lifeless. The opposite of this is growth: a deepening, broadening and maturing of views best furthered by the continuing correctives of scholarship.

## GEORGIA MORAVIAN DOCUMENTS TO BE COPIED IN EUROPE continued

community in Saxony. Later they accepted the name "Moravians" since many of their number had been born in Moravia and understood themselves to be taking part in a renewal of the *Unitas Fratrum*, a Bohemian-Moravian church group founded in 1457.



The Rev. John Wesley, M.A.  
From a print published in the  
year 1765.



Bishop David Nitschmann, who  
emigrated from Moravia in 1724.  
He was consecrated bishop in  
1735 after leading the first Mora-  
vian missionaries to St. Thomas in  
the West Indies. Later in 1735,  
he led the second contingent of  
Moravians to Georgia, learning  
English on board ship as John  
Wesley was studying German.

Wesley witnessed the consecration of Anton Seifert to a special office among the "Herrnhuters" by Bishop David Nitschmann, and recorded the following in his diary: "The great simplicity, as well as the solemnity of the whole, almost made me forget the seventeen hundred years between, and imagine myself in one of those assemblies where...Paul the tent-maker or Peter the fisherman presided, yet with the demonstration of the Spirit and of power."

Wesley and a contingent of Moravians had met initially on board the ship which brought them from England to Georgia. They had taken an interest in each other immediately. From that moment on, until two years later when Wesley returned to England, he and these German-speaking Europeans usually sang, studied or prayed together several times a day. This was an important preparation for Wesley's conversations with the Moravian, Peter Boehler, in England immediately upon his return. These two series of contacts, along with other factors, prepared him for his "Aldersgate experience" of deep feelings of God's forgiveness and assurance of salvation. He then went on to lead the great revival in England which over the years had far reaching effects both in English national life and later in the shaping of North American religious history.

With few exceptions, scholars studying the Wesley-Moravian contacts up to 1741 have depended almost entirely on documents written by the English and Anglican participants in these contacts, together with commentary long after the event by English Moravian authors who had no access to the original Moravian documents. The extensive Georgia records of the Moravians have been all but ignored. These records are now being photocopied in the Moravian Archives in Herrnhut so they may be made available at the Archives in Winston-Salem. Over fifteen hundred pages will be recorded, including the official diaries and reports of the Moravian congregation in Savannah. Already at the Archives in Winston-Salem are transcriptions of many of these documents. The transcriptions are in German, but not in German script. So they are accessible to any scholar with German-language ability.

These records are important not only for research concerning the initial two years of Wesley-Moravian contacts but for the study of the early years of the Georgia colony and the first attempt of the Moravians to establish a mission and settlement in North America. This was not a lasting settlement, yet the communitarian living arrangements first attempted in Georgia would be tried later in Bethlehem, Pennsylvania and Bethabara, North Carolina. The Archivist will present a paper on the early contacts between John Wesley and the Moravians at a regional American Academy of Religion meeting in the latter part of this month.

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### LOW COST AIRFARES TO WINSTON-SALEM

Researchers may be interested to know that several airlines are offering special fares from most large cities in the U.S. to the Greensboro - Winston-Salem Airport near or under \$100 round-trip. (Check with Piedmont, U.S. Air and Peoples Express.) Airport shuttles are available which will bring passengers to a motel within walking distance of the Archives. Feel free to phone the Archives for further details.

## ARCHIVES HOLDINGS, continued

followers of Bohemian reformer, John Hus. While for the most part this church group was snuffed out during the Thirty Years' War, a number of this tradition came into Saxony in the 1720's and took part in what they viewed as a renewal of this ancient church group. In 1727, there was a strong communal spiritual experience, and from Herrnhut in Saxony missionaries were sent to many parts of the world. Settlements were also begun in other areas of Europe, and in Georgia (1735) and Pennsylvania (1740 and 1741).

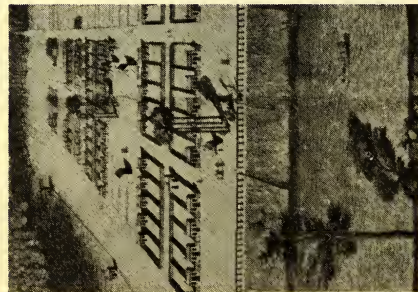
In 1752 land was surveyed in North Carolina, and in the following year settlement was begun in a highly organized manner. The records of these six North Carolina settlements are so vast in part because of the broad range of organizations and church-run enterprises which created them. Documents concern not only the complete spectrum of religious and social life but economic life as well. This includes the use of well-developed German technology evident in industries, crafts and civic amenities; grist, oil and saw mills, tanneries, breweries, community stores, taverns, a municipal waterworks, and a host of craft manufactories. Also documented: town planning, construction of buildings, educational institutions, mission work among North American Indians, meetings of official boards, and day to day events. These people believed that they were making history, and felt the responsibility to leave accurate documents for posterity.

Since the records were kept with thoroughness and care, concerning the broad sweep of activities through the decades and centuries, they are important for scholars in fields as diverse as microeconomics, social psychology, social history, the history of technology and many more areas. The 1,469 boxes of manuscripts at the Archives are thoroughly described, down to the level of each folder in each box. Various other finding aids have been prepared and still others are in preparation. Most pre-1855 documents are in German script. Key documents have been translated.

The Archives welcomes inquiries from interested scholars.

## ANNOTATIONS

FROM THE MORAVIAN ARCHIVES  
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Editor/Archivist

# ANNOTATIONS

C284.6  
A61m  
FROM  
THE MORAVIAN ARCHIVES  
WINSTON-SALEM, N.C.

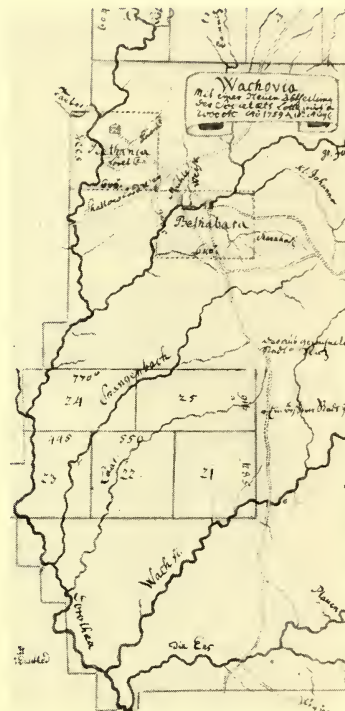
## NEW TRANSLATION REVEALS WACHOVIA'S WIDER RELATIONSHIPS

One of several new projects recently begun at the Archives is a major translation effort. Being translated from German manuscripts are the minutes of the *Aeltesten Conferenz* (Board of Elders) of the Wachovia tract. In the eighteenth century this was the highest board, overseeing the affairs of all of the Moravian settlements on a 154 square mile tract of land in central western North Carolina. This entire translation effort is being made possible through the generous gifts of Friends of the Archives.

The minutes of the *Aeltesten Conferenz* span almost a century, from the mid 1760's to the mid 1850's. When the translation is complete, more than a few years from now, it will most likely occupy about 4,000 typed pages. Translation when done well is a slow, intricate process which aims for precision and clarity of expression, something far different from finding the most familiar English word corresponding to each German word and arranging the English words into sentences. This more often than not yields gibberish. The translator not only must be skilled in dealing with German but must also be able to understand and express technically complex concepts with clarity in English. Also, the context in which the original was written must be understood, together with the special ideas and practices of the people who wrote the documents. And finally, the translator, when working with German manuscripts written before the 1930's and 1940's, must be able to read German script, something which few Germans under sixty years of age can do today. The Archives is fortunate to have a skilled translator in Mrs. Frances Cumnock who has been doing research in German-language Moravian records for almost twenty years (see article on bottom of page two).

The minutes of the *Aeltesten Conferenz*, or Board of Elders, have been chosen for translation since this board was involved in some way in nearly all major decisions affecting life in Wachovia's three towns and three rural communities.

(Continued on page two)



## FRIENDS CAMPAIGN continued

Other projects have been initiated as well. Documents are being microfilmed in Europe which originated in the Moravian settlements of North Carolina. For example, letters and reports sent from the Wachovia settlements to the Church's European headquarters are in the Moravian Archives in Herrnhut, East Germany, not in North Carolina. Additionally, there is a 2,000 page collection of documents which August Gottlieb Spangenberg assembled concerning the planning and initial settlement phases of the Wachovia communities. Spangenberg had been involved in both the planning and the actual survey mission which had measured off the land later purchased. It will be a special 'homecoming' when copies of these documents make their way to central-western North Carolina.

Other important projects made possible entirely by the gifts of Friends are: (a) the purchase of greatly needed volumes for the Research Library at the Archives, (b) the hiring of a part-time cataloguer/typist for processing these and other volumes, (c) our newsletters, and finally (d) conservation of documents and maps threatened by decay.

Friends have not only contributed monetarily, but have given books and manuscripts as well. Over the past twelve months, 183 manuscripts including 22 manuscript volumes, 38 photographs and prints, and 268 books, pamphlets and monographs have been given. If you would like to join with others in supporting the programs of the Archives, please mail your check, made out to the Moravian Archives, to 4 East Bank Street, Winston-Salem, North Carolina 27101.

## NEW TRANSLATION continued

The *Conferenz* dealt with the complete spectrum of issues facing these communities in the eighteenth century, not simply with ecclesiastical or 'spiritual' matters. For example, when the large bell tower in Salem was found to need immediate replacement, the *Aeltesten Conferenz* did not hesitate to call Salem's *Aufseher Collegium* (Board of Overseers) into session the same day "in order to reach further agreement [about the need for a new tower] with it" (April 5, 1780, minutes). There were in fact many boards and consultative bodies in North Carolina's Moravian settlements. Some were merely advisory. Others had varying jurisdictions and powers to act. Together these groups formed a network of consensus achieving mechanisms which had community harmony as one of its apparent chief aims.

Each of these groups was overseen directly or indirectly by the *Aeltesten Conferenz*. The latter body was responsible ultimately to the General Synod, a legislative body of representatives from all sections of the Moravian Church, which met periodically in Europe. The excerpt from the newly translated minutes reproduced on the following page details the visit of a member of the worldwide directing board of the church as he travelled to Wachovia to communicate the rulings of the most recent General Synod. The translation of the *Aeltesten Conferenz* minutes over the next several years will make accessible to scholars a huge document not only important in itself, but one which will allow them to identify quickly many other documents significant for a given subject.

## TRANSLATOR EXPERIENCED IN USING MORAVIAN RECORDS

Frances Cumnock comes to the task of translation with a substantial background in working with the German-language records of the Moravians. After six years of graduate study and teaching at the University of North Carolina, Chapel Hill, Ms. Cumnock came to the Moravian Music Foundation in Winston-Salem as a musicologist and researcher. In 1980, Ms. Cumnock completed and saw through publication a critical edition of the *Catalogue of the Salem Congregation Music*. The 682 page volume, which includes an extended historical introduction and gives the first several bars of melody for over a thousand compositions, was published in 1980 by the University of North Carolina Press.

Ms. Cumnock began working with the German-language Moravian records of Wachovia during graduate study, and continued her work with them in compiling the critical edition of the *Catalogue*. Further work was done with the records in the early 1980's when major documents were read and references to musical life were extracted. The Archives is very happy to have Ms. Cumnock as translator.



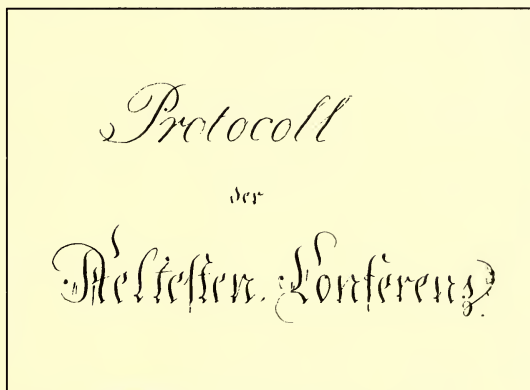
Frances Cumnock rechecks details before finalizing a portion of her translation.

## EXCERPTS FROM THE NEW TRANSLATION: FRIEDRICH REICHEL'S VISIT TO WACHOVIA

When Friedrich Reichel arrived in North America in 1779, the area was in the throes of revolution. He had equipped himself both with a pass from the British government and with letters of introduction to Benjamin Franklin from his Moravian friends, James Hutton and A. G. Spangenberg. Reichel successfully made his way through the lines to the Moravian settlement of Bethlehem, Pennsylvania. After a year of consultation in Pennsylvania, in the spring of 1780, he journeyed to the Moravian tract of Wachovia in North Carolina. His mission was twofold: as a leading member of the highest directing board of the Moravian Church worldwide, he was to communicate the legislative enactments of the worldwide Moravian Synod of 1775 as they, for example, affected the shape of local town and congregation life. He was also to talk with each board, consultative group and "choir" and in fact each person individually in a pastoral way during his visit. He might then, based on such talks, make recommendations to the boards of a given area.

Many aspects of community life in Moravian congregation towns were regulated by the General Synods held periodically in Europe, including the makeup of the local governing boards and the "choirs". (Each congregation was divided into groups according to age and sex. Divisions could include young children, little boys, little girls, older boys, older girls, single brothers, single sisters, married people, widows and widowers.) The General Synods were legislative bodies composed in part of representatives from each area of the worldwide Moravian Church.

The portions of the *Aeltesten Conferenz* minutes which follow record Friedrich Reichel's arrival and some of the occurrences during the first two weeks of his sixteen week visit. Bishop Reichel had brought with him Jeppe Nielsen and his wife and the productive Moravian composer and soon to be minister, Johann Friedrich Peter, to fill new positions in Salem. In fact Peter came in part to record the minutes of the *Conferenz*. The Latin, French and other foreign language words typically found in early Moravian documents have been retained in this translation.



From the title page of the 1800-1802 volume of *Aeltesten Conferenz* minutes. The record for this brief period fills 275 pages.

### 17 June, 1780. [Saturday].

*Our dear Brother and Sister Reichel, Brother and Sister Jeppe Nielsen, and Brother Joh. Friedr. Peter attended the Aeltesten-Conferenz today for the first time here and were warmly welcomed. At the beginning we sang [two hymns]. After this Br. Reichel prayed ardently that the dear Saviour might manifest himself to us in grace, be present in our midst, bless us in our commission to counsel the best to this congregation and send us understanding out of his grace, upholding us in sincere love and brotherhood, to seek nothing except the advancement of his cause. Br. Reichel attested to his heartfelt joy that he now has the long awaited delight of being here in our midst. He owes this partly to the direction of the dear Saviour, and partly to circumstances. He has had to apply himself speciell [to a special degree] in the congregation in Bethlehem.... Our dear Brother and Sister Jeppe Nielsen and Br. Joh. Fr. Peter also arrived [in Salem] with him.*

*Our dear Br. Jeppe Nielsen was formerly a faithful and legitimirter [authorized] Chorhelfer [Choir Helper] for the Single Brothers at Neusalz [in Silesia, now Poland]. He received his call from the Saviour to Wachovia as Gemein-Diener [servant of the congregation] and assistant Helfer [Helper] to the Married Choir with a willing heart. To this end he married our dear Sr. Elis. Leibert in Bethlehem. As Gemein-Diener he will apply himself to the economic condition of the business branches of the congregation and give them the best attention. He also will make himself familiar with the economic situation of the families and advise them in the best way. As assistant Helfer to the Married Choir, he, along with his dear wife, will lend a helping hand to our dear Brother and Sister Craff in attending to continual well-being of this choir and its children. We have full confidence that this dear Brother and Sister will be received with heartfelt love and will establish themselves in their offices as servants of the Saviour through the loving treatment of all....*

*Br. Reichel wished that all members of this Aeltesten-Conferenz, to which Br. Lorenz Bagge and his dear*

(Continued on page four)

## EXCERPTS, continued

wife also belong, might mutually apply themselves to what is best for the Brethrens' Church as a whole and in its parts, and in heartfelt love and harmony carry out the will of the Saviour, showing themselves faithful servants of the Saviour. We pledged this to the Saviour with praise and with the cup of covenant, and prayed to him in a childlike manner [there follow two hymns as prayers]. We read [out loud] once more the letter from the Unitaets-Aeltesten Conf. [the Unity Elders Conference, in Europe] to this Aeltesten-Conferenz concerning the mission of our dear Brother and Sister Reichel. Br. Reichel recalled in this connection that a large part of that to which this letter pertains has already been accomplished through Br. Marschall. It remains for him merely to make himself known individually among the Brothers and Sisters and to sprechen them [to hold pastoral conversations with them], to examine the progress of the boards, and to consider with the Brothers and Sisters of the Aeltesten-Conferenz whether perhaps here and there a change might be needed for the benefit of the local congregation. [He will also] consider with our dear Brs. Marschall and Graff what kind of changes will be needed for various members for the benefit of God's work in the Wachau [Wachovia].

**28 June, 1780. [Wednesday].**

...A great alteration has occurred through the home-going [death] of Br. Jeppe Nielsen eight days ago. This has caused us all the more pain since we hoped to enjoy in him for a long time a faithful and beloved Gemein-Diener and assistant Helfer for the Married Choir. (Br. Herbst will continue in this office in the meantime as he has until now). His dear wife had lived as pleasantly as she might have wished in Bethlehem and then willingly made the difficult journey here with her husband in order to dedicate herself to the service of the Saviour. Naturally she suffers great pain over the sudden and unexpected going home of her dear husband. We share [her sorrow] to a just extent. She is conducting herself in these circumstances like a true servant of Jesus and is composed, as one could have expected....

Br. Reichel has had pastoral conversations with the Single Brothers' and Single Sisters' Choirs. He found that the Saviour and his spirit were shown to be very active in the Single Brothers' Choir.

# ANNOTATIONS

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Editor/Archivist

# ANNOTATIONS

C284.6  
A6/m  
FROM  
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WINSTON-SALEM, N.C.

## MIRCOFILM PROJECT UNCOVERS DOCUMENTS IN EUROPE

In September of this year the Archivist was in Herrnhut, East Germany both for research and to locate further materials concerning the North Carolina Moravian settlements, which could be brought to this country in microfilm form. Among the documents found in the Archives of the worldwide Moravian Unity was a file of correspondence between Count Zinzendorf, leader of the early Renewed Moravian Church, and Lord John Carteret, the Earl of Granville, covering the years 1744 to 1759. Negotiations between these two resulted in the purchase of one hundred and fifty-four square miles of land for the Moravians in North Carolina in 1753. Also found was correspondence between Henry Cossart de Saint Aubin d'Espiez and Zinzendorf, 1746-1755. Cossart was the Agent of the Moravian Church at this time, and figured prominently in the land negotiations.

Also located was a letter file of Friedrich Wilhelm Marschall, who was already high in European Moravian administrative circles in the early 1750's, and who was later to shape the history of the Wachovia Settlements as Oeconomus or administrator of the area. Additionally, a large number of maps, plans and architectural drawings was viewed, some of which had been photocopied previously.

Perhaps most important of all was the discovery that the minutes of the highest continuing 'council' of the Moravian Unity in the 1750's, the *Jüngerhaus Conferenz*, contain many references to the North Carolina Moravian settlements, from the earliest planning stages on down. The minutes of January through March, 1754 were read and sections where North Carolina matters were discussed were noted for microfilming. The minutes for these three months cover 400 pages. Sixteen extended discussions of the North Carolina project were located, and ninety-two pages from this three-month period will be microfilmed. One of these discussions is translated on page three of this newsletter. There is good reason to think that more documents concerning the North Carolina settlements can be found in Herrnhut.

The Herrnhut Archives has already begun microfilming documents for the Archives in Winston-Salem. Over 1,200 pages concerning the abortive Moravian settlement in the colony of Georgia, begun in 1735, have been filmed and are now being checked before being sent to North Carolina. This material will complement other Georgia materials already in the Archives in Winston-Salem. The entire microfilming project is being made possible through the gifts of friends of the Archives.

## FROM THE EDITOR: HERRNHUT THEN AND NOW

The opportunity to do research in the Moravian Archives in Herrnhut for two weeks this past September was a welcome one. It meant travelling to the first village created by those who were to become the earliest members of the Renewed Moravian Church, a village nestled in the south-

(Continued on page two)



Bell tower on the Saal or Meeting House in Herrnhut. The Saal was reconstructed following the original plans after it was burned at the end of World War II.

## FROM THE EDITOR, continued

eastern corner of East Germany, only a few miles from Poland and Czechoslovakia. At the end of a workday in the large Archives building, one could walk to the Church-run *Gastheim* for supper and then request a key for the circular wooden tower atop the *Hutberg*, a hill upon the side of which the community's graveyard rests. After a quiet walk up this hill and through the graveyard one mounted the steps of the tower and was then presented with a striking panorama: to the south, mountains in Czechoslovakia, to the east high hills in Poland, to the north occasional ridges jutting steeply from rolling fields, and to the west, in the lower foreground, the village of Herrnhut, its lights slowly coming to life in the dusk. There the first Renewed Moravian Church settlement-congregation still continues its work, although in response to vastly changed circumstances, compared with 100 and 200 years ago. There the forester, in a long succession of foresters stretching back to 1670, still manages over 700 acres of woodland, and with a crew of 15 harvests up to 10,000 trees a year, fine hardwoods for furniture down to lumber for matchsticks. Christian Reuter, the first forester of the Moravians in North Carolina, and the century long succession of community foresters there come to mind. Careful research may some day compare and contrast the changing work of these two lines of foresters in light of the European tradition of forestry out of which they both came.

