

# TOWN REGULATIONS OF LITITZ, 1759

By HERBERT H. BECK\*

The Congregation Village, or, as it was called, the "Economy" of Lititz, was founded upon a plan of Count Zinzendorf and the Vicarius Generalis of his religious projects in America, Augustus Spangenberg. Bethlehem and Nazareth had already been established as unities of compact economic interests. In the former, the "Pilgrim Congregation," the members were missionaries or in training for mission service; or were laboring for the support of those in active work among the Indians and the Negro slaves in the West Indies and Surinam. Nazareth, called the "Patriarchs' Plan," was composed of farmers who gathered their harvests for the same common purpose. In these joint centers of evangelistic activity the members lived in close quarters and, surrendering many individual rights, put the proceeds of their labors into a common treasury. Finding that not all of the emigrants who continued to arrive were fitted for the restrictions and self-denials of these communities, Zinzendorf and Spangenberg resolved to provide a third church settlement in Pennsylvania, founded on more liberal lines. In this community the congregation would be incorporated to conduct business affairs and individual possession of property and trade would be granted under church supervision.

Among several locations which were considered for this plan, Lititz was selected because John George Klein, who had been won over to Zinzendorf's cause by hearing him preach in the Lancaster Courthouse, December, 1742, offered to donate his entire farm in Warwick Township for the use of the church. This tract of land, which Klein had obtained from the Penns in three proprietary patents of 296 acres in 1741, 32 in 1747 and 182 in 1755, eventually amounted to 491 acres; for he sold 20 acres in 1752. The legal transfer of the property to the Unity of the Brethren was made August 20th, 1754. Klein was to receive an annuity of £70 during his life.

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In October, 1754, Bishop Spangenberg organized the church council from the Moravians in Warwick township. In 1756 word was received from Count Zinzendorf in Saxony to name the new town in honor of the three hundredth anniversary of the year 1456, when King Podiebrad had befriended the persecuted brethren of the early church by granting them a refuge at his barony of Lititz in Bohemia.

The congregation, thus incorporated for religious and business purposes, proceeded to provide for all of the social and economic requirements. As a business organization it conducted several farms, a saw and grist mill, a general store, an apothecary's shop, a tavern, and a potash factory. Segregating the youth of the two sexes for religious, educational and vocational training into commodious buildings, known as the Brethren's and the Sisters' Houses, it required them to support themselves as separate Economies. Combining sustenance with vocational training, the Brethren's Economy gathered considerable business from the county with its shops, which formed a quadrangle in the rear of the main building, and in which the trades of weaver, baker, nailsmith, hatter, chandler, carpenter, butcher, tailor and shoemaker were carried on. The Brethren's House also conducted a wool carding mill on Carter's Creek. As evidence of the broad business range of the Brethren's House Economy, there is a letter from "Baron" Stiegel, ironmaster and glassmaker at Elizabeth Furnace, six miles away, criticizing the Pfleger of the institution for delays in making boots, which he had ordered.

Similarly, to a lesser extent, the Sisters' House carried on trades in needlework, embroidery, hosiery and confectionery.

With 491 acres of Lancaster County's choice land under complete supervision and control, the authorities of the congregation, in 1759, drew up a set of "Preliminary Conditions or Town Regulations which every Person desiring to become an Inhabitant in the new Town or Village called Lititz—must agree strictly to observe." These regulations, covering as they do all human interests and affairs, social and economic, were composed with infinite care and thought for the temporal and immortal welfare of its members. They represent an experiment in organization and control of an idealized community life, which is of intense interest in the history

of America. Who the authors of these regulations were, we know not; but we can surmise that the practical mind of Spangenberg played an important part in their composition.

On August 7, 1759, according to the Congregation diary, "The residents of Lititz subscribed the Statutes as also their leases and bonds, after the form of these had received the assent of the King's Attorney."