Shifting one's gaze from the dark forested hills bordering parts of Herrnhut, the tall chimney of the Abraham Dürninger Company might come into view. This firm, founded in the 1750's by a Moravian skilled in business affairs, has supported Moravian missions and special projects for over two centuries. It presently employs nine-

## FRIENDS PROGRAM HEADS TOWARD 1986 GOAL

Contributed so far in 1986:	\$ 8,950
Goal for 1986:	\$15,000
Percentage of goal attained to date:	60%

If you would like to join with others in supporting the programs of the Archives, please mail your check, made out to the Moravian Archives, to 4 East Bank Street, Winston-Salem, North Carolina 27101-5307.



Funds from the Friends Program enable the Archives in Winston-Salem to add important rare books and new research to its Research Library.

ty people and produces or sells over a million dollars worth of goods a year, from cotton polyester cloth to block-printed cloth calendars. Ninety-seven percent of the net proceeds goes to the government.

Shifting one's gaze once more, the Archives building might come into view. This large rectangular three story building was built in 1890 to house what many historians regard as one of Europe's leading archival collections. In addition to extensive document collections from Moravian settlements and mission areas around the world, the Archives offers researchers access to over forty thousand books, works by and about Moravians, and volumes which provide background reading to Moravian-related subjects. The entire building was recently renovated at a cost of the equivalent of several hundred thousand dollars.

In forestry and manufacturing tasks, as well as in the work of the guest house, the institution for the handicapped (which can't be described here for lack of space), and the Archives, Moravians in Herrnhut have shown a vigorous response to new challenges, informed by careful study of the past.

## 1754 MINUTES REFLECT DOUBTS ABOUT NORTH CAROLINA SETTLEMENT

In 1754, the highest continuing council of the international Moravian Church was called the *Jüngerhaus Conferenz*. This small group of able people under the strong leadership of Count Nicholas Ludwig von Zinzendorf met almost weekly to direct the affairs of the church in many parts of the world. The group was based in London during this period. Through contacts with Lord Carteret, the Earl of Granville, it has been offered land at a favorable price in the latter's holding's in North Carolina. Land was surveyed in 1752. In the following year, deeds were signed and the initial settlement of the tract by Moravians was begun. Only six months after the deeds were signed, early in 1754, members of the *Jüngerhaus Conferenz* held the discussion which follows. It is remarkable for the hesitations and even opposition to the creation of settlement-congregations, and to the North Carolina project itself, which were expressed. There were nine present for the meeting. Two were women (it was customary for wives of leaders to share in their husbands' work). By place of origin, five were from German-speaking Europe, three from Moravia and one was an Englishman. Zinzendorf himself was not present.

### FROM THE JÜNGERHAUS CONFERENZ MINUTES, FEBRUARY 7, 1754

**[Jamens] Hutton:** *That we have been able to initiate the North Carolina settlement at a time of our greatest [financial] distress I look upon as a wonder-stroke of the Savior, the likes of which I've not seen before.*

**[August Gottlieb] Spangenberg:** *My question is this: Is it the Savior's will that we should carry on with estates and congregation-manors, along with our other activities, or should we only serve souls throughout the world with the gospel? I myself have witnessed the fact that since we have gotten wrapped up in the affairs of estates and their owners, and have entangled ourselves therein, we have also found ourselves 'bound hand and foot'. And the result has been that many projects which we have resolved before the Savior to pursue long ago have been incapable of realization.*

**The Mother [Erdmuth Dorothea von Zinzendorf, wife of Count Zinzendorf]:** *But there are only certain people among us who are concerned with property and the like. The others, who carry on the Savior's own affairs, have no property.*

**[Jonas Paulus] Weiss:** *I myself believe that it is much easier if one does not involve oneself in so many projects. I have been zealously against these previously. At the founding of Herrnhag I protested strongly against it. But when I consider how the Savior has guided us so that we have so many placed in Pennsylvania, and now we receive the addition of North Carolina, and when I see how much has come to us [literally: was poured out over our heads (an Old Testament image of divine bestowal)] without our looking for it, for instance, Hengersdorf, and [when I see] how the North Carolina project was given into our hands without any intention on the part of our Brethren, and also that Borthers Spangenberg did not at all act hastily [in this matter], now I cannot be so definitely against it.*

**Hutton:** *If it were a matter of our inclinations I believe that we would not get involved in these projects. But if we choose to maintain and protect people, as in a preserve for the Savior, from [their time in] the womb onwards, then he must grant us places for this, and other circumstances must be in accord [with this intention] more so than if we only had to advance the gospel.*

**Weiss:** *Taubenheim also will be begun without regard to costs.*

When this discussion took place, the Moravian Church was facing a time of acute financial distress. Debts had risen to an unusually high level. Yet many settlements built by the Brethren appeared to be flourishing. Land for the North Carolina project was to be financed through the sale, to wealthy Moravians and friends, of shares in a land company. It is indeed a wonder that the purchase of nearly a hundred thousand acres in North Carolina could be made at that time, and that planned communities could be initiated.



Bookbinder at work in the Herrnhut Archives. A special workshop has been set up for bookbinding and creating acid-free housings for manuscripts.

## 1754 MINUTES, continued

It is of interest to find that both opposition and reservations were expressed about proceeding with this and similar projects. In Spangenberg's thinking, the apparent consequence of the getting "wrapped up" and even "entangled" in special projects was that "we have also found ourselves bound hand and foot," that is, financially strapped. Thus, according to Spangenberg, the special projects are among the main causes, if not the chief cause, of the church's financial distress, and here is another project being begun! The words Spangenberg used to describe these projects are "Gütern und Gemein-Herrschaften," "estates and congregation-manors." His (or the recording secretary's) use of the latter term, "Gemein-Herrschaften," suggests that he thought of Moravian congregation towns, the special planned communities of the Moravians in which town and congregation coincide, in terms of a continental European manor (Herrschaft). Manors are highly structured and highly regulated in social and economic life. What had been planned for North Carolina has been referred to by the same phrase. It is likely that much light can be shed on the planned communities of the Moravians in North Carolina not only by comparing them with other Moravian planned communities but with European manors as well.

It is also of interest to see how the objections raised were overcome. Weiss overcame his own objections in part by his reasoning concerning what he saw as God's guidance and provision of opportunities to pursue these special projects. Hutton concludes the discussion by reminding his colleagues of the decision of the church to provide settlements where members can be maintained "from the womb onwards," with the implication that they must act in accord with that previously taken decision.

[The passage from the *Jüngerhaus Konferenz* minutes was found in the Archives of the Moravian Church in Herrnhut, Upper Lusatia, East Germany, and was translated by the Archivist. Thanks are due to *Pastorin* Ingeborg Baldauf, Director of the Herrnhut Archives for aid in locating documents. Thanks are also due Dr. Lothar Madeheim of the Moravian Archives, Northern Province, for consultation over certain points of translation.]

## ANNOTATIONS

FROM THE MORAVIAN ARCHIVES  
WINSTON-SALEM, N.C.



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C284.6

A61m

# ANNOTATIONS

FROM  
THE MORAVIAN ARCHIVES  
WINSTON-SALEM, N.C.



The map of Bethania, N.C., dated 1766 shows the layout of a typical German planned agricultural village. This type of layout goes back to medieval times in Europe. The houses, 18 small dark squares, are arranged on both sides of the main street (center of illustration). Each house lot has associated with it various narrow strips of land in several of the outlying rectangles. The Bethania congregation bought the 2500 acres of land which forms the Bethania Town Lot in 1771 (about half is shown here) and then rented various parcels to village residents. The portion of the map shown is about a mile and a quarter across.

## RECENT RESEARCH REVEALS BETHANIA'S PRICELESS HERITAGE

New information has come to light concerning the Moravian village of Bethania, several miles north of present-day Winston-Salem. Virginia Tech historian, Dr. Daniel B. Thorp, who wrote a doctoral dissertation on Moravian colonization in North Carolina, has done further research which establishes that Bethania is a rare example of a linear agricultural community planned on a German model and set into the North American frontier.

Thorp has consulted copies of documents from the Moravian Archives of Herrnhut, East Germany, as well as records in the Moravian Archives in Bethlehem, Pennsylvania, and Winston-Salem. The documents show that planning for the community began in Europe where church leaders approved the overall concept and selected the name Bethania. These tentative plans were then ratified by the synod (church legislative assembly) held at Lancaster, Pennsylvania, in May of 1759. The Synod directed A. G. Spangenberg, a Moravian administrator, to travel to North Carolina and initiate the settlement.

The village which Spangenberg and town planner P.C.G. Reuter laid out in June of 1759 is a model German agricultural village. It is called a "linear" or "street" village since the houses are arranged along both sides of the main street. Each householder owned (or in Bethania's case rented) a house lot and an adjoining garden plot. He then owned (or rented) an orchard lot, a grain field and several other "out lots." These, however, were in various separate areas, and did not border on his other lots.

(Continued on page two)

## BETHANIA'S HERITAGE, continued

For example, his grain field might be a long narrow strip of land alongside the grain field strips of ten or twelve other persons. His orchard might be similarly situated. The grain field strip might be north of town, the orchard lot to the west. A major purpose in parcelling land out in narrow strips was to assure each owner or renter more or less equal shares of desirable and not so desirable land. In the map illustration of Bethania accompanying this article, there are 39 rectangles of land designated by numbers. Most of these rectangles are divided into 6 to 8 narrow strips.

The average householder in Bethania held a total of 22 acres of land in these various rectangles. This was less than one tenth of what the average North Carolina farmer held in the 1760's. By German standards and when farmed by intensive German agricultural techniques, 22 acres was an adequate amount of land. Yet no further villages on the Bethania model were begun in Wachovia. After Bethania, the Moravians adopted an approach to land allocation which was closer to the dispersed-farms model practiced in North Carolina. As a result, Bethania is today an example of a very rare phenomenon: a German-type planned agricultural village in a North American setting.

Bethania has a special place historically for other reasons as well. Although a portion of the original inhabitants were not Moravians before moving to Bethania, they were allowed to settle there only on trial and after having united themselves into a Moravian Society. Most of these people soon joined the church as full members. While this procedure was unusual for the Moravians, it is clear that the Moravian leadership intended and did in fact establish a **Moravian** village which was governed by a committee of Moravians and over which the Elders Conference of Wachovia had direct authority. It is not true that the village was only loosely associated with the Moravians.

Bethania is notable as well for the documents which describe its history. Today the historian can consult over 30,000 pages of manuscript material written by or about Bethania's inhabitants. The records are essentially continuous down through over ten generations to the present. Bethania may well be the only German-type planned agricultural community in the American South. It may also be the only planned agricultural community in North America built on the German model which can be studied today in such detail.

[Dr. Thorp's research has been published under the title "Assimilation in North Carolina's Moravian Community" in the February 1986 issue of the **Journal of Southern History**.]

## YOUNG DANE'S DIARY PORTRAYS LIFE IN WACHOVIA

The Archives has recently been given the large manuscript diary of George Frederic Bahnson. The diary describes how this young Dane in 1834 journeyed to North Carolina with his petite twenty-year-old wife to take up his first pastoral charge in the Moravian village of Bethania, a few miles north of present-day Winston-Salem. The diary continues for four years and concludes shortly after he travelled to Pennsylvania to take up his next pastoral assignment.

Bahnson was born in the Moravian settlement of Christiansfeld in Denmark received his schooling at Niesky and trained for the ministry at Gnadenfeld, both Moravian settlements not far from Herrnhut in present-day East Germany. After teaching briefly at still another Moravian settlement, he came to North America, and taught in Moravian schools in Nazareth, Pennsylvania. Then at the age of 29, within a six month period he married a young Moravian woman, Amalia Hortensia Frueauf, was ordained to the ministry and travelled to North Carolina to take up his first pastoral charge.

Young Bahnson had a way with words. He was able to present scenes to the reader simply yet vividly. What follows is his account of what happened on their first afternoon after moving to the village of Bethania. In the morning their belongings had been unloaded from their wagon and brought into the parsonage. They had just returned from a noon meal with neighbors.

*Towards noon...it became clear and very hot, so that a thunderstorm was to be expected. We had returned to our house, in order to be alone by ourselves, when heavy clouds began to draw up from the North & South.... About three o'clock the storm came up, and it was a very heavy*

*(Continued on page three)*



George Frederic Bahnson of Christiansfeld, Denmark, who later in life became a bishop and administrator of the Moravian Church in the American South.

## YOUNG DANE'S DIARY, continued

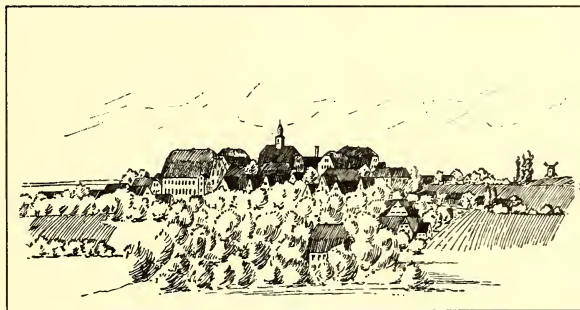
one indeed. My dear Hortensia being afraid had seated herself on my lap, that we might be struck at the same time, and thus we heard several very hard peals of thunder, from which we could judge, that it was quite near. Hearing somebody walking about in the entry, I went out and was not a little frightened at the reflection of flames thrown upon our chamber door through the window fronting the street. A barn belonging to Dr. [George F.] Wilson, at the distance of 200 paces was one sheet of flames, and had been burning for some time. Our Katy [the Bahnsons' maid] stood and looked at it without telling us one word. The rain poured down in torrents and my dear Hortensia and myself stood looking at the new sight. Hortensia was much afraid, but there was no danger as long as the shower continued. The street resembled a broad ditch, filled with water, which was quite red. People collected in spite of the rain to look at the burning building, but aid could neither be rendered, nor would it have been of avail. Finally they began to pull down the remaining half-burnt beams and in half an hour nothing was to be seen.

The doctor was not at home, as little as his wife, who is in delicate circumstances, and being much afraid of thurgusts, she had gone to her mother's house. A little servant girl was alone in the house, and had hidden herself under a bedstead. The doctor only smiled when he was told of the accident. Had there been a violent wind and less rain, the whole town would have been in danger, but the Lord was graciously pleased to avert all danger. The evening was very calm and serene, and but for the black beams lying about one might have thought the whole a dream.... This was our first day at Bethany - singular reception.

This diary is important for several reasons. First, it is large. Bahnsen fills 1428 pages in covering just four and a half years. Second, it's written by someone new to the region he writes about. So he describes many customs and practices new to him. (One such custom is the vesper, a light meal taken in the late afternoon to tide one over to a mid-evening supper.) And third, he is articulate and observant. Not all his value judgements can be simply accepted. He is young, and in pastoral matters, inexperienced.

Later in life Bahnsen returned from Pennsylvania to become the head pastor of the congregation at Salem. Here he was also consecrated bishop and served as president of the Provincial Elders' Conference of the Southern Province.

The Archives is deeply grateful to Evangeline B. (Mrs. Norman S.) Smith for the gift of both the original manuscript of this diary and a typescript copy.



The Moravian settlement of Gnadensfeld in present-day Poland where Bahnsen studied in the Moravian Theological Seminary. The curriculum included, in addition to biblical studies, theology and church history, physics, natural history, physiology, applied mathematics and educational theory.

## ARCHIVES BEGUN IN EIGHTEENTH CENTURY

The Moravian colonization effort in North Carolina began in 1753 after a 154 square mile tract of land was purchased from Lord Carteret, the Earl of Granville. Three villages and three rural settlements were initiated on this land, which was called *die Wachau* or Wachovia because it reminded a Moravian leader of land in Austria which bore this name. Among the very early plans for Wachovia was provision for a library in which would be kept all the important manuscripts created by the settlements. Inventories of this collection dating back to 1763 exist today. In 1772 a special chest was made for the collection, which by then was called an archives. By 1799 over 60 linear feet of records were contained therein. (A shelf 60 feet long would be required to accommodate the records.) The Moravian Archives, Winston-Salem, N.C., today holds over a million pages of handwritten records stemming from these communities and the congregations which developed from them. About half of the documents come from the period before 1860.

What explains such extensive collections from the relatively small number of communities on this parcel of land? The records come not only from ecclesiastical institutions but from civil, commercial, industrial, educational and social organizations, as well as the enterprises of individuals. Personal diaries,

(Continued on page four)

## ARCHIVES, continued

letters and legal papers have been retained as well. One unusual collection consists of 10,000 memoirs, that is autobiographical and biographical sketches of church members which were read at their funeral services. Another is the official diaries of the six original congregations, which if published in their entirety would occupy at least one hundred and twenty 500-page volumes. These diaries together with the minutes of a multitude of official boards and committees yield important information about regional, state and national events. The Moravians were important witnesses to life on the frontier in North Carolina, the French and Indian War, the Regulator movement, the American Revolution, the formation of national government, and the creation and ratification of the Constitution. They were significantly affected by each and thus took careful, considered notice of each. These communities were also unusual in that, during the late colonial period, they were built far inland from the sea. Salem, the central town on the Wachovia tract, was the first developed town in North America to be built over 200 miles from the Atlantic Coast.

In summary, the documents of the Archives are extensive, wide ranging in subject matter, concentrated on just a few communities, continuous from the mid-1700's to the present and have an organic unity (they have not been artificially brought together, but rather stem from interrelated organizations). Since the language for official documents until 1857-1858 was German, most of the records until then are in that language. (About 10,000 pages have been translated so far.) Finally, the records are fully described in a 2000 page inventory. In fact each box of material is described down to the folder level.

The Archives encourages scholars to make inquiries concerning possible areas of research, and will gladly provide information about low cost travel and accommodation.

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Discoveries about Bethania.  
See page one.

# ANNOTATIONS

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FROM  
THE MORAVIAN ARCHIVES  
WINSTON-SALEM, N.C.

## WACHOVIA GREAT MAP RETURNED FOLLOWING CONSERVATION STEPS

There are not a great number of eighteenth century hand drawn maps, showing details of frontier areas, in existence today. There are still fewer maps from that century showing details of frontier areas in North Carolina. The *Wachauer Grosse Riss*, or Wachovia Great Map, is unusual not only for the land it shows but also for its size, for its amount of detail and for the diversity of topographical features noted. The map surface, excluding borders, covers 60 square feet. It is divided into four separate sections, each showing a quarter of the total land area. The land displayed is the Wachovia tract, 154 square miles of land in the North Carolina Piedmont, purchased by the Moravians in 1753. To read the map one must stand inches away, for the details are minute indeed. Over 50 different symbols indicate types of land, fertility, degrees of forestation and kinds of vegetation among other factors.

The maps, created by P.C.G. Reuter (see following article) between 1758 and 1762, were far from academic exercises. They had a usefulness in planning, in informing Europeans who aided in the purchase of the land, and in the management of the land itself, during the eighteenth century and beyond. For example, parcels of land sold until the end of the eighteenth century were indicated on the maps. Sections of the maps were unfolded and refolded many times while these tasks were being carried out. It is a small miracle that most of the paper is still intact today.

In fact, for the last several decades the maps have been off limits to all lookers. The paper, over two centuries old, was crumbling, and the Archives had to be sure that a proper conservation process had been identified, and funds had been raised to cover conservation costs, before steps

ANNOUNCING  
A SPECIAL EVENING  
TO WELCOME THE WACHOVIA GREAT MAP  
BACK TO WINSTON-SALEM  
FOLLOWING EXTENSIVE CONSERVATION WORK.

TUESDAY EVENING, DECEMBER THE FIRST  
AT SEVEN-THIRTY IN THE  
SALEM COLLEGE FINE ARTS CENTER.

SPECIAL PRESENTATIONS,  
EXHIBITION OF MAPS,  
RECEPTION FOLLOWING.

PLEASE JOIN US



From P.C.G. Reuter's 1766 map of the Bethania tract. An aspect of the cartographer's skills was depiction of land contours.

(Continued on page two)

## WACHOVIA GREAT MAP, continued

could be taken to preserve the maps. It was indeed for the best that the maps were not unrolled during this period.

The conservation steps carried out by a laboratory in Philadelphia, Pennsylvania, were quite involved. They included soaking the maps in distilled water, peeling off the cloth backing, deacidifying the map itself and constructing a new support medium of "Japanese paper," attaching any loose pieces to this medium, and finally encapsulating the totality between sheets of crystal clear mylar.

The Archives is happy to invite readers of *Annotations* and any other interested persons to a special evening of activities on December 1 at the Salem College Fine Arts Center. The four individual maps which make up the Wachovia Great Map will be on display and special presentations will be made. The Archives is deeply grateful to all friends of the Archives for making the conservation of these maps possible.

## P.C.G. REUTER, ROYAL SURVEYOR AND MASTER CARTOGRAPHER

Philip Christian Gottlieb Reuter produced the Wachovia Great Map only after becoming an accomplished European surveyor and mapmaker. He was trained by official surveyors of one of the Counts of the Palatinate in German-speaking Europe. Yet even before entering this apprenticeship he had experienced some unusual difficulties. He has shared the following in his *Lebenslauf* or memoir, a copy of which is on file in the Archives.

*From my parents I heard this praise, that I had been a quiet child and would never cry. [They also said that] when, at the age of one and a half, I had broken my left arm, I let fall only a few tears. At this early age I was twice rendered unconscious by stroke and was taken for dead. When I was picked up the second time it was found that I had broken my left arm in two place, and the large tendon which controls the thumb was so strained that I ended up with a lame hand.*

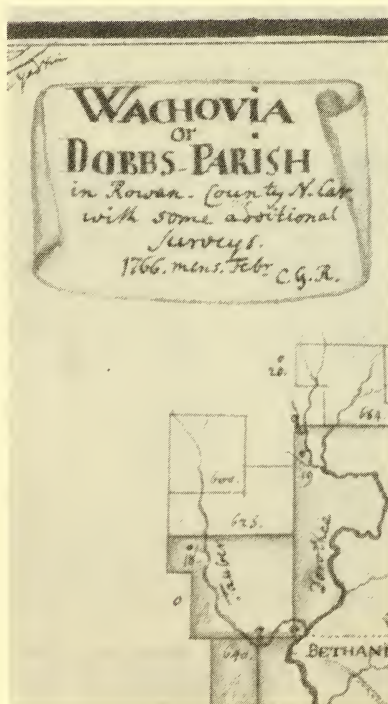
His difficulties with injuries did not stop there. Before leaving home, probably at the age of 14, Reuter had further mishaps.

*...I had the misfortune to break my left arm for the third time. Also, my foot was injured when it was stepped on by a horse. I did not dare to reveal this to my father. The substantial pain which resulted from this I had to endure for several years, until it finally healed. In the year 1732 I asked my parents for permission to go along with my brother to Fürstenau as he travelled to the Court Tailor. I went on the journey with the thought that I would not come back to my parents again, because I experienced very great difficulties with my father since he considered me to be a child of woe.*

Reuter did not return home. Instead he went to a cousin, who through a presentation before the Count in Fürstenau got Reuter placed in an apprenticeship with the Count's official surveyor. Reuter's education in the ways of the world were only beginning. According to his own account, the surveyor's wife wanted to get rid of Reuter and pressed her husband to do so. After Reuter had been trained for only a month, he was given a difficult test, failure at which was to provide grounds for his dismissal. The fifteen year old Reuter far surpassed his teacher's expectations and won his respect. But upon this master's sudden death soon after, Reuter was assigned to another official surveyor. His time of apprenticeship was extended by these circumstances well beyond the initially specified 3-1/2 years.

As his skills developed so did the opportunism, apparently, of those around him. Several offers of employment would have greatly curtailed his freedom, and one, he later learned, would have entailed marriage to

*(Continued on page three)*



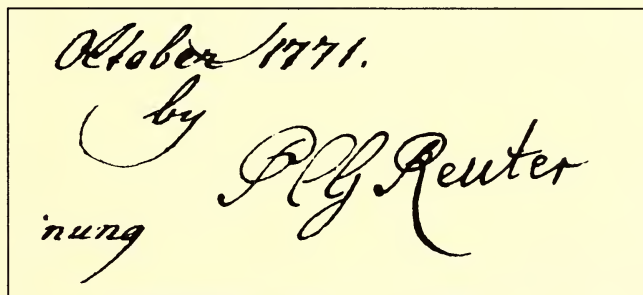
From P.C.G. Reuter's 1766 map of Wachovia. Proper documentation and appropriate graphics enhanced cartographic work.

## P.C.G. REUTER, continued

a girl he not had previously met. A former teacher even began a court case against him, which was dropped only after officials threatened to dismiss the teacher from his post if he did not desist.

In 1737 he was examined in the presence of cabinet lords about his profession, and in 1739 even received the designation, royal surveyor, most probably an unusual attainment for a twenty-two year old. Then for almost a decade Reuter moved from place to place taking on surveying jobs. Rarely did he live for as much as a year in one locale. During this period he learned of the Herrnhuter Brüdergemeine or Moravian Church and visited their settlement at Herrnhag. Some years later, after writing a letter applying for admission he had a dream in which he saw a coach in front of the Moravian *Gemeinhaus*. The coach had a place for one more person. Then he heard his deceased mother say, "Crowd Reuter in there for me so he doesn't run away." Perhaps his subconscious was telling him that it was time to settle into something permanent. The following spring, in 1748, he was received into the Moravian Church. He surveyed for the Church in Europe for almost a decade before accepting a call to North Carolina. The minutes of the highest board of the Moravian Church, convened in London, show that he was under consideration for this task as early as February of 1754, just a few months after the first settlers arrived in Wachovia. He arrived in the Bethabara, North Carolina, settlement on July 22, 1758, and spent almost 20 years working among the Moravians in North Carolina, not only as surveyor and cartographer but carrying out tasks in the areas of town planning, architecture, land resource management and accountancy as well. Over 70 of his maps exist today, just from his twenty years in North America. Most likely many more exist, stemming from his over twenty years of work in Europe.

*(Continued on page four)*



October 1771.  
by P.C.G. Reuter  
nung

## REUTER: WHY I SIGN MY MAPS

When Reuter sent a version of his map of the northwest quadrant of the Wachovia tract to the European headquarters of the Moravian Church he also sent a 27 page "Report on the Wachovia Map and Land...." The Report reproduces over 50 symbols used on the Great Map and gives the meaning of each. Reuter included the following prefatory note. It is translated here since it reveals something of his approach to mapmaking and his concern for accuracy.

*I sign my maps for the following reasons:*

*First, because it's customary;*

*Second, because strictly speaking they belong to the Unity. For I can make no map alone. Each time brethren must help me. And I survey for the Unity. So if my name is found at the bottom of a map of land which belongs to the Unity, one knows the [real] owner of the map;*

*Third, I have it from experience that it is good when one signs such things and inscribes the year. It gives light, immediately;*

*Fourth, originals are always more accurate than copies, even if the latter are equally beautiful. Therefore it is important whenever someone copies a map that he write "copy" and the date when the original was copied, and whether it was copied from a copy, so that the original always retains its special status.*

*Whoever surveys land himself, and makes a map of it, makes an original as surely as I.*

[Translated from a photostat of a document from the Moravian Archives in Herrnhut, East Germany, R.14. Ba. Nr. 2c., p. 831, found in the Manuscript Division of the Library of Congress, Washington, DC. Translation by T. Hauptert.]

## P.C.G. Reuter, continued

In 1762 Reuter married Anna Catharina Kalberlahn, daughter of Heinrich Antes, a Pennsylvanian who a decade earlier. In 1772 the couple moved to Salem to a small house near the congregation-run store. (A reconstruction of the house stands near the site today.) Reuter died at Salem on December 30, 1777, at the age of 60.

The minister who wrote the closing paragraphs of Reuter's *Lebenslauf* expressed gratitude for his many contributions to community life. He wrote as well of Reuter's "sharp and melancholic disposition" which often led him into anxieties about himself. He found some of the reasons for these characteristics in the many unusual experiences and misfortunes through which he had passed from his youth onwards. Yet, the minister concludes, his heart, from the first hour of his spiritual awakening, had been bound fast to the suffering person of the Saviour, and this had always helped him aright.

An unpromising German child, apparently rejected by his father, had grown in a way which enabled him to make substantial and even remarkable contributions to the life of settlements on the American frontier.

[Portions of Reuter's *Lebenslauf* translated by the Archivist]

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October 1771.  
by P.C.G. Reuter  
nung

Pushcart 1880s  
12.5



Dr. William S. Powell  
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C284.6  
A61m

# ANNOTATIONS

FROM  
THE MORAVIAN ARCHIVES  
WINSTON-SALEM, N.C.

## ARCHIVES FIND IN EAST GERMANY TELLS OF GRANVILLE AND QUITRENTS

The portion of minutes which follows was found in the Moravian Archives in Herrnhut, East Germany, this summer during two weeks of research there by the Archivist. The minutes were taken in a meeting of Count Nikolaus von Zinzendorf, leader of the "Renewed" Moravian Church, and his advisors in August of 1753, just three weeks after these leaders had signed the deeds for almost 100,000 acres of North Carolina land which they had purchased from Earl Granville, a member of the House of Lords in Great Britain. The meeting took place in London, where the headquarters of the international Moravian Church was at that time. The minutes concern, in part, the burden of quitrents, a sometimes hefty sum paid yearly on land owned.

These minutes contain more than meets the eye, so a commentary will follow them, where quitrents and other issues will be looked into in more detail. One thing remains to be said at the outset. Near the end of the minutes there is a report by Zinzendorf on his conversations with Lord Granville concerning Granville's aims in encouraging settlement of the northern portion of North Carolina, land which he, for the most part, owned. So far as can be determined, this is a rare instance of a contemporary report of Granville's wishes and aims in getting his portion of North Carolina land settled.



Saal or Meeting House in Herrnhut, reconstructed following the original plans after being burned at the end of World War II. (View from side)

### RATHSTAG MINUTES, LONDON, AUGUST 28, 1753

*[Count Nikolaus Ludwig von Zinzendorf]: One of our pre-eminent desires is to establish a settlement congregation in England. There is no place better than here to which we can go, but I don't know the "how" of it [at this point]. There are several factors which make things difficult here. In Germany, if someone settles at a new place, he is not bothered for the first fifteen years, so that he can establish himself. Here, however, an entrepreneur can come into [financial] danger in the first year from [liability for] ground rent and quitrent. This stands directly in the way of laying out a settlement congregation. No colony can establish itself if it has to pay in the first year.*

*Consequently, if [our venture in] North Carolina results in nothing but indebtedness to the [Earl] of [sic] C[ranville], I've told him so already. It's unfair and in a way contrary to [customary ways of thinking] for him to appropriate quitrent in the first year. It would be different if he were dealing with people who aimed to profit themselves and thought to sell some of the land. But if his aim is to have a people populate his land with towns and villages, then he should designate the first ten or fifteen years as free years, particularly since he knows how reasonable we are, and that we would pay him everything later. It is much easier for a group of people to pay £ 3,000*

(Continued on page two)

## ARCHIVES FIND, continued

sterling after fifteen years have passed than to pay £ 200 yearly from the first year. ...If at the very beginning [of an enterprise] one has to think: 'I must either pay in the first year or be thrown into debtors jail', it takes high courage and resolve to go forward....

**[James] Hutton:** But on the other hand if we pay (the quitrents), then we have the benefit of the land and all privileges.

**[Zinzendorf]:** Yet our custom is to create a garden of the Lord out of wilderness and then let others have the benefit of it later. This happened, for example, in Georgia. Teltschig and the other Brethren could not remain there.

**[Augustus Gottlieb] Spangenberg:** It was expressly put down in writing by the trustees [of the Georgia colony] that they were not to have to bear arms.

**[Zinzendorf]:** But then the Trustees ought to have paid our Brethren the £ 3,000 which they [the Brethren] left in the lurch there.

**[Johannes] Teltschig:** One of the magistrates of that place threatened me vehemently, saying that he personally would lay a hand on us if we refused to bear arms.

**[Zinzendorf]:** So the authorities had not so much as wished to take you under their wing, and you were forced to give up the land.

**Hutton:** The K[ing] of P[russia] does indeed give [his] colonists encouragement, but one does not as a consequence have at all the privileges in his lands which one has here [in English lands].

**[Zinzendorf]:** The Prussian House has broken no agreement in its first hundred years. It is not right to lure people to [settle in] a place and then already in the first year not only offer them no protection, but so to harass them that they cannot collect themselves again.

**Hutton:** They didn't want to lure people to Georgia but rather only to give them a place of refuge....

**[Jonas Paulus] Weiss:** It is important...what [people's] aim really is in accepting us [for settling].

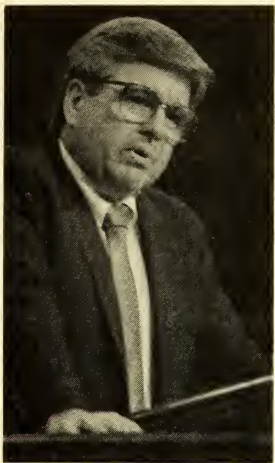
**[Zinzendorf]:** The E[arl of G]ranville has aimed at emulating Pennsylvania since 1750. He wants to have a settlement in Carolina solely of Germans, probably out of fondness for the German nation. I have asked him more than once about his aim in order to know whether we could support it. I asked him directly whether his aim was to settle his land with Germans, and people of our kind as well. He answered that if our people who settled there understood no word of English, it would be to him so much the better.

## MORE ABOUT THE 1753 MINUTES

In the early 1750's when Earl Granville, British statesman and former ambassador to Sweden, encouraged the Moravian Church to buy a large tract of his land in North America, he was proprietor of essentially the northern half of the colony of North Carolina. This meant that he was effectively the feudal lord over this territory, yet without rights to govern. When a person bought land from him, he or she was still obligated to pay Granville quitrent on that land each year. Quitrents were part of the manorial system of land tenure in Europe. Hugh Lefler offers this succinct explanation of quitrents in his *History of North Carolina*, 1954 (volume 1, page 106): "The quitrent...was a 'feudal due' or money payment required by the lord of the manor from the tenant, or vassal, in lieu of payments formerly made in labor and produce. By the payment of a fixed money rent, the [landholder] was 'quit' or freed from all other annual 'feudal dues.' "

The Moravian Church paid £ 500 sterling for the nearly 100,000 acres of land it bought from Granville. Yet the yearly quitrent on this land was a little over £ 148. So in a period of just ten years, the quitrents would total a little over £ 1484, almost three times the purchase price of the land. Quitrents were clearly a major expense involved with acquiring and holding land.

(Continued on page three)



## ARCHIVIST OF UNITED STATES ADDRESSES ARCHIVES EVENT

Early last December, on the evening of December first, over two hundred people crowded into Salem College's Shirley Auditorium to help welcome the Wachovia Great Map back to Winston-Salem, following extensive conservation measures. Don W. Wilson, newly installed as Archivist of the United States just days before the event, flew to Winston-Salem with his wife, Patsy, in order to address the gathering. Commenting on the centerpiece of the evening, he remarked: "This map is truly excep-

*(Continued on page four)*

Don W. Wilson speaking at the December Archives event. (Photo: Bob Stern, Old Salem Inc.)

"...The extensive and unique holdings of the Moravian Archives...represent one of the earliest community archives in the New World, beginning in the late 1750's. The early Moravians were not only thorough and accurate recordkeepers, they were also aware of the importance of human documentation. Today it is most impressive that the Archives contain over 1,000,000 pages of handwritten documents, with over half of those produced prior to the Civil War.... What is particularly noteworthy is that these documents were carefully chosen. They were very selective in what they kept and the information density of the records is extremely high. The documents are total community records.

Those factors, to me, are ones which I hope, two hundred years from now, will be attributed to our nation's archives of the 1980's: ...We must be selective...the documents must be carefully chosen...the information density must be high and we must preserve the unique and rich records of our society."

Don W. Wilson, Archivist of the United States

## ARCHIVES FIND, continued

Paying high quitrents was not the only challenge Moravians faced in creating new settlements. Being encouraged to leave was another. In these minutes, Zinzendorf says: "...Our custom is to create a garden of the Lord out of wilderness and then let others have the benefit of it later." The experience of the Moravians in Georgia is then reviewed, with comments from both A. G. Spangenberg and Johannes Toeltschig (also Teltschig), leaders of the Georgia endeavor, 1735-1737 and 1737-1740, respectively. Zinzendorf indicates in these minutes that he believes that the Moravians were purposely forced to give up their land in Georgia together with improvements. This view is significant, since Georgia was not the only location where this had happened. In 1741 and 1749, Moravians in Pilgerhuth (Pilgrims' Rest) and Herrnhag, respectively, were told for no legal reason, either to sever their relationship to the Moravian Church or to move. They moved. In fact, almost 3,000 Moravians moved from the Herrnhag and Marienborn settlements in the years 1749-1752. "Gardens of the Lord" had been created out of unimproved land, only to "let others have the benefit of [them] later." (It is more than likely that the Church took up Earl Granville's offer of inexpensive land with the thought that many who had left Herrnhag could eventually marry and settle on it [letter of Zinzendorf, June 1753, in *Annotations*, September, 1985, page 3].)

With these facts in mind, it is not difficult to understand Zinzendorf's apprehensions in initiating new settlements: apprehension over the high cost of quitrents, and the concern that ten or fifteen years down the line they might be forced to give up a settlement, buildings and all. Huge outlays would have been made, and a substantial loss sustained. So, Weiss's statement (second last paragraph) that they must find out people's aims in encouraging them to settle is significant. Zinzendorf then shares how he has done just that in talks with Earl Granville. [Document location: Moravian Archives, Herrnhut, East Germany, R.2.Nr.33.B.a., pp.47-51. Translation by T. Hauptert.]

## PROGRESS REPORT: EUROPEAN PHOTOCOPY PROJECT

Various archives in East and West Germany, Holland, and Great Britain contain many thousands of pages of hand-written records concerning the Moravian settlements in North Carolina and Georgia. A project of microfilming these records was begun by the Archives in Winston-Salem in 1986. Already one thousand three hundred pages of material, the main body of Georgia Moravian settlement records, have been filmed, and are currently available on microfilm in Winston-Salem. Another two thousand pages, concerning Wachovia, and assembled in Europe by A. G. Spangenberg, are being microfilmed currently. Documents which will be microfilmed in the near future include correspondence between Lord Granville and Count Zinzendorf, 1744-1759.

## ARCHIVES EVENT, continued

tional not only for the land it shows, but also for its size, almost sixty square feet, for its amount of detail and for the topographical features it contains. As you will have a chance to see, it is an exceptional document." The Wachovia Great Map was created by P. C. G. Reuter, Moravian surveyor and cartographer, in the years 1758 to 1762. It displays the complete Wachovia tract, 154 square miles of land in the North Carolina Piedmont, purchased by the Moravians in 1753. The map uses over 90 different symbols to display natural features.

Dr. Wilson went on to talk about the Moravian Archives and drew parallels with his own work, as chief administrative officer for the National Archives and Records Administration. Dr. Wilson was introduced by Dr. William Alderson of Old Salem, Inc., also an archivist, who in turn was introduced by Tom Hauptert, Moravian Archives Director. Lois Price, who was in charge of the map's conservation, came from Philadelphia to show slides of the procedures used, and to talk about the process. The maps were on display in the gallery of the Salem College Fine Arts Center. The Archives is grateful to Salem Academy and College, Old Salem, Inc., Historic Bethabara Park and the Wachovia Historical Society, who contributed in various ways as co-sponsors of the event.

## FORMER TRANSLATOR VISITED



Frau Erika de Haas (maiden name, Erika Huber) was visited by the Archivist this past June near Bremen, West Germany. Frau de Haas holds her Salem College cap (above), a fond reminder of her year at Salem, 1950-1951, when she began translating the nearly 4,000 pages of minutes of the Salem Board of Overseers, a task she finished later in Germany. Frau de Haas hopes to visit Salem in the near future with her husband, Rudolf, a teacher of biology and chemistry.

## ANNOTATIONS

FROM THE MORAVIAN ARCHIVES  
WINSTON-SALEM, N.C.



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See page three

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FROM  
THE MORAVIAN ARCHIVES  
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Aug., 1989  
Vol.1, No.9

# ANNOTATIONS

## 1773 SALEM COMPACT: FIRST TRANSLATION EVER

The 1773 Salem Brotherly Agreement or Compact, concerning regulations and conduct in the Salem settlement, began its life as a document drawn up for Herrnhut, the first Moravian settlement congregation, in Saxony, now East Germany. The document was revised and adapted for local conditions in Bethlehem, Pennsylvania, and was revised and adapted again, for local conditions in Salem, North Carolina. This foundational document for civic and congregation life is over thirty fulsome pages long. It contains, in effect, Salem's constitution, along with procedures to be followed, general regulations and guidelines for conduct.

There are significant overtones of "social contract" theory in this document. Social contract thought was advanced by prominent thinkers such as Thomas Hobbes, John Locke and Jean Jacques Rousseau during the period of the Enlightenment in Europe. They held that "society originated in a contract, compact, or agreement, explicit or tacit, to which each individual concerned consented, and, so, removed himself from the 'state of nature' and helped set in motion a regime of government under laws, [a regime] of impartially administered justice, and of civic morality" (W. Kendall, "Social Contract," in the *International Encyclopedia of the Social Sciences*, 1968, vol. 14, p. 376). Key ideas here are: government by consent of the governed, rulers not exempt from the law, and equal justice for all. While these ideas may seem commonplace to us in this country today, they were not at all so familiar to people of several centuries ago.