The manuscript of these town regulations is in parallel columns, English and German. The signatures are in a similar column, parallel with one for the witnesses, whose names are opposite those of the signers. The literal copy of the English columns, with the leading nouns capitalized as in German, is as follows:

### PRELIMINARY CONDITIONS

OR

### TOWN - REGULATIONS

Which every Person desiring to become an Inhabitant in the new Town or village called Lititz situate in the Township of Warwick in the County of Lancaster in the Province of Pennsylvania, must agree strictly to observe & adhere to, viz:

1. Forasmuch as the fundamental Plan & original Design of building the Congregation Village Lititz, is principally to establish a suitable Place where all Persons, belonging to the Brethren's Church or any Tropus or particular Branch thereof, living either in Towns or on their Plantations, may have for themselves & Families a Cura Animarum & preservation from all dangerous and worldly Connections and their Consequences; which Care & Preservation & other spiritual Assistance they are sensible cannot be had in their present Places of Abode; living either so mixt with other People of different Sentiment & Practice or Plantations too remote from our Churches & Congregation Houses: It therefore necessarily follows, that, strictly speaking, no Body can have leave to reside in this Village but such as belong to the Brethren's Church & those who earnestly desire to live a peaceable & quiet Life in all Godliness & Honesty, whereby they for themselves & their own Hearts may have Benefit; mutually build up each other; have the Word of God richly dwelling amongst them; train up their Children for our Sav.r; preserve their Sons and Daughters

for him; become a Blessing & Advantage to the Province; a Pleasure to the Magistrates; & an Honour to our Sav.r.

2. A Second Reason for Building this Village is; that its Inhabitants, in the Emergencies & Troubles of War (as has been the Case since the Year 1755) may be in a Condition mutually to assist each Other, as well as generally to render the Difficulties incident to human Life more Supportable.

3. To the End this twofold Purpose may be fully attained, a Number of Brethren in Lititz, as a Committee of the Whole, (to be stil'd, *The Committee for the Management of Temporal Affairs*) are to be appointed to regulate & keep in good Order every Thing relating to the Village & its Inhabitants. The Elders & Wardens of the Congregation, as well as those of each repective Choir, for the Time being, are ordinarily to constitute a Part of the Committee.

4. Whoever has a Mind to remove to and establish himself in Lititz, must, above all Things, first lay before the said Committee a true & just State & Account of his temporal Circumstances, particularly of his Debts; if he has Wherewithal to discharge them, & the Time when; and, in Case it be required by the Committee, must pay them off before he can obtain Leave to build.

5. The Landlord or his Exec.s &c gives each Settler in Lititz a Lease, & he on his Part binds himself his Exec.rs & Adm.rs in a Bond of five hundred Pound Sterling Penalty to perform the Covenants contained in such Lease.

6. Every Inhabitant in Lititz, must as is meet and right, not only conduct himself in all Things agreeable to the Laws of the Province (for we will not be a disorderly People) but must likewise conform, without Exception, to all the Congregation & Village Regulations, which under the Direction of the *Unitas Fratrum* now or hereafter may be made.

7. Under this Head is to be reckon'd, first of all; that every Inhabitant of Lititz do own and acknowledge the Authority of the aforesaid Committee for temporal Concerns, & engage to act conformable to their Rules & Regulations; and upon any Differences arising between Neighbour & Neighbour, that they will refer the Matters in Dispute unto the aforesaid Committee as Arbi-

trators (as usual Thing in this Country) to settle them amicably; But sho'd the Voices be equally divided on both Sides, then the President of the Committee as Umpire, at all Times decide the Matter in Question, whose Determination therein shall be binding to both Parties.

8. That not only lightminded, disorderly & needless Conversation; but also all Intercourse, between Persons of both Sexes, as well married as single, both within & without the Village, contrary to our avowed Choir Principles, be carefully avoided: on which Account every Master of a Family, having Children and Servants of both Sexes, must make such Disposition of their Houses, that all Soul-Damage & Offence may be prevented, & in Cases of that Nature to act subordinate to the Advice & Direction of the Committee.

9. That no Inhabitant follow any other Trade or Business, save that only which he follow'd at his Admission into the Village, unless he obtain the Consent & Approbation of the Committee for so doing.