The 1773 Salem Brotherly Agreement is also a compact or covenant. The parties who agreed to this compact were the individuals who made up this congregation/community. The agreement was not between "ruler" and "ruled," or "the Moravian Church" and the citizenry, but rather, among all the citizenry together, agreeing among themselves to consent to a particular form of local government, and to consent to particular regulations and principles of conduct. Thus, in the words of the Salem compact itself, "the congregation/community regulations ...represent a mutual voluntary agreement of all the congregation/community members together, without exception." Not only is the theme of "consent of the governed" present, but, as well, the theme that those who govern are

(continued on page three)

## LAURA MOREFIELD MOSLEY 1909-1989 VOLUNTEER EXTRAORDINAIRE

A person who has contributed significantly to the work of the Archives as virtually a full-time volunteer has departed this earthly life. Laura Moorefield Mosley led an interesting and full life indeed. She was born in Salem eighty years ago. A graduate of Salem Academy, her formal education continued at New York Hospital School of Nursing, and at the Catholic University in Washington, DC. One of her first adventures was to serve on the medical team of the Thaeler Memorial Hospital, a Moravian medical facility in eastern Nicaragua. When the United States entered World War II, she began a twenty-three year career in the United States Army Nurse Corps, serving in England and on a hospital train on the Western Front, where she frequently came under

(Continued on page two)



Laura Morefield Mosley

## LAURA MOOREFIELD MOSLEY, *continued*

fire. After the war she continued Army service in Austria and Western Germany, and returned to this country to take up one of the highest nursing positions possible: head nurse in the presidential suite at the Walter Reed Army Hospital in Washington, DC. Here she attended both Harry Truman and John Foster Dulles. She retired in the 1960's with the rank of Lieutenant Colonel (an officer, just below a colonel and above a major), which, according to her own words, was the highest rank a female could attain at the time she retired.

Laura Morefield Mosley had an inquiring mind and a broad range of interests. Retirement allowed her to pursue these interests with considerable discipline and intensity. Two of those interests were the history of medicine and the history of the early Moravian communities in North America. These interests merged as she studied the medicine practiced in the Wachovia tract and produced a lengthy manuscript on this subject, which is set to be published as a book in the near future in a somewhat abridged form.

Miss Mosley served as a volunteer at the Moravian Archives for a number of years, coming in at nine o'clock every morning, and leaving at four-thirty in the afternoon. She also served on the Archives Board, beginning in 1986. Her central accomplishment has been the creation of a card-file name and subject index to the translated minutes of the Aufseher Collegium (Board of Overseers) of Salem, 1772-1805, and a similar card-file index for the minutes of the Aeltesten Conferenz (Elders' Conference) of Wachovia, 1765-1789. Each 3" x 5" card in these card-files has a different name or subject. When these cards are measured, as they sit in drawers, their total length is seven feet, two inches long.

Miss Mosley brought life and light to her work and to the Archives, and many an interesting anecdote to staff tea breaks. She is much missed here.

## THREE MAJOR MANUSCRIPT MAPS TAKEN TO CONSERVATION CENTER

In March of this year the archivist drove to northeastern Massachusetts, taking along three one-of-a-kind, hand-drawn maps from the Archives. The destination was the Northeast Document Conservation Center in Andover, the first of several regional conservation laboratories to be established in the United States. Upon arrival the question arose as to whether he had driven all that distance to attend a meeting in the area, or.... "No", was the answer, "I just came to bring these." When the protective material was removed and the irreplaceable nature of the colonial-period documents became evident, the need for such a trip was not hard to understand. These priceless artifacts were crumbling, and were in the most delicate condition. The idea of crating them up and entrusting them to a common carrier had been unthinkable, an idea which seemed to border on criminality. Now they were safely at their temporary destination: a sigh of relief. (The trip was in fact timed so that a talk could be given on the return journey, a presentation entitled "Why Did the Moravians Operate Inns and Taverns?" given at the Sun Inn, a restored Moravian tavern, at Bethlehem, Pennsylvania.)

The map covering the largest area has a long title: "The East Part of Surrey [sic] County in the Province of North Carolina, between Rowan County and Virginia Adjoining Guilford County in the East. Containing Dan River, Yadkin River and Wachovia or Dobbs Parish and the Most Settled Part of St. Jude Parish. May 10, 1771." It is especially important for showing the geographical context in which the Wachovia tract lay, as early Moravians viewed it, with names of local features and nearby settlers. The area shown includes present-day Stokes and Forsyth Counties along with major portions of Surry and Yadkin Counties.

Germanic people normally spell phonetically, since their language is rather consistent in this respect. So what are usually known as the Sauratown Mountains is written as "Sorrowtown Mountains," and Belews Creek is termed "Belows

*(Continued on page three)*



Detail from 1766 map of Bethabara. The number 6 at center-left indicates the Bethabara Tavern. Across the road, on the corner, "the first cabin where the Brethren took up domicile in 1753" is indicated. The buildings of Bethabara proper show at the upper right.

## MAPS, continued

Creek." The map covers an area 48 miles across, and 35 miles from north to south. The Wachovia tract fills only about 1/16 of the total area with its 154 square miles.

The other two maps portray the area around the Moravian settlement of Bethabara, the first showing only the immediate surroundings of the settlement, and the second, the whole 2,000 acre tract on which Bethabara was built. These maps range in size from 29" x 32" to 19" x 27".

The extensive conservation measures being undertaken will aid significantly in extending the life of these documents, and will make it possible again for scholars to consult them, as previously they were so brittle that they could not be unrolled. This important project is being made possible entirely through gifts of friends.

## PROGRESS REPORT: ARCHIVES TRANSLATION PROJECT

The translation of Salem's 1773 Compact or Brotherly Agreement, while no small task in itself, has only been a small part of the Archives translation project over the past few years. Beginning in the autumn of 1985, Archives translator, Frances Cumnock, has worked part-time on a continual basis translating Archives documents which will help in-depth researchers in important ways. Central to the project to date has been the translation of the minutes of the Aeltesten Conferenz (Elders' Conference) of Wachovia, the highest board in the Wachovia tract in the eighteenth century. When issues came before this board, they had usually been referred to it by a lower board, such as the *Aufseher Collegium* (Board of Overseers), after initial consideration there. Such issues, very often, were important enough that they could not be resolved at a lower level. So far over 1,400 typed single-spaced pages of translation have been finished. Ms. Cumnock is well equipped for this work. After six years of graduate study and teaching at the University of North Carolina, Chapel Hill, she came to the Moravian Music Foundation in Winston-Salem as musicologist and researcher. She has worked with German-language Moravian documents of many types for well over twenty years.

The translation project at the Archives is made possible entirely through the generous contributions of friends.

## 1773 SALEM COMPACT, continued

subject to these regulations too, and that they apply to all residents equally. The regulations "must be held sacred by all...especially by all *Arbeiter* and *Diener* [officers of the congregation/community] according to their bounden duty, likewise without distinction and regard to persons." Friedrich Marschall, the administrator of Wachovia, recorded in a conversation with church officials in Europe, in 1767, that the first to line up and sign these regulations were to be the ministers and other officers of the settlement (reinforcing the idea that they, above all, were subject to them).

What other concerns does the document address? There are too many for enumeration here. The text has seven basic sections, including "The Relation of the congregation/community to the Government," and "Regulation of Handicrafts." The latter has nineteen numbered paragraphs, and, for example, in paragraph ten, lays down these principles for master-craftsmen vis-a-vis the apprentices they are to train:

A master is to behave toward his apprentices as a father toward his children. He is to have patience with them as much as possible. When mistakes and faults come forth he should handle them in a fatherly way, rather than in passion and overhastiness. The apprentices should not be used too much for domestic service, but should be assigned more of the kind of work they are supposed to learn. The finer points (*Vorteile*) of the *Profession* should be taught them conscientiously so that truly capable and useful *Professionisten* will be trained, to the delight of the masters themselves.

In concluding this short piece on these regulations, let us look briefly at the one pertaining to treatment of the mentally ill. Before the year 1800, Europe (and its colonies) generally incarcerated those who were clearly insane, often using physical restraints. Only very gradually did more humane approaches take over. Even at the end of the last century, the mentally ill were often displayed at circuses, as freaks of nature. Taking exception to incarceration practices, Quakers and Moravians were among those groups having a gentler approach. Chapter Six, Paragraph Ten of the Compact directs that if someone "should sink into madness or lose the use of his understanding, he should be treated with compassion, graciously supported, and given over to sensible persons for care and supervision. Moreover, if he should recover again, the past should never be remembered to his detriment."

This document has been translated by Frances Cumnock of the Archives staff as part of the Archives translation project (some portions revised for this article), a venture entirely underwritten by the generous gifts of friends.

## THE ARCHIVES' HOLDINGS

[Editor's note: the following article has appeared previously in *Annotations* and is reproduced here as a brief guide for researchers and others.] At the heart of the holdings of the Moravian Archives in Winston-Salem, North Carolina are manuscripts numbering over a million pages. This vast quantity of material concerns three colonial congregation-towns and three rural congregations (and what developed from these settlements) built on a large tract of land in central-western North Carolina. When these settlements were begun, this tract was on the frontier in North America. Groups of Indians passed freely through them.

The religious group which founded these settlements is called the *Unitas Fratrum* or Moravian Church. It traces its ancestry in part to the *Unitas Fratrum*, founded in 1457 by a segment of the followers of Bohemian reformer, John Hus. While for the most part this church group was snuffed out during the Thirty Years' War, a number of this tradition came into Saxony in the 1720's and took part in what they viewed as a renewal of this ancient church group. In 1727, there was a strong communal spiritual experience, and from Herrnhut in Saxony missionaries were sent to many parts of the world. Settlements were also begun in other areas of Europe, and in Georgia (1735) and Pennsylvania (1740 and 1741).

In 1752 land was surveyed in North Carolina, and in the following year settlement was begun in a highly organized manner. The records of these six North Carolina settlements are so vast in part because of the broad range of organizations and church-run enterprises which created them. Documents concern not only the complete spectrum of religious and social life but economic life as well. This includes the use of well-developed German technology evident in industries, crafts and civic amenities: grist, oil and saw mills, tanneries, breweries, community stores, taverns, a municipal waterworks, and a host of craft manufactories. Also documented: town planning, construction of buildings, educational institutions, mission work among North American Indians, and day to day events. These people believed that they were making history, and felt the responsibility to leave accurate documents for posterity.

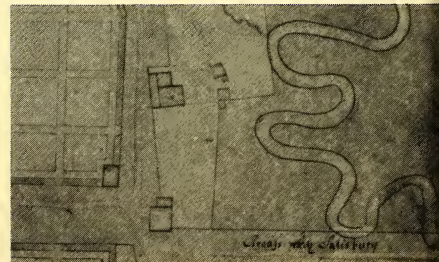
Since the records were kept with thoroughness and care, concerning the broad sweep of activities through the decades and centuries, they are important for scholars in fields as diverse as microeconomics, social psychology, social history, the history of technology and many more areas. The 1,469 boxes of manuscripts at the Archives are thoroughly described, down to the level of each folder in each box. Various other finding aids have been prepared and still others are in preparation. Most pre-1855 documents are in German script. Key documents have been translated.

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Bethabara Map of 1776  
See page two.



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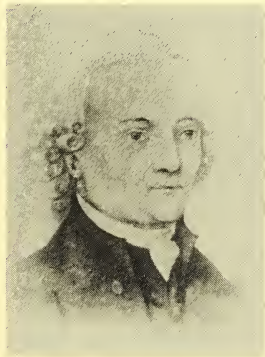
# ANNOTATIONS

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FROM  
THE MORAVIAN ARCHIVES  
WINSTON-SALEM, N.C.

## TRANSLATION SURPASSES 2200 PAGES

In 1985 the Archives began a project of translating the minutes of the *Aeltesten Conferenz*, or Elders' Conference, based at Salem, a board which oversaw essentially all Moravian work in the Wachovia tract in North Carolina in the eighteenth century. Now, after five years of work, Archives translator, Frances Cumnock, has produced a translation to fill over two thousand single-spaced typed pages, enough, if published, to comprise four or five hefty printed volumes. Miss Cumnock is about a third of the way through these minutes. This entire project is being made possible by the gifts of friends of the Archives.

This translation makes a lot of information quickly accessible, and sheds new light on previously studied events. Only one-twentieth of these minutes had been translated previously. Much of the information for the article which follows is taken from this new translation.



**Carl Gotthold Reichel,**  
teacher, pastor, school-  
master, administrator,  
1751-1825.

### CARL REICHEL: GLEANINGS FROM THE NEW TRANSLATION

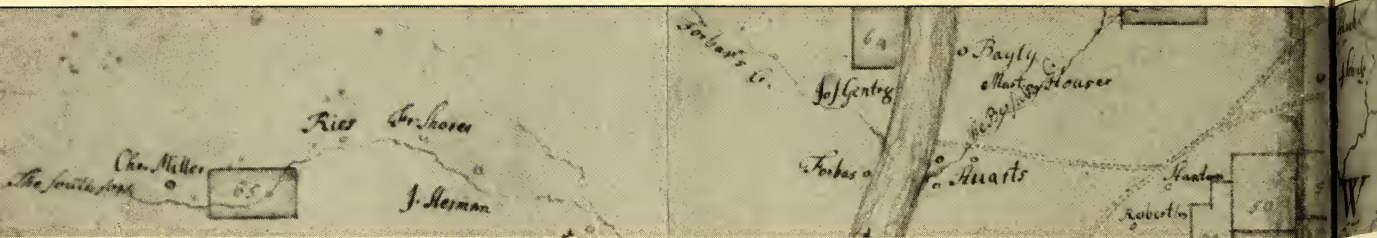
In May of 1802, Carl Reichel, his family and several others arrived in Salem from Nazareth, Pennsylvania. The 1801 General Synod (worldwide deliberative assembly) of the Moravian Church had issued him a call to leave his work in Nazareth and travel to Salem to take up new tasks as pastor of the congregation there and with his wife to be the leaders of the Married Peoples Choirs in Salem.

Reichel had grown up in Saxony, now in eastern Germany, not far from the Moravian center named Herrnhut. He attended Moravian schools from an early age, studying lastly at the Moravian theological seminary at Barby on the Elbe. Following this he taught in Moravian schools, first in Barby and then in the well-known Moravian Academy in Niesky, about forty miles north of Herrnhut.

After several years of teaching he was named assistant to the inspector of this institution, Christian Theodore Zembusch, an educator widely known in Europe for his excellence in writing textbooks for use in Moravian and other schools. Reichel, his protege, also had a textbook published by the Moravian Church, entitled *Geographie zum Gebrauch der Schulen in den evangelischen Brüdergemeinen* (Geography for Use in the Schools of the Moravian Church). For many years following its publication in 1785 it was used in Moravian educational institutions in many parts of the world.

A check at the Archives has turned up a copy of this work, inscribed with the name of missionary/furniture craftsman Karsten Petersen. It is comprehensive in its over four hundred pages. In the preface, Reichel says that he has written not only for children of a broad range of school ages but for those who, never having studied geography, wish to have a home reference work.

(Continued on page two)



Above: a portion from one of three maps recently returned from conservation work. Shown from this map of "The headwaters of the Haw River near present day Kernersville, NC. Further work has been taken..."

## CARL REICHEL, continued

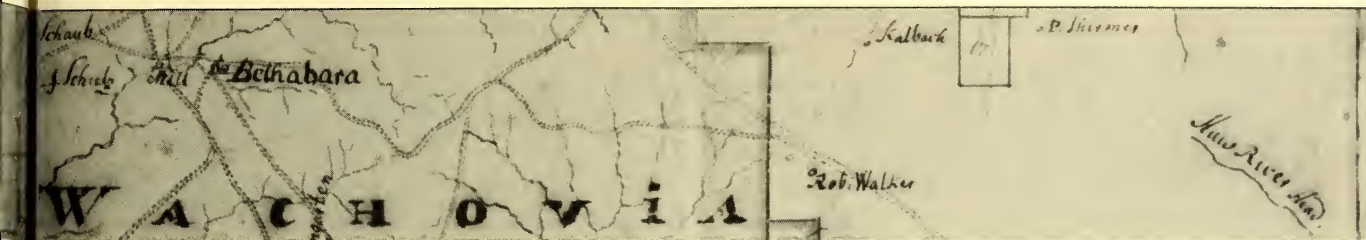
In 1784, about the time this text was published, Reichel received a call from the Moravian Church to travel to North America and revive the boarding school for boys at Nazareth, Pennsylvania, and pastor the congregation of that Moravian settlement. After sixteen years of his leadership, this institution became an efficient and well known school, attracting students from many parts of the young North American nation.

In 1802, Reichel and his wife, Anna Dorothea, and two children travelled to Salem in North Carolina. On their arrival it was announced that he would chair "the conferences" in the Wachovia tract, that is, the Elders' Conference, the Helpers' Conference for the Whole and the Rural Ministers' Conference, the three highest boards, overseeing the six communities on the Wachovia tract. Christian Lewis Benzien was the administrator of church lands at that time, so Benzien and Reichel worked together closely in managing the day-to-day affairs of the church in Wachovia. When pastors were to be shifted from one outlying congregation to another, Benzien and Reichel, and their wives, meeting as the Helpers' Conference for the Whole, would work out the needed changes. When the Children's Choir at Bethania was to celebrate its yearly festival, it was Reichel who planned the day's events and went there on horseback to help with the day's services. Weather could make travel difficult, as roads would quickly turn to mud. On one occasion, Reichel travelled from Salem to Bethania in the rain (about eight miles) only to discover that on this particular Children's Festival day, rain had prevented children from outlying areas from attending. So a most likely quite wet and muddy Reichel celebrated the festival with the handful of children who lived nearby.

Reichel and Benzien also travelled to congregations not only when congregation anniversaries were to be celebrated but when couples celebrated fiftieth wedding anniversaries, an occurrence more rare in those days compared with today. On one such occasion Benzien and Reichel divided their responsibilities. Benzien wrote a poem for the event and Reichel travelled to the celebration to speak and deliver the poem. With six congregations to attend to in terms of choir festivals (with up to eight choirs per congregation), congregation anniversaries and special events such as wedding anniversaries, there was considerable 'ceremonial' work to do.

When one adds in preaching duties every Sunday, sometimes as far as ten miles away, and supervision of the Married People's Choirs in Salem, in addition to the main administrative duties, Reichel must have had scant time for leisure. Perhaps he considered the singing classes which he held each week for young girls and young boys to be such leisure. Certainly this must have been considered optional in terms of his responsibilities. It also brought him back into the classroom to teach a subject close to the heart of many Moravians.

Space does not permit more than mention of some of Reichel's other activities, including design of the church at Bethania and leadership in the establishment of a boarding school for girls in Salem, later known as Salem Female Academy and Salem Academy and College. Reichel was elected and consecrated a bishop of the Moravian Church in the year before coming to the Wachovia tract. (This is a pastoral and spiritual office in the Moravian Church.) Yet in the records he is known simply as Brother Reichel. Eleven people bearing that family name have been elected bishop in the Renewed Moravian Church, far more than those of any other family name.



portion of Surrey [sic] County," dated 1771, is an area about thirty miles across, from well west of the Yadkin River  
ve been taken for treatment. Gifts of friends are making this work possible.

## FROM THE EDITOR: DISCOVERING THE HOLDINGS OF THE ARCHIVES: THE PAST SIX YEARS

During the past six years (five and 3/4 to be exact) it has been my privilege to work with the records of the Moravian Church at the Moravian Archives. When I came here in January of 1985 to take up the position of Archivist, members of the Archives Board asked whether one of my first tasks might be to read what was in the Archives. I was somewhat taken aback by this question, for I believed that the holdings were substantial. I said that I would look into the question and report back to them. For the following meeting I prepared a survey of the extent of the holdings showing that if the over 1,500 boxes of documents in the Archives were only one-third full on average (a conservative basis for figuring), then there were, at minimum, at least a million pages of documents in the Archives.

I also shared that if I were to read the half million pages predating the Civil War, almost all of which are in German script, and if I devoted an average of twenty minutes to each page, doing nothing but read for forty hours each week, it would take me not less than *one hundred and forty years* to read this half of what the Archives held. (This also showed that it is impossible for one person to read all that is in the Archives in one lifetime.) I'm happy to say that the Board did not insist that I take up this task.

What explains the large body of material in the Archives? Did Moravians of earlier years do nothing but write? More to the point, did everyone keep a diary, as some have supposed, and did they save all their letters and other papers and place them all in the Archives? I have heard such explanations more than once. The answer is no. By and large what the Archives holds are not personal records, but rather the records created by the various boards, committees and office holders of the Moravian Church, beginning in 1753 and coming down to the 1990s. That is, over 90% of the Archives holdings are the records of various organizations within the Moravian Church. Yes, there are some personal diaries, personal letters, photographs, deeds, wills and estate papers, etc., and many of these are important and historically very helpful. But the holdings of the Archives are, overwhelmingly, the official records of the denomination.