10. That all Traffick be carried on with ready Money or Money's Worth, & that at a Word without cheapening. In general every Inhabitant of Lititz in Matters respecting Trade & Business is to govern himself according to the Prescription of the Committee; to the Intent, that the Interest & Welfare of every Individual there residing may be duly attended to & promoted.

11. That none either borrow or lend Money without the previous Knowledge & Consent of the Committee.

12. That no One give even a Nights Lodging, in his House, to any Person whatsoever, without having first acquainted the Committee thereof & obtained their or the Warden's Approbation. In like Manner, That no Inhabitant nor any belonging to him, by his Direction, undertake a Journey, either far or near without consulting the Warden thereupon.

13. That no Person presume to act in the Capacity of a Doctor, Surgeon, Empirick or Midwife. Nor on the other Hand shall any Inhabitant consult or advise, in medicinal & Chirurgical Concerns or in Matters of Midwifery, with any other Persons than

those appointed & authorized by the Congregation, unless it be with the Privity & Consent of the Committee or the Wardens.

14. Further, that in as much as a Congregation Village must have many necessary Expences to defray, for the well ordering of the Whole or some particular Branch thereof e.g. Night-Watch, digging, making & maintaining Wells & Pumps, Provision against Fire & Irruption of the Savages &c &c. No Inhabitant therefore ought to withdraw his Hand, but cheerfully contribute, on such Occasions, his Proportion as shall be resolved on from Time by the Committee or Senatus to be composed of a Select Number of its Inhabitants.

15. All those who have leave to build Houses, must firmly agree to this; that neither they their Exec.rs nor Adm.rs have Power to sell, let, hire out or even give away their Houses, Lots & Improvements in Lititz, nor any Part thereof, unless they have authority for so doing in Writing, from the Committee or from the Owner of the Soil or his Agents. Every House is to be build with Stone upon the appointed Spot of Ground, so long, deep & high as shall be proscribed. The Wall is to be two or three foot in the Ground & two Foot thick. The Chimneys & Fire-Walls shall be made strictly according to the Draft.

16. The Owner of the Soil pays the Quit Rent for the Land to the Proprietaries; but all other Taxes, now or hereafter to be laid by the Government on Persons Lots, Houses & Personal Estate, are to be defrayed by the Tenants & the Landlord indemnified against the same.

17. Nothing shall be taught or preach'd in Lititz, but what is conformable to the Gospel of Christ. Has any one an Opinion, peculiar to himself, such a Person may be indulged provided he seek not to propagate it.

18. It is expected, that on all Occasions when the Congregation is expressly convened each Person appear at the Time appointed.

19. No Difference shall subsist in Lititz longer than 8 days; nor shall any Complaint be lodged, unless within the Time aforesaid Limited, no Accomodation can be effected: In which Case, the Matter in Dispute shall then be laid before the Committee, &

by them determined, in such wise, that a Decision be made & the Affair finally adjusted, the selfsame Day, between the Accuser & Accused, that so Umbrage given may be immediately abolish'd, which is to be done at the Cost & Charge of the Person who in the Judgment of the Committee has been the Agressor.

20. No meetings without Light, shall be suffered on any Account whatsoever.

21. Whenssoever the Congregation negotiates any Matters by a Member of theirs, the whole Body is necessarily responsible; However his Authority for so doing must first have been subscrib'd by the Committee or the President & Clerk of the same: Should any one nevertheless transact Affairs in the Name of the Congregation for which he had no such Commission, he shall answer for it according to Law & moreover forfeit thereby his Privilege of continuing in Lititz.

22. He that borrows shall repay at the appointed Time, unless he can make it appear, that it was not in his Power to keep his Word; in which Case another reasonable Time shall be fix'd & agreed on. He that lends to others shall set a Time when it is morally probable he may be paid again. No one shall bespeak a Thing that he knows he cannot pay for when he is to fetch it away.

23. No Dancing Matches, Taverning (except for the necessary Entertainment of Strangers & Travellers) Beer-Tapings, Feastings at Weddings, Christenings or Burials, Common Sports & Pastimes, nor the playing of the Children in the Streets, shall be so much as heard of amongst the Inhabitants. They that have Inclinations that Way bent cannot live at Lititz.