What then explains why there were so many documents? An intricate network of boards, committees and officeholders created the vast majority of manuscripts from the early period of 1753 to 1857. These were created both to record information, so those who created the documents could consult them, and to report information to other boards and officeholders. For example, the tavern keeper in Salem reported yearly in some detail on the inventory and financial condition of the Salem Tavern. These reports were reviewed by the *Aufseher Collegium* or Board of Overseers of Salem. This board in turn reported on its own activities by giving a copy of its minutes each week to the *Aeltesten Conferenz* or Elders' Conference. This allowed the latter board to review the work of the *Aufseher Collegium* and send back its suggestions. The *Aeltesten Conferenz* was directly responsible to the *Unitaets Aeltesten Conferenz*, or Unity Elders' Conference, in Europe and so sent copies of its minutes every few months to that board.

(Continued on page four)

## FROM THE EDITOR, continued

The records of each of the six original congregations form a continuity of documents which extends down to the present day. The Archives is not simply filled with old or pre-Civil War documents, but rather has sizeable holdings from the latter part of the last century and the present century. Those six original congregations set into the American frontier have now grown to fifty-three congregations and over twenty agencies, boards and commissions which operate on the provincial level, each of which continues to produce records and send them to the Archives.

The Moravian Church then fits the general pattern of archives around the world. An archives, most typically, is the department of an organization which holds and oversees the use of that organization's non-current records which have permanent value. The organization in this case is the Moravian Church in America, Southern Province along with all its constituent parts.

A close parallel to the Moravian Archives is the Archives of the United Methodist Church, on the campus of Drew University in Madison, New Jersey. Each year this archives receives those official records which are no longer needed in the many offices of the operating units of that denomination. It too has denominational records stretching back into the eighteenth century. It is the private archives of a major denomination. Scholars wishing to consult these records apply and see them by permission of the United Methodist Church.

The Moravian Archives, as a private, denominational archives is in a position to render significant service to scholars, area organizations and the wider civic community. Over four hundred people a year come to do research in its reading room. While the Moravian Church in America, Southern Province underwrites the entire operating budget of the Archives, gifts of friends are used to fund a cluster of special projects. These projects help scholars and others using the Archives in important ways. Currently the projects include a major translation effort, described on page one of this issue, microfilming of materials concerning the North Carolina Moravians in European archives, as well as conservation of special rare documents and purchase of rare books and dissertations for the Research Library.

# ANNOTATIONS

FROM THE MORAVIAN ARCHIVES  
WINSTON-SALEM, N.C.



Carl Reichel.  
See page one.

4 East Bank Street  
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Phone: 919-722-1742

Thomas J. Hauptert  
Editor/Archivist

C2846  
A61m

FROM  
THE MORAVIAN ARCHIVES  
WINSTON-SALEM, N.C.

Nov. 1991  
Vol. 2, No. 1

# ANNOTATIONS

## It's Really Simple, Right? Wrong!!

By Richard W. Starbuck, Staff Assistant

When I made an offer to the Archives Board to transcribe documents from the Archives holdings and prepare them for publication in book form, I envisioned a rather uncomplicated task. After all, what could be simpler than taking the Salem Congregation memorabilia of 20 years, type them word-for-word on a computer, send my completed work off to a publisher, then wait for the finished book to appear in the return mail?

I would start roughly where *Records of the Moravians*, that venerable body of translations of church diaries and other documents, left off, when English supplanted German as the language of record in the mid 1850's. And I would continue up to where Bishop Edward Rondthaler's *Memorabilia of Fifty Years* started up in 1877, about as good a stopping point as any.

Nothing could be simpler, right. Ah, you've guessed: Nothing could be further from the truth.

First, the Salem Congregation memorabilia are only the tip of the iceberg of documents of 1855-77 at the Archives. Each of the first six churches of Wachovia — Bethabara, Bethania, Salem, Friedberg, Friedland, and Hope — has at least one body of records awaiting investigation, and some have several bodies of records.

There are also the newer congregations. Muddy Creek came and went in the

mid-1800's, and the Negro Congregation, New Philadelphia, Olivet, Macedonia, Mount Bethel, and Kernersville all were well established by 1877.

Then can I ignore the reams of correspondence, Synod resolutions, private recollections of the Civil War, and individual memoirs? For instance, the memoir of John Wimmer, who died in 1917, states that he was tragically crippled during the Civil War; it also states that as a boy he was present at  
(See Simple, Page 4)

### Translation Progresses

Since 1985, one of the most productive projects at the Archives has been the translation of the minutes of the *Aeltesten Conferenz*, the highest governing board of the Moravian Church in Wachovia in the 18th and 19th centuries. Archives translator Frances Cumnock has progressed in her difficult task from July, 1778, through June, 1813, producing an English text that fills more than 3,000 single-spaced typewritten pages.

This project, which makes available in English the deliberations and decisions of Wachovia's highest board to scholars and other researchers, is funded by the generous gifts of Friends of the Archives. We thank all our Friends for their contributions to this valuable resource for research.

# **A Restored Maria Magdalena Schober Looks Out on Archives Researchers**

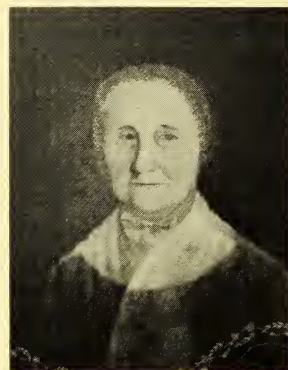
The Moravian Archives is proud to announce that the restored portrait of Maria Magdalena Schober, wife of Gottlieb Schober, has been hung in our research room. It joins a portrait of the late Dr. Adelaide L. Fries, our long-time archivist, in looking out upon scholars and visitors as they make use of our facilities.

The Maria Magdalena portrait was donated to the Archives in 1967 by Miss Caro Crosland, a direct descendant of Maria Magdalena and Gottlieb Schober. Thanks to the generosity of Miss Crosland and Mr. E.O. Anderson, another direct Schober descendant, the Archives was able to have restoration work done on the portrait and its frame. Aside from cleaning away one and a half centuries of dirt, art restorer Geoffrey M. Lemmer of Baltimore, Maryland, had to repair three punctures in the face and one in the dress. The accompanying before and after pictures show the stunning transformation the portrait underwent in the restoration.

According to her memoir, written by her husband, Maria Magdalena was born June 18, 1758, in Friedensthal near Nazareth, Pennsylvania, to Philip Transou and Magdalena m.n. Ganter. Gottlieb continued: "She accepted the offer to enter into marriage with me, trusting in the Saviour's continuing the guidance she had experienced until then. And so we were married here [in Salem] on 17 December 1782. The Lord blessed our marriage with seven children — three sons

and four daughters. . . . The departed was to me a dear and loyal helpmeet who bore all trouble with exemplary patience. It was her concern to bring up our children, insofar as she was able, to become pious people in the *Gemeine* [Moravian Church]."

Gottlieb tells little about their married life, except that: "On 17 December 1832, amid an awareness of the Saviour and with the blessing of the *Gemeine* [congregation], we celebrated a happy fifty-year marriage *Jubilaem*. We thankfully recalled countless acts of favor and assistance that we had experienced during this period of time in fellowship with our dear Lord, confidently trusting him to continue leading us ever further onward with grace and favor even to



*Maria Magdalena Schober — before and after*

our blissful end. The warm interest of so many *Geschwister* [married couples of the congregation] was of particular benefit to the now departed, as was likewise the love shown by her children and grandchildren who were here and the written expressions of joy from those absent."

Maria Magdalena suffered declining health in her last two years, until on June 13, 1835, "with a sense of sadness," Gottlieb recorded, "I gave her the blessing for it," and she went home to her Lord "while those present were singing."

# 1801 Diarist Sheds Light on Tannenberg Organ

While researching here at the Archives this fall, Paula Locklair of Old Salem, Inc., ran across the stop list of the big Tannenberg organ that served in the sanctuary of the Moravian community of Salem, North Carolina, from 1800 to 1912. Since this stop list of one of early America's most important organs has never been published before, we thought we would do so here.

Salem had ordered the organ for its new church building from David Tannenberg, a fellow Moravian and an organ-builder living in Lititz, Pennsylvania. Since he was quite elderly, Tannenberg did not visit Wachovia here in North Carolina; instead, he sent his son-in-law, Philip Bachmann, who installed the organ in time for the new church building's consecration services on November 9, 1800. The organ served until Home Moravian Church renovated the building in 1912-13. The organ is now stored in the basement of the Museum of Early Southern Decorative Arts in Salem awaiting possible restoration.

Guided by the inventory lists of the Archives, Mrs. Locklair found the organ's stop list in the 1801 Losungen (Daily Texts) of Frederic William Marshall (his own spelling in his book). Since for 30 years he was administrator of the Moravian Church's affairs in Wachovia, it is not surprising that Marshall had many interests and talents. Among other things, he was the architect of the new church building, which housed the big Tannenberg organ in Salem.

In his 1801 Losungen, aside from the organ stop list, Marshall recorded the statistics for the six churches of Wachovia — Salem, Bethabara, Bethania, Friedberg, Friedland, and Hope — as of New Year's 1801, and "Letters received," as well as brief notations beside selected days throughout the

year's Scriptural texts, including this entry for April 14: "new Dial on the Clock."

In the back of his 1801 Losungen, Marshall recorded the stop list of the organ in the new church building:

Die Salemer Kirchen Orgel hat	
folgende Register	
Principal	----- 8 fuss [foot]
Quintadena	----- 8 "
Flauta	----- 4 "
Sub Octav	----- 2 "
Salicet	----- 4 "
Flauta douce	----- 4 "
Violon Bass	
Principal Octav	----- 4 "
Gross Gedact	----- 8 "
Quinte	----- 3 "
Viola di Gamba	----- 8
Flauta amabile	----- 8
Sub bass	----- 16
Cappel	

Just below the stop list for the big Tannenberg organ, Marshall recorded the stop list for the little organ that Tannenberg had sent to Salem for the old Saal, or meeting room, in the Gemeinhaus. This stop list, too, has never before been published:

Die Orgel auf dem alten Saal	
Principal	4 f. Flauta 4 f.
Gross Gedact	8" Quinta Dena 8
Viola di Gamba 8	

That little organ was restored in the 1960's and is now in the Saal of the Single Brothers House in Salem.

Finally, at the bottom of the page, Marshall recorded this about the clock that is on the west facade of Home Moravian Church:

The old Dial was 5'4" Diameter, the Figures 9<sup>3</sup>/<sub>4</sub>

The Space for the new Dial 7'1<sup>1</sup>/<sub>2</sub>

Simple (continued from Page 1)

Sutter's Mill in California when gold was discovered there.

And should I include gleanings from Salem's newspaper of the time, *The People's Press*, published by Levi V. Blum, son of John Christian Blum, Salem's first printer? The newspaper's report of activities in the county seat of Winston on May 20, 1865, graphically depicts Forsyth County's return to loyalty to the Union four years to the day after the state of North Carolina cast its lot with the Confederacy.

Perhaps even more challenging than the constant question of what to publish and what to leave out is the scrawled handwriting that many of these English-language documents are in.

I got a warning of that after I had barely started the project. Miss Mary Creech, our retired archivist, first congratulated me for embarking on such an ambitious enterprise. Then she told me a little story.

A number of years ago, Miss Creech said, Frances Griffin, writer, editor, publisher of the booklet series *Three Forks of Muddy Creek* for Old Salem, Inc., came by the Archives to research a particular project. Miss Griffin had not mastered the difficult German script, but what she wanted to see was in English — the Salem Diaries of the late 1850's and early 1860's, diaries written by Bishop George Frederic Bahnson in a handwriting that looks perpetually rushed.

Miss Creech brought out the diaries, and Frances Griffin opened them up. She gazed at the pages before her, then glared at them. Finally she raised her head and exclaimed: "Mary, I thought you said these diaries were in English!"

## ANNOTATIONS

FROM THE MORAVIAN ARCHIVES  
WINSTON-SALEM, N.C.

Dr. Thomas J. Hauptert, our archivist since 1985, has been called to provincial service by the Moravian Church. In his 6 1/2 years with us, Dr. Hauptert instituted a number of procedures and projects, among them the Friends program of support for the Archives and this Annotations, which keeps you in touch with us. We wish the Lord's blessings on Dr. Hauptert in his future endeavors.

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# ANNOTATIONS

C284.6  
A6tm  
FROM  
THE MORAVIAN ARCHIVES  
WINSTON-SALEM, N.C.

## New Archivist Plunges Right In

Dr. C. Daniel Crews has been called as Archivist of the Moravian Church, Southern Province, succeeding Dr. Thomas J. Hauptert, who was called to provincial service in July, 1991. Dr. Crews began his duties as Archivist last December 15.

A "home-grown" man with impressive credentials, Dr. Crews stepped immediately into the task of archivist — filing and cataloging, filing and cataloging — as well as translating, overseeing publications, and researching historical inquiries.

Dr. Crews was reared as a member of Immanuel Moravian Church in his home town of Winston-Salem. He was a *summa cum laude* graduate of High Point College and received Bachelor of Divinity and Master of Divinity degrees from Moravian Theological Seminary in Bethlehem, Pennsylvania. He received an M.A. in English from the University of North Carolina at Greensboro, a Ph.D. in historical theology from the University of Manchester in England, and a Ph.D. in medieval British literature from UNC-G, and he did post-doctoral studies at the University of Prague in Czechoslovakia.

Dr. Crews has a fluent reading knowledge of a number of languages including German, French, Latin, and Czech. Currently he is in the final

editorial process before the publication of his translation from the Czech language of Rican's *History of the Unity of Brethren*.

Ordained into the ministry in 1970, Dr. Crews has served congregations in England, the Virgin Islands, and North Carolina. He has also served in a number of church capacities including the Interprovincial Hymnal Committee, the Interprovincial Faith and Order Commission, and a church appointee to the Salem College board of trustees.

Dr. Crews comes to the Moravian Archives from the Moravian Music Foundation, where he was assistant director and acting director.

## Pfohl Memorabilia Project is Under Way

The Archives announces two publication projects, one a major book covering three decades of the Church and the world at large, and the other a pamphlet to guide researchers in their studies of our records.

For more than 200 years, since 1755, Moravians in Wachovia were accustomed to writing a "memorabilia" to be read at the closing service of the year. In general, a memorabilia was a summary of the chief events of the year, both secular and religious, worldwide and local, that affected the Moravians.

Memorabilia of 1755 through 1854  
(See Pfohl, Page 2)

# Pfohl Memorabilia Project Is Under Way

(Continued from Page 1)

were translated and published in the eleven-volume *Records of the Moravians in North Carolina. The Memorabilia of Fifty Years* and its *Appendix* published the memorabilia compiled by Bishop Edward Rondthaler for Salem Congregation for the years 1877 through 1930.

Now the 31 years of memorabilia written by Bishop J. Kenneth Pfohl for Salem Congregation are being readied for publication in book form.

Delivered at the New Year's Eve services for 1931 through 1961, Bishop Pfohl's memorabilia span the momentous years of the Great Depression, World War II and the Korean Conflict, the rise of Communism and the retreat of Western empire, as well as national and regional events, the continued growth of the Southern Province of the

Moravian Church, and other religious events.

This major publication project is being underwritten through the generosity of the children of J. Kenneth Pfohl, who was bishop of the Moravian Church from 1931 until his death in 1967.

Our second publication project, a 24-page booklet entitled "Moravian Meanings," is already available at the Archives. It is a glossary of historical terms that are found in our records. The glossary was compiled and expanded from earlier glossaries provided by Dr. Adelaide L. Fries and Bishop Kenneth G. Hamilton and one supplied by Frances Cumnock to accompany her translation of the Salem *Aeltesten Conferenz*.

We hope this glossary will prove useful to both scholars and armchair historians alike as they avail themselves of the records of the Moravian Church.

## **Corporations Lend a Hand with Donations to Archives**

Thanks to generous gifts from corporate Friends, the Moravian Archives has recently been able to expand both its publishing and storage capacities.

Last fall AT&T provided the perfect answer to our need for map files by donating some "layflats," as they are called by AT&T employees.

The layflats were literally rescued from the flatbed trailer onto which they had been loaded to be taken to a scrap-metal dealer. AT&T donated a total of nine layflats, which were parceled out so that the provincial offices of the Moravian Church received three of them, Old Salem, Inc., received three, and the Archives received three.

When the Archives catapulted into the 20th century last fall with the purchase of an Apple Macintosh computer, our chief fear was quickly realized — everyone wanted — no,

desperately needed — to work on it. It became evident that only one computer wasn't nearly enough for our needs.

Once again, though, a corporate Friend came to the rescue when Wachovia Corp. asked if we could make use of an Apple Macintosh computer. Yes indeed, we replied. So now one of our major projects, the Pfohl memorabilia of 1931-61, recounting the events of each year in the world and in the Church, are being prepared for publication with an Apple Macintosh donated by Wachovia.

Also last winter, Albert Butler of the Arista Co. answered our plea for yet another piece of office equipment that we desperately needed. With the donation of two legal-size filing cabinets, we have been able to triple the capacity for our picture collections.

We thank these corporate Friends for their kind consideration.

## ***Celebrating 50 Years at the 'Archives House'***

As the repository of the records of the Moravian Church, the Archives frequently is called upon to assist a local congregation in the celebration of an anniversary. The Archives itself, however, will be having an anniversary of its own next September when we shall observe our 50th year in the building at the southeast corner of Main and Bank streets.

Erected in 1797 in the relatively new church community of Salem, the three-story building originally was the home and office of the Vorsteher, or treasurer, of the Moravian Church, and the first occupants were the Rev. Samuel Stotz and his family. The ground floor fronting Main Street had two vaulted cellar rooms and two rooms for dwelling purposes. The second floor, entered from Bank Street, had four rooms for dwelling and office purposes. A third floor provided additional storage space.

Following its years of service as the Vorsteher's house and Land Office, the building was used as a private residence for ministers until 1942 when the Church converted it into its archives to hold its records. Concrete floors and stairs were poured, fire doors installed, and other work done for a total cost of \$4,039.04, according to Archives Committee minutes.

A foreword in the minute book of the Archives Committee gives this history of the Church's archives:

At an early date a special closet was made to hold the Archives. Then in the Gemein Haus a small room was set apart for this purpose. In the eighteen-twenties this room was needed for the rapidly growing girls

school. No record was made of the disposition of the Archives, but it may be assumed that the collection passed into the personal care of the bishop resident in Salem. When Bishop Rondthaler needed the room in his house in which the Archives were stored, the books and papers were moved into the former Boys School House. The Wachovia Historical Society Museum was also begun in the former Boys School House, and when the growth of the Museum collection required more room, (and increased the fire risk), the Archives were moved to a one-story brick building on South Liberty Street, where they were safely, if inadequately, housed until the present Archive House, (4 East Bank Street), became available, and was fitted for the safe keeping of the records, which had become steadily more valuable with the passing years.

In her "Report of Archivist, Sept. 1, to Nov. 30, 1942," Dr. Adelaide L. Fries wrote: "The first letter was written in the new office on Sept. 18th," but she continued that "most of the literary work of the Archivist [finishing volume 6 of *Records of the Moravians in North Carolina*] was done at her home, on account of the physical activities in progress at the Archives House." Then "With October regular hours were begun in the new Archives house, the Archivist spending every day there, usually taking her lunch, and often reading proof at home in the evening as well."

Thus the new Archives House was dedicated 50 years ago this September by a truly dedicated servant of the Moravian Church.

## Refreshing Thoughts From the Archives

Just in time for the hot weather comes this recipe for iced coffee, found by Mary Jane Whalen, one of our volunteers.

While cataloging books at the Archives, Mrs. Whalen ran across the recipe in *A Treatise on the Diseases of Females* by Wm. P. Dewees, M.D., a volume published in 1826 and purchased on July 17, 1827, by George F. Wilson, who practiced medicine in Bethania, North Carolina, from 1828 to 1853. The recipe is written in pencil on the first page of the book. No date accompanies the recipe, which is as follows:

### Iced Coffee,

make more Coffee than usual and strong add 1/3 milk set away when cold put upon ice. serve with ice in the cup.

If that doesn't cool you off on a hot summer's day, perhaps you can contemplate a chilly winter's dish, also found in the same volume:

### Snow ice

add quarter lb. sugar to half pint cream and flavor highly with vanilla or lemon if lemon juice is used more sugar is required. Stir in newly fallen snow untill thick as ice-cream. . . .

And for an autumn pick-me-up, there is:

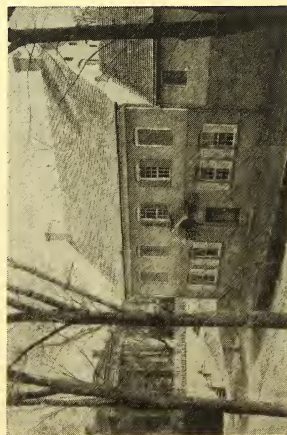
### Harvest drink.