24. Those whose Time is engross'd by the Business of their respective Functions in the Congregation, & have not wherewithal to live upon, must be provided for by the Congregation, as Circumstances & Necessity require: otherwise every Inhabitant in Lititz must labour with his own Hands & eat his own Bread. They who by Reason of Age, Sickness or Poverty are incapable of so doing, the Congregation will maintain, if so be they have no Relations, who according to Holy Writ ought to do it.

25. Should any Person by the all wise Providence of God be

deprived of his Senses, he shall for God's Sake be mercifully treated and patiently born with & be committed to the Care of discreet Persons to be attended & nursed by them both as to Soul & Body. And if so be he is restored again no Mention shall be made of his former Situation in any wise.

26. Every Brother & every Sister shall be respected in the Offices they respectively bear in the Congregation; nor shall any presume to be disobedient to or oppose a Servant of the Congregation, or any one else, in the exercise of his Office.

27. Those to whom the Inspection over Houses, Wells, Fields, Roads & Taxes is committed, shall be assiduous in their Offices; should any Mistake or Fault happen on their Side, that None in such Case resist them, but rather that they lay the Affair before the Committee & leave it to their Determination.

28. The exclusive Privilege of setting up a Store, Apothecary's Shop & Tavern is reserved for the Benefit of the Congregation Village. Besides these no other Persons shall in any Sort meddle with Store or Shop-keeping or exercise the Business of an Apothecary; nor shall any one else be allowed to keep a Publick House.

29. A Brother shall be appointed to receive all the Profits that accrue by the above Regulation or by any other Ways or Means, who shall make it his proper Business to keep just Accounts of his Receipts & Disbursements, & every Quarter, or oftener if required, lay them before the Committee; that so every Thing may be tranacted honestly in the Sight of God & Man.

30. Whenever it happens that any one cannot be permitted to reside any longer in Lititz, the Committee, with the Consent of the Elders & Bishops for the Time being who have Lititz under their Care & Direction, is then to notify the same in Writing & insist on his leaving the Place.

31. Nevertheless no Body in such Case, shall loose the Benefit of their Improvem's: but shall be satisfied for the same in the Manner prescribed in the Lease.

32. Goods which are to be had in Lititz, shall not, without urgent necessity, be bought elsewhere.



33. To the End good Work may be made & the same may be sold for a right Price; there will be established a *Board of Masters*, who shall have the Superintendence of all the Trades & Professions exercised & carried on in Lititz. In the Beginning however, the Committee may take Charge upon them; when every Inhabitant in Lititz must strictly govern himself according to the Rules & Orders the Committee or Board aforesaid shall in that Respect ordain & Make.

34. All Fraud & over-reaching of one's Neighbour, likewise any premeditated Mischief done to the Woods, Fences, Fields, Fruit Trees &c. belonging to the Possessor of the Soil, shall be deemed infamous. As generally all other gross heathenish Sins, to wit, Whoreing & Wenching, Gluttony & Drunkenness, Cursing & Swearing, Lying & Cheating, Pilfering & Stealing, Quarreling & Fighting shall not even be heard of in Lititz. He that is guilty of the like cannot be suffered to continue there.

35. All Parents & Masters (whose Children, Servants, Maids or Pentices are under their own Roof) as well as those who have the Care of the Choir-Houses are to take especial Care that the People under their respective Charge, may be within at seasonable Hours, & all Night-Walks prevented. In general, Parents & Masters shall be accountable for their Children & Families, & when any of them misbehave or do amiss it shall be required at their Hand; unless they have given the Committee timely Information that one or another of their Household is intractable that so Measures may be taken to put a Stop to any consequent mischievous Effect, or else, if needs must, that the incorrigible transgressing Party may be turned away.

36. He that sees hears or comes to the Bottom of any Thing by which Danger & hurt to Soul or Body or otherwise offence & Scandal may, in any Sort, ensue or arise, either to the whole Place or any particular Brethren & Sisters or even to a single Person must by no Means conceal it; but take the first opportunity with Prudence & Discretion, to reveal the Matter unto such Persons as of right sho'd be acquainted with it, e.g. the Elders & Wardens & such like Persons in the respective Choirs. Those who do not act in this Manner shall be looked upon as Accomplices.