1 qt of water tablespoon sifted ginger three spoon of sugar 1/2 pt. vinegar add spice to taste.

## ANNOTATIONS

FROM THE MORAVIAN ARCHIVES  
WINSTON-SALEM, N.C.

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A rare 1880's view of the Vorsteher's house and Wachovia Land Office now the Moravian Archives. See story Page 3



Dr. H. G. Jones  
Wilson Library UNC  
Chapel Hill  
North Carolina 27514

# ANNOTATIONS

C284.6  
A61m  
FROM  
THE MORAVIAN ARCHIVES  
WINSTON-SALEM, N.C.

## Civil War Paper To Be Microfilmed

Frequently, a simple inquiry at the Moravian Archives can lead us along a path of exciting discovery. Such was the case recently when Mr. and Mrs. Henry Yarbrough of Pfafftown dropped by to ask if they could read Civil War issues of the *Western Sentinel* newspaper.

During the 1860's, the *Western Sentinel* was published by J. W. Alspaugh, "my great grandmother's brother," said Mr. Yarbrough. Alspaugh was a lawyer as well as the publisher of the *Western Sentinel* in Winston, the bustling courthouse town of the relatively new county of Forsyth in North Carolina. Alspaugh was also a son of the Rev. John Alspaugh, founder of Mount Tabor Methodist Church, Mr. Yarbrough said, and during the 1870's J. W. Alspaugh served as mayor of Winston for several one-year terms.

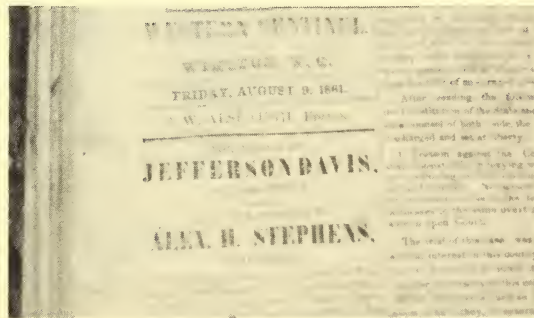
More important, "from what I heard," said Mr. Yarbrough, the *Western Sentinel* "had a pro-Confederacy editorial stand" and would be a valuable resource of information to him as an amateur local historian of the Civil War era.

A search of our inventory plus a quick telephone call to the State Archives in Raleigh revealed that evidently no microfilm exists of this weekly newspaper, which was published in Winston from 1855 to 1927, when it

was merged into the daily *Twin City Sentinel*.

The State Archives, however, had just three weeks earlier begun microfilming the *Western Sentinel* as part of a national newspaper microfilming project funded in part by the National Endowment for the Humanities. Sixty-six issues of the *Western Sentinel*, which form part of the Wachovia Historical Society papers housed at the Moravian Archives, will be used to fill gaps in the State Archives' microfilm. In a few short weeks the State Archives will make the microfilm available to libraries — and thus historians and genealogists — throughout the state.

The Moravian Archives is happy to be a part of this exciting filling of a gap in the history of the state of North Carolina. And it all came about through a simple inquiry to us just a few weeks ago. Thank you, Mr. and Mrs. Henry Yarbrough.



Jeff Davis for president! proclaims the August 9, 1861, issue of the *Western Sentinel* newspaper of Winston, North Carolina.

# Archives Launches New Translation Project

As one project at the Moravian Archives nears an end, yet another one begins.

In 1986 the Archives embarked upon a major enterprise: to translate the minutes of the *Aeltesten Conferenz*, the highest board of the Moravian Church in North Carolina in the 18th and early 19th centuries, overseeing the affairs of the church communities in Wachovia. Through the generosity of Friends of the Archives and a grant from the National Endowment for the Humanities, the Archives was able to secure Frances Cumnock, a skilled translator who had done research in German-language Moravian records for almost 20 years, for the task of translation.

Now six years later Frances Cumnock has translated more than 3,600 single-spaced typewritten pages of the *Aeltesten Conferenz* minutes, making this useful document accessible for the first time in English to scholars and researchers at the Archives. Ms. Cumnock's work has taken her up to the minutes of 1823, the year the *Aeltesten Conferenz* relinquished the bulk of its authority to the *Helfer Conferenz*, the board that oversaw church affairs in Wachovia and answered to Unity administration in Europe.

Having reached a relatively good stopping place in the *Aeltesten Conferenz* minutes, Ms. Cumnock has turned to translating the Salem Diary, the daily account of life in the central administrative community of Wachovia. "It's the good stuff," Ms. Cumnock has declared, where each day's events were faithfully noted by the recording pastor. Through Revolution and peace, industrialization and growth, the Salem Diary notes the comings and goings, worship services and business activities of this remarkable religious community in North Carolina.

We at the Archives are truly excited not only over what essentially is a completion of

one major translation project, but now a beginning on yet another project that will provide a vivid look back at the congregational community of Salem in the 18th and 19th centuries. And we thank our Friends for their vital support of this new project.

## Our Friends Keep Projects Going

Despite the difficulties of the economy, 1991 was a most gratifying year for us at the Moravian Archives, thanks to the generosity of our many Friends.

A total of 182 Friends donated more than \$16,000, the most of any of the seven years of our Friends program. Such generosity has enabled the Archives to begin and continue a number of projects that could not have been done otherwise, including:

- The purchase of a computer, which is being used to transcribe the records of the Church from the mid-1850's to 1877 for publication as volume 12 of *Records of the Moravians in North Carolina*.
- The continued translation of the minutes of the *Aeltesten Conferenz*, the highest governing board in Wachovia in the 18th and early 19th centuries, and now the beginning of a translation of the Salem Diary, the daily account of the chief Moravian Church community in Wachovia.

Activities such as these help make our holdings ever more available to a growing body of researchers who wish to study the Moravians and their way of life in America from 1753 to the present.

Those who wish to become Friends are welcome to do so by making a tax-deductible gift to the Moravian Archives, 4 East Bank Street, Winston-Salem, N.C. 27101.

## Memoirs Give a Glimpse into the Past

The reason Henry Boyer refused to attend church was that 15 years earlier someone accused him of being a spy. They hauled him into Lord Cornwallis' camp, and there he was, standing before a tree fixing to be shot at by the soldiers across the way when some friends of his arrived just in time to rescue him.

That's the reason Henry Boyer refused to attend church.

At least that is what he told the pastor during his final illness, and the pastor dutifully recorded the excuse in the memoir of Henry Boyer, who died October 7, 1796, and

is buried in the Hope Moravian Church graveyard.

Among the many holdings of the Archives is our collection of memoirs, brief accounts of the spiritual life of members of the Moravian Church, compiled at the time of their death and usually read at the funeral for the edification of the attending congregation. Presently the Archives houses some 12,000 memoirs, with more being added as churches continue to send their records to us.

The memoirs of our collection stretch  
*Continued on Page 4*

## Wachovia Great Map Finally Finds a Home

Problem: You have four huge maps, each one of them hand-drawn more than two centuries ago and therefore unique and irreplaceable. You would never consider folding these maps, and yet they are far too big for your largest cabinet drawers. You want to display these unique maps, yet you don't have the wall space to mount them nor the floor space for individual display cases. What do you do?

This problem confronted the Archives in 1987 when the Great Map of Wachovia — actually four separate maps totaling more than 60 square feet in size — was returned to us from a laboratory in Philadelphia, where conservation work was carefully done and the maps encapsulated in sheets of mylar.

The answer to this knotty problem of archival space vs. display was found earlier this year at a local department store: "swing arms," the kind that are used to display large rugs.

Through a purchase from the Multiplex company in Fenton, Missouri, the Archives has at last been able to appropriately store and display the four maps that make up the Great Map of Wachovia, making this unique



*Staff member Richard Starbuck and Archivist Daniel Crews affix a portion of the Great Map to a "swing arm."*

resource material available for study by scholars.

The Great Map, created by the surveyor Christian Gottlieb Reuter between 1758 and 1762, depicts the tract of land purchased by the Moravian Church in 1753 with remarkable topographical detail. More than 50 different symbols indicate types of land, fertility, degrees of forestation, and kinds of vegetation, giving scholars today an idea of what a large portion of present-day Forsyth County was like more than 200 years ago.

## Memoirs (continued from Page 3)

from recent deaths back to the earliest settlements in Wachovia, the tract of about 100,000 acres of land purchased by the Moravian Church in the colony of North Carolina in the 1750's. Some of the earlier memoirs remain in the original German language of more than 200 years ago.

Among the little joys here at the Archives is to translate one of these memoirs and discover some new aspect or facet about an individual who may have been a leader — or simply a humble farmer — in Wachovia on the frontier of North Carolina upward of 200 years ago.

The Archives provides translations of memoirs not only for researchers, but also for genealogists throughout the country who are collecting their family history.

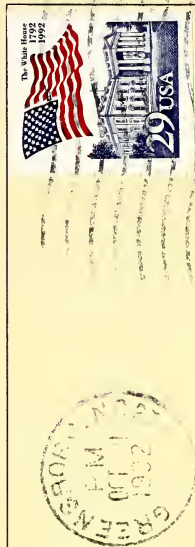
Over the summer, thanks to the quiet skill of Jeff Morgan, a young intern from the University of North Carolina at Chapel Hill, a number of memoirs were translated, adding a little more to our knowledge of those who worked and played and prayed in the Moravian Church communities of the 1700's and 1800's.

Johann Jacob Hein, the father of the first Hein family to come to Wachovia, also had a brush with Lord Cornwallis' men, but with more beneficial result, as Hein's newly translated memoir states. One of a number of Moravian Church families who moved from Broadbay, New England, to settle in the southeast section of Wachovia and join the Friedland congregation, Johann Jacob Hein suffered from an infected leg. Finally in April, 1781, shortly after Cornwallis' Pyrrhic victory at the battle of Guilford Courthouse, Hein "resolved to allow his leg to be amputated, an operation that was fortunately and quickly performed on the 25th of the same month by an English doctor from Cornwallis' Army with the help of Brother Bonn from Salem."

# ANNOTATIONS

FROM THE MORAVIAN ARCHIVES  
WINSTON-SALEM, N.C.

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Winston-Salem  
NC 27101-5307.  
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Dr. William S. Powell  
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Chapel Hill  
North Carolina 27514

# ANNOTATIONS

C284.6  
A61m  
FROM  
THE MORAVIAN ARCHIVES  
WINSTON-SALEM, N.C.

## Pfohl Memorabilia Goes to Printer

Pardon us for sounding breathless, but. . .

At last! The "Pfohl Memorabilia" is at the printer!! For more than a year the Moravian Archives has been working on a publication of *Memorabilia of Salem Congregation, 1931-1961*, as compiled by the Rt. Rev. J. Kenneth Pfohl. Now the 500-page volume is in the hands of the printer, and publication is expected by mid summer.

This is the first major publication of the Archives since 1969, when volume 11 of *Records of the Moravians in North Carolina* was brought out by the North Carolina State Department of Archives and History.

From Depression era to the early 1960's, through World War, Korean Conflict, and Cold War, as chairman of the Central Board of Elders of Salem Congregation and its Senior Bishop, J. Kenneth Pfohl chronicled the state of Christian faith, the Moravian Church, and Salem Congregation, that body of cooperative Moravian churches in Winston-Salem. He did so in the annual *Memorabilia*, in which he collected "things worthy of remembrance" and which he read in the waning hours of New Year's Eve at the *Memorabilia* service at Home Moravian Church in Salem.

J. Kenneth Pfohl



The tradition of the *Memorabilia* service dates back to the first settlement of the Moravian Church in Wachovia, the church-owned tract of land in North Carolina in the 1750's. *Memorabilia of Salem Congregation, 1931-1961* continues the chronicling of the state of the church as noted by Bishop Edward Rondthaler in *The Memorabilia of Fifty Years* and its appendix, covering a total of 53 years.

In *Memorabilia of Salem Congregation, 1931-1961*, the late Bishop Pfohl chronicled the advance of Christian faith worldwide, the rise of ecumenism among the various denominations, and the celebration of the 500th anniversary of the worldwide Moravian Church in the Quincentennial of 1957.

Publication of *Memorabilia of Salem Congregation, 1931-1961* would not have been possible without the generous support of the extended Pfohl family, and especially Elizabeth Pfohl Campbell, whose unflagging efforts have now been brought to fruition.

## Friends keep Archives projects going

For the better part of a decade a vital part of the work of the Moravian Archives has been our Friends program. That means *you* and your yearly contributions to the preservation, translation, and dissemination of the maps, documents, diaries, and minutes of the Moravian Church as its members first carved out havens in the wilderness then built communities in the 18th and 19th centuries that grew to become part of Forsyth County in Piedmont North Carolina today.

A list of activities sponsored by Friends is impressive indeed, including: conservation and preservation of a number of maps including the Great Map of Wachovia; translation of the minutes of the *Aeltesten Conferenz*, the highest board of the Moravian Church in North Carolina in the late 18th and early

19th centuries; translation of the Diary of the Salem Congregation, the daily account of the events that touched the lives of those who lived in the remarkable religious community of Salem from 1771 to 1856; translation of the records of Springplace, the Moravian Church mission to the Cherokee Indians in Georgia in the early 1800's; the purchase of computers, which are being used to transcribe records of the Church from the mid-1850's to 1877 for publication as volume 12 of *Records of the Moravians in North Carolina*.

Last year despite a weak economy, 176 Friends contributed more than \$14,000 for these and other worthy projects. We thank each one of you for your continuing support in our efforts to make the past that is preserved in the Archives accessible to people today.

### Lights! Camera!! Archives action!!!

Though a primary function of the Moravian Archives is to store and preserve the documents of the Moravian Church — some of which date back to colonial times — we are certainly not above leaping into the limelight of videotape or television whenever an opportunity arises to shed light on Moravian Church heritage or the history of this area.

Last December 13 the Archives participated in the taping of "A Moravian Christmas Celebration," a half-hour program for broadcast on PBS television. With host George Hamilton IV looking on, Archivist C. Daniel Crews read — in German — the Nativity story from the Book of Luke to an assembly gathered in the Saal of the Brothers House in Old Salem.

The Bible Dr. Crews read from is inscribed "for the Gemein Saal in Salem, 1786" — the pulpit Bible used in Salem in the late 1700's.

Then again last January 28 Dr. Crews was watching the evening news on WGHP when Channel 8's weatherman, Frank Deal, announced that for January 28, 1772, both George Washington and Thomas Jefferson recorded a big snow in their diaries. Did any of that big snow reach Piedmont North Carolina, Mr. Deal wondered to his television audience.

A quick turn to page 669 of volume 2 of *Records of the Moravians in North Carolina* provided the answer. And so the next evening Mr. Deal told his viewers that though the snow did not fall January 28, 1772, it did hit Piedmont North Carolina the next day, January 29, 1772.

And we know, Mr. Deal said, because of those meticulous Moravian records keepers, and because Dr. Daniel Crews of the Moravian Archives telephoned him the information.



**Absolutely,  
positively,  
the very first ever  
report of an  
alligator  
living in Salem!!!**

(that we have run across yet)

The *Winston-Salem News*, "published every other Monday during the school year by the Winston-Salem City High School," carried this report in its April 18, 1921 (v. 6, n. 12), issue, written by Helen Elizabeth Eldridge of 3rd grade A and titled "My Pet Alligator":

"My alligator is growing to be great big, and he is mean. Mamma used to let him crawl all over her, and I used to pick him up, but we can't anymore. Next year he will be so big that we will have to put him in the backyard. We have kept him in the cellar all winter."

Helen Elizabeth Eldridge was nine years old when she wrote about her alligator. At the time, Helen Elizabeth and her parents, Julius and Julia (Stockton) Eldridge, lived at the home of Helen Elizabeth's grandmother, Julia Elizabeth (Pfohl) Stockton, at 447 S. Main Street in Winston-Salem.

We thank Katherine Pfohl for donating this issue of *Winston-Salem News* to the Moravian Archives.

**ANNOTATIONS**

**FROM THE MORAVIAN ARCHIVES  
WINSTON-SALEM, N.C.**

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North Carolina 27514

# ANNOTATIONS

C284.6  
A61m  
FROM  
THE MORAVIAN ARCHIVES  
WINSTON-SALEM, N.C.

## Archives Returns to the Publishing World

The Moravian Archives is proud to announce our return to publishing our holdings — and in a big way.

*Memorabilia of Salem Congregation, 1931-1961* by J. Kenneth Pfohl, is our first major publication since 1969 when volume 11 of *Records of the Moravians in North Carolina* was published by the North Carolina State Department of Archives and History.

As senior pastor of Salem Congregation, Bishop Pfohl provided a year-end summary of "things worthy of remembrance" from the Great Depression through World War II and into the Cold War. This chronicle of the Moravian Church in the mid-20th century is now available in a 490-page volume complete with photographs and maps.

This major publication could not have been possible without the help of the Archives Friends fund, which purchased the necessary computer equipment, and the extended Pfohl family, especially Elizabeth Pfohl Campbell, daughter of Bishop Pfohl.

Besides the Pfohl *Memorabilia*, the Archives has brought out several small booklets:

- "Moravian Meanings" is a glossary of terms used by Moravians in Wachovia in the 18th and 19th centuries.
- "Bethania: A Fresh Look at Its Birth" tells of the planning for and settlement of the "first little village of the Lord" in Wachovia in 1759.



*With her husband Ed Campbell looking on, Elizabeth Pfohl Campbell autographs a copy of her father's Memorabilia of Salem Congregation, 1931-1961 at the official presentation of the book to the Moravian Church.*

- "Mountain Gospel: Moravian Church Evangelism in Virginia, 1835-36," our latest publication, follows Moravian home missionaries as they take the Good News into the wilds and beauty of the Blue Ridge in Virginia. (See page 2.)

All of the above publications are available for purchase from the Moravian Book & Gift Shop, 614 S. Main Street, Winston-Salem, N.C. 27101, telephone 910-723-6262.

# Our Friends Program Makes All the Difference

Through the years, the Friends program of the Moravian Archives has enabled us to undertake a number of programs that we simply could not have even begun. A brief list is impressive indeed:

- Conservation of a number of 18th and 19th century maps including the Great Map of Wachovia.
- Translation of the minutes of the Aeltesten Conferenz, the highest overseeing board of the Moravian Church in North Carolina in the 1700's and early 1800's.
- Translation of the Springplace correspondence and diary, making accessible to scholars a view of missionary service to the Cherokees in the 1800's.
- Translation of the Salem Diary, the chronicle of daily life in the central administrative community of the Moravian Church in North Carolina.
- Transcription of English-language documents of the Moravian Church for

the years 1857-76, for publishing as volume 12 of *Records of the Moravians in North Carolina*, spanning the Civil War years and Reconstruction.

- Purchase of computer hardware, making it possible for the Archives to return to publishing our documents for the benefit of both scholars and interested readers.

In a word, none of these projects could have been possible without help from Friends of the Archives.

Many readers of *Annotations* know and support the work of the Moravian Archives through generous annual contributions to our Friends fund. We thank all of you for your gifts, which last year amounted to more than \$14,000, despite a poor national economy.

If you are not a Friend and would like to join this year's campaign, please make your check payable to Moravian Archives and mail it to Moravian Archives, 4 E. Bank Street, Winston-Salem, NC 27101. All contributions made to the Archives are tax deductible

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## ***Latest Booklet Tells of Moravians' Mountain Adventures***

"After a laborious march I finally found myself standing before the man with whom I wished to speak — the one suspected of a murder!"

Thus the Rev. Aug. Heinrich Schulz (or Henry A. Schulz — he used both names) recorded one of many encounters of Moravian home missionaries as they strove to spread

the Gospel in the mountains of Virginia just north of Mount Airy, North Carolina, in the 1830's and '40's.

Now several journeys of these missionaries, as reported to the Home Mission Society of Salem, have been published in the latest publication of the Moravian Archives entitled "Mountain Gospel: Moravian Church Evangelism in Virginia, 1835-36."

Translated and edited by Archivist C. Daniel Crews, the 43-page booklet is available from the Moravian Book & Gift Shop, 614 S. Main Street, Winston-Salem, N.C. 27101 (telephone 910-723-6262) for \$3.50 plus tax.

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# Church Publication Knit Together a Province

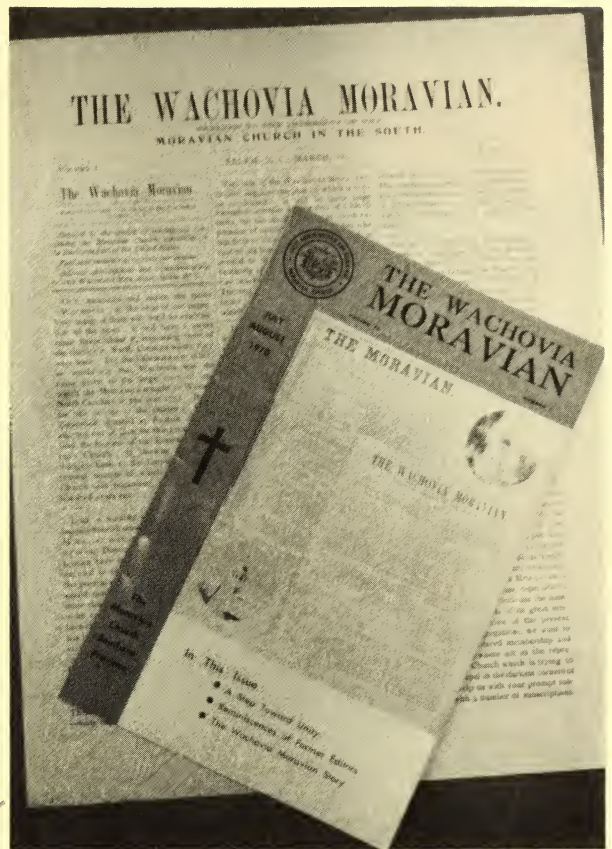
In our Moravian Church, we often pause to look back upon our past to recall special events that have shaped our heritage and to draw inspiration for meeting the future.

One event that occurred a century ago in March, 1893, helped draw a fast-growing province together and also helped widen our horizons to the Unity as a whole. That event was the publication of *The Wachovia Moravian*, the monthly journal of the Southern Province.

That first issue told of its origin: "Like a number of other things that happily flourish amongst us the Wachovia Moravian is an outcome of the lay activity of our District. A number of patriotic laymen have believed that a news-sheet, devoted to our home work as well as to the general work of the Moravian Church, would bind our membership everywhere more closely together and make them still more ready to do and to give. It has been through this liberality that this paper has become possible at the nominal price at which it is offered."

That subscription price was 25 cents a year for a publication that stated it would be "quite large enough to contain a great deal of Church news, but too small to allow of much expression of opinion."

For pocket change even 100 years ago, subscribers of the first issue of *The Wachovia Moravian* could read of a visit to Salem by Edith Kilbuck, wife of John Kilbuck, a pioneer Moravian missionary to Bethel, Alaska. Also a column on "The Church at Home" placed before readers "items of local interest in the



*The first and last issues of The Wachovia Moravian*

life of our Moravian congregations in the South."

*The Wachovia Moravian* continued publication until its July-August, 1970, issue when an interprovincial effort with the Northern Province brought about the first issue of *The North American Moravian* the next month. For more than eight decades, by the efforts of a handful of editors including Edward Rondthaler, Walser H. Allen, Sr., and George G. Higgins, *The Wachovia Moravian* fulfilled its mission of knitting together members of the Southern Province both with themselves and with the worldwide Unity.

## Historic Bethabara To Dedicate Site of Old Mill

On Sunday, Nov, 14, 1993, Historic Bethabara Park will celebrate the 240th anniversary of the arrival of the first Moravian Church settlers, which occurred on Nov. 17, 1753. The occasion will be celebrated with the dedication of the 1755 Bethabara mill site and two lovefeast services.

The Moravian Archives is a sponsor of the anniversary event, and has provided material used in the archaeological research at the mill.

In the 1750's and 1760's the Bethabara mill was an important center of commerce in the Carolina back-country, and attracted trade from 60 miles away. During the French and Indian War, the mill was the center of a fort and a village for refugees who had fled the frontier for the relative safety of the Moravian community at Bethabara.

The mill was used for about 100 years, until about 1850, then fell into obscurity and ruin. Recently Historic Bethabara Park completed purchase of the mill site for adding to the park as an educational program on the beginnings of Winston-Salem as an industrial and trade center.

The activities on Nov. 14 will begin at 3 p.m. with a lovefeast re-enactment in the Gemeensaal (seating is limited; telephone 924-2580 for reservations). The mill site will be dedicated at 4:30 p.m. And Bethabara Moravian Church will hold its anniversary lovefeast at 6 p.m. at the church.

## ANNOTATIONS

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Chapel Hill  
North Carolina 27514

# ANNOTATIONS

C284.6 / A61m  
FROM  
THE MORAVIAN ARCHIVES  
WINSTON-SALEM, N.C.

## Bicentennial of a Building

### *200th Anniversary of the Salem Boys School*



*The old Boys School on Salem Square,  
photo circa 1910*

We devote this issue of *Annotations* to a single topic: the 200th anniversary of the construction of the Boys School building on the Square in Salem, North Carolina.

In 1794 George Washington was nearing the midpoint of his second term as president of the new republic of the United States. The North Carolina state Assembly met for the first time in the State House in Raleigh. The Rev. David Kerr became the first principal of the University of North Carolina at Chapel Hill.

And in Salem, North Carolina, the business and administrative center of the Moravian Church in Wachovia, the young boys of the town finally got a schoolhouse to call their own after more than 20 years of classes held in various places in the community.

This was a notable occasion in Salem, for as one of the documents in this *Annotations* points out, "nearly all the male members of Salem Congregation . . . received their early — and very many their entire — education at the school."

Schooling for boys was begun very early on in Salem. On December 3, 1771, less than a month after the formal organizing of the congregation, the Elders Conference noted that "Br. Tiersch [the preacher in Salem] proposed to begin school for the boys in Salem, to hold it as often as he could, in Br. Aust's house [at the pottery on Main Street], because they would have so far to go to the Congregation House." Br. Tiersch conducted the school for little boys until his death in 1774.

The school was held in several places in Salem until 1794, when the congregation erected the Boys School building.

With only a few interruptions, the Boys School operated for more than a century. When a new schoolhouse was built in 1896 on the southwest corner of Church and Bank streets, the sounds of young boys playing and learning fell silent in the old Boys School.

But the old stone and brick building on Salem Square was only entering a new phase of educational service, one that continues even today. First the Wachovia

*See Boys School Anniversary, Page 4*

# **School Days, School Days 200 Years Ago In Salem, North Carolina**

The 200th anniversary of any building is an important occasion to observe, and yet of far greater importance are the people associated with that building. How did they spend their days, live their lives two centuries ago?

In the case of the Boys School in Salem, North Carolina, we are fortunate to have preserved at the Moravian Archives a schedule of classes for the year 1791-92, two years before the erection of the Boys School building. We have translated and print the schedule here along with its accompanying "Organization of the Boys School in Salem. . .," which tells which students were in the first and second classes, the books they used at school (Noah Webster's *American Spelling Book*, for example), and such tidbits as that students are forbidden to take walks barefoot.

A brief study of the 1791-92 schedule and accompanying "Organization. . ." reveals some interesting facts about schoolboy days in Salem 200 years ago.

For example, school ran from 8 a.m. to 3

p.m. every weekday with a two-hour break at midday. Classes were also held Saturday mornings, but at least two of the three hours — singing and weekly review — must have been more relaxed than schoolwork on the other days. Students had Saturday afternoons off, probably so they could attend regularly scheduled Sabbath (meaning Saturday) afternoon church services.

The Boys School in 1791-92 had two classes, and the first class was divided into two groups. For the most part, the boys of first class, group a, were born in 1781-82, and the boys of first class, group b, were born in 1783-84. The second class should have consisted of boys born in 1785, but of the eight births in Salem that year, only two were male, Johannes Daniel Köhler and Jacob Schreyer. The remainder of the second class consisted of older boys born outside of Salem who presumably could benefit from an elementary education.

Both the first and second class had a total of 28 hours of school work each week, broken down this way:

## **New Salem Boys School**

*Continued from Page 5*

*the church-run school and to rent the building to Tinsley Military Academy. The Salem Boys School ceased to exist.*

*[Tinsley operated for only three years, then for a few years the Church and Bank street building was used as the public Salem Graded School. Finally in 1931 the building was converted into Provincial offices of the Moravian Church, which is its function today.]*

<u>Course</u>	<u>1st Class hours</u>	<u>2nd Class hours</u>
German	7	11
English	8	8
Arithmetic	6	5
Latin	2	0
Religious instruction	1	1
Singing	1	1
History	1	0
Geography	1	0
Learning verses	0	1
Weekly review	1	1

## Short Historical Sketch of Salem Boys Academy

Read at the Cornerstone Laying  
of the New Building, May 2, 1896

*[Transcribed and edited from a document in  
the Moravian Archives]*

The first Boys School house of the Moravian Congregation at Salem was erected in 1794, and stands at this date a venerable relic on the southwest corner of the same block on which the new building of 1896 is now in course of construction.

The cornerstone of that house was laid on the 1st of May, whilst that of the new house was laid on the 2nd of May — just 102 years and one day after the old. The officiating Brethren on that occasion were Fredric William Marshall, *Senior Civilis*, John Daniel Koehler, *Episcopus*, and Christian Lewis Benzien, *presbyter*. The exercises on that occasion are very minutely described in the diary of that year. On the 8th of December of the same year, the formal and festive opening of the school took place. This is also very minutely described in the diary. Of the 28 scholars, 5 larger and 5 smaller boys took up their abode in the house, each company having a room but all sleeping in a general dormitory under the charge of the single Brother Fr. William Eldridge.

This arrangement, made to observe more carefully the then existing church ordinances, was continued for some years, but finally abandoned.

An attempt was made, 1826 to 1828, to convert the institution into a boarding school in order to meet the frequent requests of patrons of Salem Female Academy who desired to send their sons as well as their daughters to



*The "new" 1896 Salem Boys School, as  
seen from God's Acre*

Salem. The experiment, however, did not prove satisfactory.

During the 102 years' existence of the schoolhouse, it has been under the immediate supervision of the successive pastors of Salem Congregation (with the exception of 5 years, 1872-77, during which time the Rev. R. P. Lineback conducted it as a Provincial school) thus making it truly a Church School.

It is not possible to give the number of scholars who have been in attendance during this time, but it may be said that nearly all the male members of Salem Congregation have received their early — and very many their entire — education at the school. The blessing and care of the Lord, so earnestly and believingly asked for at the opening of the school in 1794, has without doubt through all the vicissitudes of the century past been granted to the institution.

*[The Salem Boys School continued in its new building at Church and Bank streets, but only for a few years. In 1910 when headmaster J. F. Brower was called as principal of Clemmons school, an extensive search was conducted, but a replacement could not be found. Admitting failure, the Salem Congregation School Board reluctantly agreed to close*

*See New Salem Boys School, Page 2*

First Class: Group a: Chr. Nissen, Heindr. Steiner, Friedr. Meinung, Jacob Blum, John. Reuz, John Holland, Heindr. Hauser, Thom. Yarrel. Group b: Nath. Schober, Chr. Blum, Phil. Nissen, Friedr. Christ.

Second Class: Chr. Schulz, Abr. Blum, Danl. Köhler, John Claus, Heindr. Beroth, Jacob Schreyer.

What is to be particularly noticed about each class consists of the following:

1. In the first class in the previous semester of German reading the books of Chronicles from the Old Testament, the current Losung book [Daily Watchwords], and the Ebersdorf textbook were read as well as selections from the Brethren's Hymnbook. In the next semester reading will be continued in the same and in the historical books of the Old Testament.

In the second class the Ebersdorf textbook, the harmony of the four Gospels, and the New Testament will be used. Schober, Ph. Nissen, Chr. Blum, and Christ, except for the two hours of the first class, are still in the second class on Monday and Wednesday.

2. In English reading, up to now the first class on Wednesday has read the English Daily Text Book, and on Tuesday from little English picture books for children

which are also translated, and on Friday Dillworth's *New Guide to the English Tongue*. This will be carried on in a similar way on Tuesday, Wednesday, and Friday, except that in place of Dillworth's *New Guide*, Noah Webster's *American Spelling Book* will be used.

In the second class the Bethlehem spelling book and Dillworth's *New Guide* will be used.

Schober, Phil. Nissen, Chr. Blum, and Christ are in the first class for this on Wednesday, and are in the second class on the other days.

Heindr. Beroth, Abr. Blum, and Jacob Schreyer will make a beginning with the English language this semester.

3. With German and English writing, Chr. Nissen, H. Steiner, and Jacob Blum and whoever else will take pains to learn to write beautifully, will make a beginning in Chancery script.

The middle class [group b] in all class periods will write English on paper and no longer on the slate.

Dan. Köhler, Chr. Schulz, John Claus, and Heindr. Beroth, who last semester began to write German on paper in some of their classes, will now continue with that in all their classes. Also they will begin three hours a week. . . .

[*The rest of the document is missing.*]

## Boys School Anniversary

*Continued from Page 1*

Historical Society made use of the old building as a museum, where many artifacts of earlier times as well as from the mission fields were displayed. For a time, too, the Archives of the Moravian Church was housed there. As the Society's Wachovia Museum in the 1930's and 1940's, the old building was a starting point for "tours of old Salem" given by William J. Hall. Then following the formation of Old Salem, Inc., in the 1950's, the old Boys School was adapted into a tour building, again housing displays of life in Salem in an era long past.

Still in use, still educating those who enter, the old Boys School has well served the community and the region these last two hundred years.

1 = 1st class  
2 = 2nd class

**Morning**

**Afternoon**

	8-9 o'clock	9-10 o'clock	10-11 o'clock	1-2 o'clock	2-3 o'clock
Monday	1. Religious S.K. + 2. instruction	Arithmetic R. English S.K. reading	German writing & Orthography S.K.	English writing R.	History S.K. German reading R. & spelling
Tuesday	1. English reading S.K. 2. Arithmetic R.	Arithmetic R. English S.K. reading	German writing R.	English writing S.K.	German reading S.K. German reading R.
Wednesday	1. Latin S.K. 2. German reading R.	Arithmetic R.	German writing R.	English writing S.K.	English S.K. Learning verses R.
Thursday	1. Latin S.K. 2. Arithmetic R.	Arithmetic R. English S.K. reading	German writing S.K.	English writing R.	Geography S.K. German reading R.
Friday	1. English S.K. 2. Arithmetic R.	Arithmetic S.K. German R. reading	German writing R.	English writing S.K.	German reading R. German S.K. reading
Saturday	Arithmetic R.	Singing R.	Review of what was learned in the week S.K.	----	----

*Here is the school schedule for the boys of Salem for the winter of 1791-92, just two years before the building of the Boys School. Teachers for the classes were Samuel Kramsch (S.K.) and Ludwig Gottfried von Redeken (R.)*

**Organization of the Boys School in Salem  
for the winter semester from Michaelmas to Easter,  
or from 1 October [1791] to 1 April 1792**

*[Translated from a document in the Moravian Archives]*

1. It is first noted that since the last term, a few weeks ago Br. Redeken has taken the place of Br. Kürschner in the Anstalt and school.
2. It can be announced to the children that Br. Thom. Pfohl will come from Europe to them in the place of Br. Samuel Kramsch.
3. The regulations for the school are repeated as usual with the publication of this document. (To the school regulations it is added that in the future one cannot take anyone walking without shoes.)
4. The [number of] students will perhaps be increased [by the addition of] Wm. Th. Holland.
5. The first examination was held in the last days of September. The next can be soon after the New Year.
6. The students, according to their classes, are as follows:

## A Big 'Thank You' For Our Friends

Our Friends of the Archives campaign last year was a tremendous success despite tender economic times. Contributions were \$14,111 in 1993, up slightly from \$14,083 in 1992.

Support from our Friends is vital for so much of the continuing activities of the Archives including conservation of maps, translation of a number of documents, and computers to assist in the publication of books and pamphlets.

We wish to thank all of our Friends for the success of last year's campaign. With your continuing support, the publication, translation, and conservation work of the Archives will continue for many, many years to come.

. . .

We regretfully note the passing of Margaret Blair McCuiston last Good Friday. She was 97 years old. A beloved Friend of the Archives, Mrs. McCuiston offered her support in other ways as well. For more than 20 years she served on the Archives Committee.

But far more important, Margaret McCuiston was the one to turn to even before all other information sources failed. Ask her a question on how things were in Salem way back when, and Miss Margaret would tell you. Or she would say, Let me look that up in my (or my mother's) diary, and then she would tell you.

And then you would know what happened in Salem way back when.

We shall sorely miss Margaret Blair McCuiston.

Truly, an age has passed away.

# ANNOTATIONS

FROM THE MORAVIAN ARCHIVES  
WINSTON-SALEM, N.C.

The Wachovia Museum  
(SALEM SQUARE)



EXHIBITS

MOST COMPLETE COLLECTION OF LOCAL  
ANTIQUITIES IN THE UNITED STATES

Includes Indian, Colonial and Revolution; Old South and Civil  
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The Wachovia Historical Society

Historic Salem, N. C.



4 East Bank Street  
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Phone: 910-722-1742

An old poster shows the  
Boys School's use as the  
Wachovia Museum from  
1897 to the 1950's. The  
building has its 200th an-  
niversary this year.



Dr. William S. Powell  
307 Plum Lane  
Chapel Hill  
North Carolina 27514

# ANNOTATIONS

C284.6  
A61m  
FROM  
THE MORAVIAN ARCHIVES  
WINSTON-SALEM, N.C.

## ***Three booklets join our publications list***

Three booklets — “Confessing Our Unity in Christ,” “The Moravian Idea: Christ Is All,” and “The Story of the Thirteenth of August 1727” — have been published by the Moravian Archives this year, making an impressive addition to our growing list of publications.

Late last year, Archivist C. Daniel Crews was asked by the Provincial Elders Conference to prepare a report on Moravian statements of faith. The result is “Confessing Our Unity in Christ.” From the first confession of faith of the ancient Unity of Brethren to the most recent Unity Synod, the 32-page booklet traces the historical and theological background of Moravian statements of faith. “Confessing Our Unity in Christ” has quickly become a standard text in studies of Moravian theology and has been bought from London to Jamaica and translated into German for use in Europe.

What Moravian has not been confronted with the question: “Who are the Moravians and what to they believe?” In “The Moravian Idea: Christ Is All,”

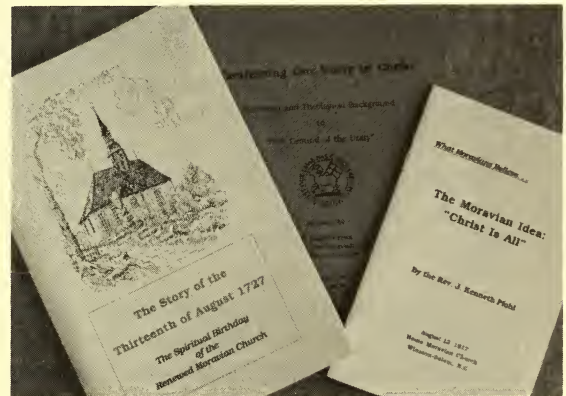
a short 15-page booklet newly reissued by the Archives, Bishop J. Kenneth Pfohl gives a clear, concise answer that expresses the abiding joy and deep devotion of the Moravians.

The events that took place — the bitter theological controversy as well as the blessing that made the village of Herrnhut into a “living congregation of Jesus Christ” — are told in “The Story of the Thirteenth of August 1727,” translated by Douglas L. Rights from the German original. Newly revised with maps and illustrations, the 47-page booklet also includes “Moravian Views of the Holy Spirit” by Daniel Crews.

These titles join our growing list of publications:

- *Memorabilia of Salem Congregation, 1931-1961* by J. Kenneth Pfohl. Continuing a Moravian tradition of reviewing “things worthy of remembrance” at year’s end: the Great Depression, World War II, the ecumenical movement, Moravian Church growth, the Quincentennial of the Church and beyond. With its publication, this has become the best account of the Moravian Church in the South in the mid-20th

*See Publications, page 4*

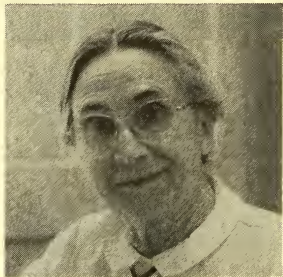


## A legacy lives at the Archives

The Moravian Archives lost a true friend and dedicated servant when Mary Creech passed away last May 12.

Her great contribution lay in her labors as Archivist of the Moravian Church, Southern Province, for 15 years, 1971-84. Ever careful for her beloved Church's heritage, Mary Creech was also meticulous about its documents, and being so, she left an invaluable gift to the Archives — the gift of being able to find a proverbial needle in the haystack.

When she entered the Archives in 1970 (she began as "acting archivist"),



Mary Creech

Mary Creech was confronted with the archivist's worst nightmare — a building full of boxes but no centralized list to tell what was in them.

There was a *Guide to the Manuscripts in the Archives of the Moravian Church in America, Southern Province*, put out by the WPA in 1943. But though the guide gives a very detailed list of manuscripts, numbered consecutively from 1 to 839, there was no explanation of the meaning of the numbering system, nor was there any indication of the location of the documents. The documents, though, were in brown corrugated boxes, which had been labeled as to general contents. Some boxes had enclosed lists of their contents; many had no list.

In order to locate documents, Mary Creech developed a "locator file" which lists every document in each box, and she began an index for quickly searching through the "locator file." As she went, she discarded the old corrugated boxes and placed the documents in

acid-free ones for better preservation. In addition, whenever possible she made note of the exact location of each document in the old 1943 manuscript guide.

Documents and periodicals in the "periodicals room" of the Archives were transferred to acid-free boxes and indexed. Every item in the Archives vault was inventoried and where needed placed in an acid-free box. The scattered and varied collection of pictures was organized and indexed. Maps were inventoried and listed as to their subject and size. Various collections of papers from private individuals were sorted, inventoried, and placed in acid-free boxes. And the correspondence file, which Mary Creech found in a "hodge-podge" of valuable official letters, Civil War and family letters, etc., was also indexed, becoming part of the "locator file."

Mary Creech also saw to physical improvements that helped preserve and safekeep the documents and made the Archives building a cheerier place: air conditioning, fire and burglar alarms, a new heating system, additional steel shelving, painting on the inside, study tables, a clean and orderly "attic" (which now houses our print shop). But these mere physical improvements pale by comparison.

Fifty years ago and more, a predecessor, the late Adelaide L. Fries had published the first seven volumes of *Records of the Moravians in North Carolina*, making her translations of church diaries and other documents accessible to the general public. In her own time, Mary Creech compiled the Archives "locator file," making the documents themselves accessible to researchers and her successor archivists for generations to come.

Such was her great gift to the Archives. Thank you, Mary Creech; we can find it now.

## ***Our Friends make the extra mile possible***

Friends of the Archives are true partners of the Moravian Archives. So much has been made possible through your generous and continued giving: Translation of the Springplace Diary and correspondence, giving insight to the Moravians' mission to the Cherokee in Georgia in the years before the "Trail of Tears"; a complete translation of the Diary and Memorabilia of Salem, the central administrative and business community of the Moravians in North Carolina; our growing list of publications (see page 1); purchase of a microfilm reader; transcribing church diaries and other records of 1857-76 — the Civil War and Reconstruction years — for publishing as volume 12 of *Records of the Moravians in North Carolina*.

Much has already been done, but certainly more needs to be done — continued translations, more publications, further conservation — and it can't get done without the strong, continuing support of our Friends. Won't you join us in our endeavor to make more available to the public this rich treasure trove of history? Your check to the Moravian Archives, 4 E. Bank Street, Winston-Salem, N.C. 27101, is fully tax deductible.

## **Single Brothers House reaches the 225th milestone**

The historic Moravian community of Salem will see the 225th anniversary of the Single Brothers House this coming December 27. On that date in 1769, almost four years after the first trees were felled to begin the settlement, the largest building yet in Salem was consecrated.

The Wachovia Diary tells of the day's festivities: "All the Single Brethren and Boys, the members of the Aeltesten Conferenz and the Helfer Conferenz, went to Salem from Bethabara, and Br. Bachhoff, several of the committee, and the seven Boys went from Bethania to Salem, for the consecration of the Single Brothers House. The Brethren's Choir met in the house where they have been living, and led by the musicians marched in procession to the new Choir House. In its little Saal the first service was held for the Brethren by Br. Lorenz [Bagge]. . . . During the Lovefeast various interesting facts were noted — for instance that on this date 17 years earlier Br. Spangenberg had begun the survey of the Wachovia Tract (of which no one had thought when selecting the day for the consecration); also that the settlement of Wachovia had been

begun by Single Brethren; they also had begun the building of Salem, and were now to be its first permanent residents. . . ."

The Brothers House quickly became a center of industry in a very industry-minded community. Seventeen years later, in 1786, the Single Brethren's Choir had grown so much, it was necessary to build an addition to the south of the original building, also facing Salem Square. The addition would hold the meeting-hall, dining room and sleeping-hall, with the prayer-hall in the older section converted into living rooms.

A list from that time shows an astonishing array of trades being conducted by the Single Brethren of Salem: carpenter, tailor, farmer, shoemaker, cabinetmaker, tanner, teacher in the Boys School, store clerk, mason, gunsmith, blacksmith, hat maker, baker, weaver, leather-dresser, distiller, potter, saddle-maker.

For many years much of the industrial life of the community centered in the Brothers House, but gradually a change crept in. The resident members of the Choir had decreased

*See Brothers House, page 4*

## Publications

*continued from page 1*  
century. 490 pages with index,  
maps, and illustrations.

- "Bethania: A Fresh Look at Its Birth," translated and edited by C. Daniel Crews. Documents from the Moravian Archives in Europe give insight into the dramatic story of the founding of the "first little village of the Lord" in Wachovia, the Moravian land in North Carolina. 26 pages with maps.
  - "Mountain Gospel: Moravian Church Evangelism in Virginia, 1835-36," translated and edited by C. Daniel Crews. Dedicated Moravian missionaries spread the Good News among the beauty and destitution of the Blue Ridge, in accounts that are sometimes thrilling, often poignant. 43 pages with map and illustrations.
- All our publications are available

for purchase at the Moravian Book and Gift Shop, 614 S. Main Street, Winston-Salem, N.C. 27101, telephone 910-723-6262.

## Brothers House

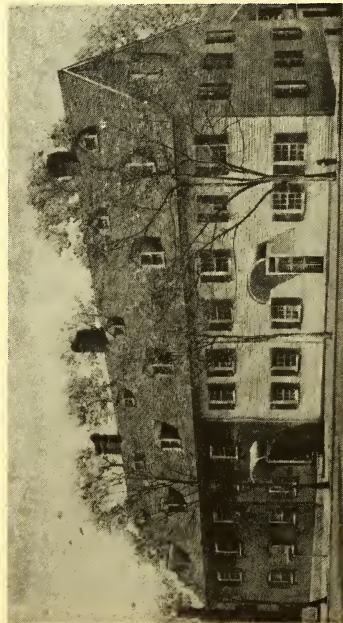
*Continued from page 3*

in number until the income no longer covered expenses. In 1823 the Salem boards agreed that nothing could be done but dissolve the Single Brethern's business or Diacony.

Over the next century the building came to be known as the Widows House, it being the residence of a number of widowed and single Sisters of Salem. And thus it remained until 1960, when it was leased to Old Salem, Inc., for restoration.

## ANNOTATIONS

FROM THE MORAVIAN ARCHIVES  
WINSTON-SALEM, N.C.



The Single Brothers House, on the Square in the heart of the Moravian community of Salem, observes a notable anniversary this year. The older section on the right is 225 years old. See story page 3



4 East Bank Street  
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Phone: 910-722-1742

Dr. H. G. Jones  
Wilson Library UNC  
Chapel Hill  
North Carolina 27514

# ANNOTATIONS

C284.6  
AG1m  
FROM  
THE MORAVIAN ARCHIVES  
WINSTON-SALEM, N.C.

## ***Our newest publication is 'Chapter One'***

Our newest publication, "Villages of the Lord: The Moravians Come to Carolina" by Archivist C. Daniel Crews, signifies a major undertaking. It is the first chapter of a proposed 250th anniversary history of the Southern Province of the Moravian Church.

Not since 1902 has there been a comprehensive history of the Province. Now with the 250th anniversary fast approaching in the year 2003, Dr. Crews is at work to fill that void.

"Villages of the Lord: The Moravians Come to Carolina," a 44-page booklet with maps and illustrations, tells of the first few years of the Moravian Church in North Carolina.

On Nov. 17, 1753, a band of settlers arrived in Wachovia, the tract of land the church had purchased. Despite their isolation in the American wilderness and the threat of the French and Indian War, they and those who followed built up their communities of Bethabara and Bethania as "Villages of the Lord" in the Carolina colony.

Today the city of Winston-Salem encompasses most of the old Wachovia tract.

For researching and writing "Villages of the Lord," Dr. Crews relied not only on published works but also a number of unpublished documents at the Moravian Archives. He is completing the second and third chapters of the anniversary history, covering the founding of Salem and the Revolutionary War, and has begun work on the fourth chapter on the Moravian Church in the new republic.

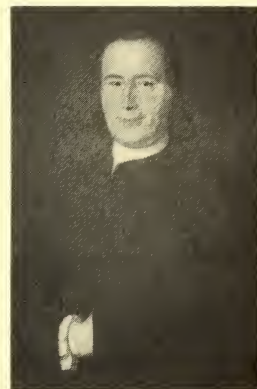
## **It's our Friends that make the difference**

Our Friends of the Archives fund drive for 1994 was a gratifying success. Though the \$13,616 raised did not quite match the previous year's total of \$14,083, the number of those contributing increased dramatically to 178 from 145 the previous year.

We want to thank all of our Friends for your faithful support in the past and

*See Friends, page 4*

*Early mentor of  
Wachovia, August  
Spangenberg*



notable anniversary this year. The older section on the

# MEMOIRS OF A SQUIRREL

by Alex Law

[Often we at the Archives find a writing gem that we just have to share with a larger audience than just ourselves. This account is such a gem. It is by Alex Law, a fourth grader at Forsyth Country Day School, who wrote it on computer as his assigned report for his class' visit to Historic Bethabara Park. We want to thank Alex and his parents for their kind permission for us to reprint this, and we echo the comment of Alex's teacher: "What an outstanding report." It is also faithful to the diary the humans kept as they built Bethabara from out of the wilderness.]

These are the infrequent archives of James Squirrel. They were found near the Bethabara settlement remains in a tree.

*Nov. 17, 1753:* A bunch of humans came down here in North Carolina today. They were yelling and hollering about getting here. I wonder why they came down? They also found that deserted cabin where I've been nesting. When they found it, they had what they called a Lovefeast.

*Dec. 1, 1753:* Those humans I've been talking about have been BUSY! They've cleared almost six acres of forest already!

*Dec. 13, 1753:* The humans have built a hut for strangers. I have no idea why they don't just sleep in trees.

*Jan. 1, 1754:* Since my last entry, the humans have gruelingly constructed another house, this one for twelve people. But, just this afternoon, it burst into flames. They apparently put it out, but one of their men was burned. On a brighter note, I now have roasted nuts for this winter!

*Feb. 9, 1754:* Do those people ever stop building things?!?! They have already made another house. They're using up too much

wood. Sooner or later they're going to chop down my house. Also, they were making a lot of noise with this funny brass thing they called a trumpet.

*March 10, 1754:* Those people never stop!!! They are still making things!!! They are almost through with some mill they are erecting. Well, some of the things they make aren't so bad, such as the garden. I took a crawl through it this morning. They were growing things like wheat, lambs ear, corn, tobacco, flax, millet, and more. No tomatoes though. They must think they're poisonous or something.

*March 15, 1754:* I had a great day! I looked at the humans all morning. The doctor was treating one of them with herbs. Why don't they just lick their wounds?

*April 3, 1755:* The humans are becoming nervous because they think that hostile Indians are becoming a threat. They have appointed a watchman a few days ago. It amazes me that they think killing each other solves problems.

*March 9, 1756:* They built another something today. I think they called it a fort. It's supposed to keep the Indians out or something. It's triangular in shape and about eighty to one hundred feet around.

*Oct. 29, 1759:* That refugee from the Indians that gave me some nuts yesterday, died today. They have set up a graveyard since she died. They buried her in the southeastern side of the graveyard, exact opposite side from the boys. The settlers are feeding me whenever they see me. They have turned out to be fine. I have a feeling this place will grow to be big and famous!

All other pages and records, if any, were lost over time.

# NEWSLETTER

OF THE MORAVIAN MUSIC FOUNDATION

*A supplement to the Moravian Music Journal*

# ANNOTATIONS

FROM  
THE MORAVIAN ARCHIVES  
WINSTON-SALEM, N.C.



began accumulating the very day the first Single Brethren arrived on Nov. 17, 1753, with their travel diary in hand. The earliest archive inventory is dated May 24, 1763 — more than a decade before the birth of the United States. The carefully kept diaries, reports, and correspondence — rarely matched anywhere in America — give a detailed and fascinating account of life in the early church communities of Bethabara, Bethania, Salem, Friedberg, Friedland, and Hope.

The Moravian Music Foundation can lay claim to an older heritage than the Southern Province Archives. As an interprovincial agency, the Foundation also has guardianship over the music collections housed in the Northern Province Archives. Settlements of the Northern Province — Nazareth, Bethlehem, Lititz in Pennsylvania — were well established before the first Southern Province settlement was begun in 1753. Such composer-ministers as John Antes, David Moritz Michael, Johann Friedrich Peter, Simon Peter, and Johannes Herbst added to the Moravians' collection of music composed and compiled in early America.

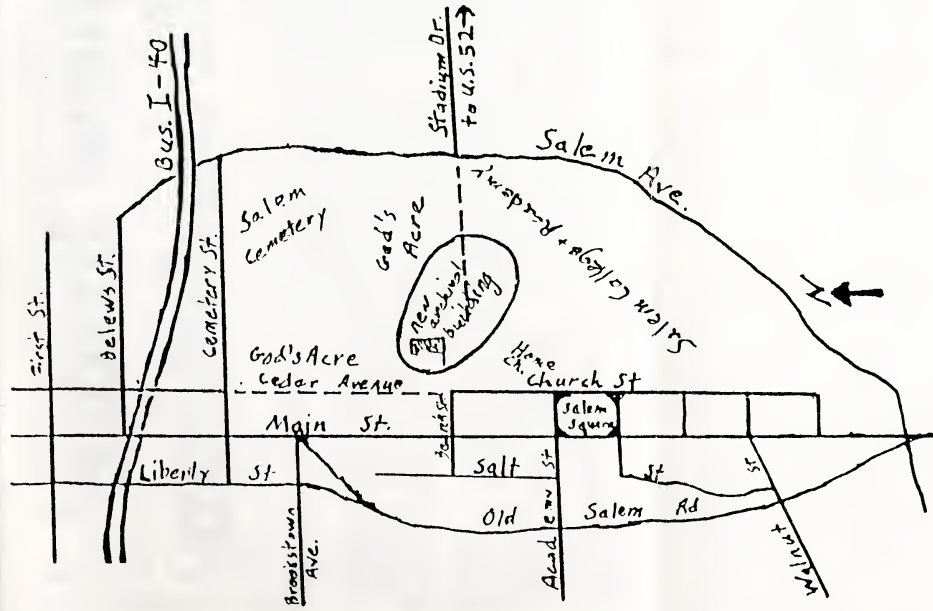
Now after more than 240 years, the rich heritage of the documents of the Moravian Archives and the music housed at the Moravian Music Foundation will find a permanent home in a building specifically designed and constructed for housing it.

Dr. Nola Reed Knouse, Director,

Moravian Music Foundation

Dr. C. Daniel Crews, Archivist,

Moravian Church, Southern Province



The new archival building (circle) will be in the heart of Salem.

# Synod OK's new home for Archives, Foundation

The Synod of the Moravian Church, Southern Province, gave its official endorsement May 5 for construction of a new building that will house the Moravian Archives and the Moravian Music Foundation offices and Southern Province music collections. The new building will be erected to the east of Cedarhurst in Salem and will abut the parking lot used for the Salem College Fine Arts Center.

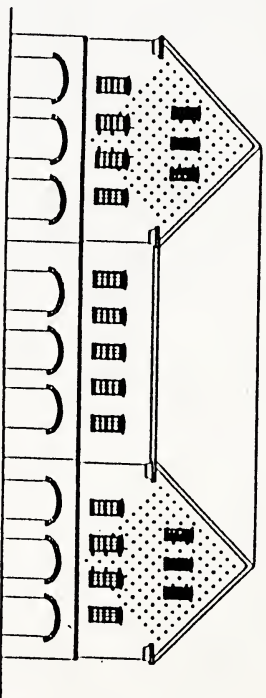
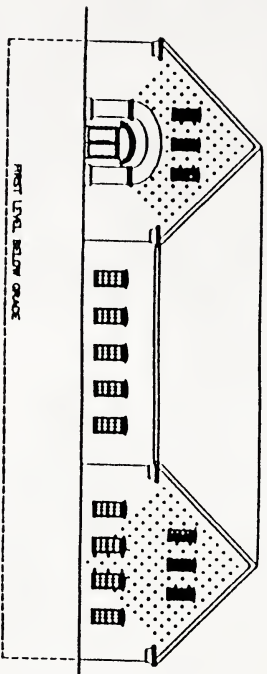
Preliminary architectural sketches call for a three-story building with pitched roof and brick or stone exterior to blend with the many old buildings of Salem. The first floor will consist of the vault area for storing documents. The second floor will be the main work area for staff and

visitors. The third floor will be reserved for work space and future vault area.

All construction will be done to the highest archival standards of fireproofing, waterproofing, safety, and complete temperature and humidity control throughout.

The total area of the new building will be about 18,800 square feet, almost double the area of the present homes of the Moravian Music Foundation and Southern Province Archives. It is about one-third the size of Salem Square, and it fulfills the stated goal that the new building should serve for the next hundred years.

*(continued on back)*



*Architect's preliminary drawings show (left) west elevation (Cedarhurst side) and east elevation (parking lot at Salem College Fine Arts Center).*

# The 'proudest day' in Forsyth County history

[On May 20, 1861, a convention in Raleigh declared North Carolina seceded from the Union. Four years later to the day, citizens of Forsyth County gathered for an entirely different kind event. Here is the story of that event 130 years ago, as reported in the May 27, 1865, issue of *The People's Press* of Salem, N.C.]

## RAISING OF THE STARS & STRIPES

by the Union Citizens of Forsyth County, at the Court-House in Winston, N. C., May 20th, 1865.

In obedience to the wishes and feelings of the loyal citizens of Forsyth County, Saturday the 20th of May was set apart to raise the Union flag, which had during four years of tyranny, under a bogus government, been prohibited to float from the dome of the Court-house.

Accordingly, in behalf of the County and the loyal people thereof, the Mayor and Commissioners of the town consisting of T. J. Wilson, Mayor, E. Spach, N. S. Cook, D. H. Starbuck, G. H. Renegar, J. D. Tavis, J. S. White and S. Ferrebe, were requested to serve as a Committee of Arrangements.

The necessary preliminaries having been completed, early on Saturday morning, the hour at which the old banner should again be thrown to the breeze, as a memento of the return of freedom and liberty, was set at 3 o'clock, P. M.

At the appointed hour the public square was filled with an immense crowd of at least one thousand citizens, to participate in the general joy.

## ORDER OF PROCEEDINGS

Thirteen little girls, between the ages of five and eleven years, representing the old thirteen States, [were] dressed in white, festooned with flowers and evergreens, sashes of white, red and blue, wearing wreaths of roses and evergreens, and carrying small white flags, with the coat of arms of the United States, on one side, and a miniature likeness of Washington on the other, with the words, "*Liberty and Union, now and forever, one and inseparable,*" beneath. . . .

This little galaxy of beauty, was composed of Misses Mary A. Fountain, Dora Starbuck, Ella Starbuck, Alice Steiner, Rosa Lash, Sophie Shultz, Adelia Mickey, Rosa Mickey, Gertrude Hall, Flaucy Hall, Josie Wilson, Sara Earp and Pattie Fountain. . . .

The Salem Brass Band, led by Capt. Carmichael, were present, by special invitation, and occupied elevated seats in front. An address was then pronounced to the large audience assembled, by Miss Mary A. Fountain, (eleven years of age). . . .

At the close of the address, the flag was raised to its position, 65 feet above ground, the band playing the old national air, the "Star Spangled Banner," amid a salute of twelve rounds from a six pounder.

The officers and men of the 10th Ohio Regiment of Cavalry, being present by invitation, then marched around the flag, saluting the little girls and audience, and passed out of the square, for dress parade, inviting the citizens to witness the scene.

As the flag reached the top and spread its ample folds to the breeze, a shout went up that made the welkin ring. The joy was so overwhelming, that many of the old and young shed ears of joy freely, as cheer after cheer went up in honor of the occasion. It was the proudest day in the history of Forsyth County.

## Friends Fund Drive

*continued from page 1*

look forward to your continued support in the future. It is only through the generous contributions of our Friends that we are able to undertake such projects as:

- Translation of a number of our documents — Aeltesten Conferenz minutes, Salem Diary, Springplace mission diary and correspondence — making them accessible to scholars who may find the original ancient German script a barrier.

- The purchase of computers, making it possible for us to publish.

- The conservation of our documents, especially our unique hand-drawn maps.

Recently a photographic reproduction was made of a conserved map of Bethabara, done by the surveyor Christian Gottlieb Reuter in 1750's. The photograph, which is same size as the original map at 3 feet by 3 feet, is on display at the Archives, and a copy was recently presented to Historic Bethabara Park. Both the conservation of the map and the photographic reproductions were made possible by our Friends Fund.

Much more awaits being done — more translations, more transcribing of English-language documents for the publication of volume 12 of *Records of the Moravians in North Carolina*, more conservation of fragile documents. All of this has been made possible through our Friends. Again we thank you for your support. If by chance you are not yet a Friend, we invite you to become one though your tax-deductible gift to the Moravian Archives, 4 E. Bank Street, Winston-Salem, N.C. 27101



4 East Bank Street  
Winston-Salem, NC 27101-5307  
Phone: 910-724-4742

Dr. William S. Powell  
307 Plum Lane  
Chapel Hill  
North Carolina 27514

**ANNOTATIONS**

FROM THE MORAVIAN ARCHIVES  
WINSTON-SALEM, N.C.

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