37. Every Man must be circumspect & Careful in Regard to Fire, & subject himself therein to such Rules as shall be established amongst us.

38. The Streets of the Village shall be kept Orderly & Clean by the circumjacent Housekeepers; who shall not throw or cause to be thrown out any Straw, Dung or other Filth, but shall carefully lay the Same behind their Houses in the Yards or Gardens. Nor shall any Tools & other Things of general Use or Value, be carelessly left lying about in publick Places.

39. Any Damage done to Wells, Ways, Houses or other Things of publick Nature, shall be repaired & made good at the Cost & Charge of the Person or Persons thro' whose Fault & Neglect the same happened.

40. No Body shall use & make free with a Thing belonging to his Neighbour, without having first obtained his Consent.

41. No Marriages shall be contracted or made without the Privy & Approbation of the Elders & ————— of the Congregation & Choirs. Nor shall any One attempt to promote or make secret Matches. He that is minded to act otherwise, whether it be by himself alone or in Conjunction with Others, forfeits his Right of being an Inhabitant of Lititz.

42. The Sick shall not be promiscuously attended & nursed, but according to the received Regulations of the Congregation.

43. No Journeyman, Prentice, Servant, Maid or Negroe shall be received into any Family, without the Privy & Approbation of the Committee. And every Housekeeper shall put away all such as soon as they become Seducers.

44. It is quite necessary that every One makes his Last Will in due Season. The Committee can be consulted in that Respect, from Time to Time as occasion requires.

45. The Committee, under the Direction of the Elders & Bishops p.t., is to have the Superintendence of the foregoing Articles & Generally of the whole Village & its Inhabitants of what Rank & Condition soever.

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These regulations cover all of finance, economy, property and

trade, including estates and wills, quality of goods and profiteering. They provide for the apportionment of contributions for common projects and emergencies. They cover behavior, morals and all individual action, including travel and entertainment of guests. They cover employment of prentices and servants, conversation and personal opinions, pastime and recreations, personal differences, marriage, health, medical practice, nursing, poverty old age and insanity. They provide for the business privileges of the incorporate body and for the physical character of the town and for anything that might happen within it. What executive body ever had a wider range of supervision and control than the Committee on Temporal Affairs of Lititz?

For at least sixty years these regulations were actively enforced. Practically all of the 45 articles are mentioned in the diaries of the Committee on Temporal Affairs and in the records of the Aufseher Collegium, which that controlling body was called after 1770.

Among the hundreds of the diary's entries, the majority of which deal with personal differences and backyard squabbles, a few are selected which indicate the prevailing spirit which was back of these regulations and the rigidity of their enforcement.

These entries, literally translated from the German, by Abraham R. Beck, read:

Dec. 1766. Tanneberg is beginning to devote himself to fruit raising. We do not like this. We fear that it will be a danger to his profession (organ builder) and his children.

July 29, 1767. As so many young people assemble in the tavern on Sundays, and are beginning to be disorderly, Bro. Horn must be earnestly bidden to maintain the good character his house has hitherto had abroad, and by all means see that people do not get drunk, by getting too much to drink.

July 29, 1767. If Bro. Werner resigns as cooper to Heinrich Frey—teaching the latter something of the trade, as he has promised—for the purpose of taking up the business of Cupping & Bleeding, &c, then Bro. Horn (tavern) should leave the bleeding of strangers (guests) to Werner; and this Bro. Horn agrees to do.

Oct. 1767. When Bro. Payne has stocked his store (the Congregation store) with good and cheap wares —— the Brethren and sisters must be asked not to carry hard money out of the community.

Jan. 5, 1771. For the increase of business in our place it would be well if some other professions could be induced to come here; for example, Dyer, Saddler, Hatter, Plasterer & Wagon Maker. But they should be competent because we are so near Lancaster.

Feb. 14, 1771. Resolved to examine the weights & Measures of the community annually. They might be incorrect without the knowledge of the owners.

Oct. 22, 1779. It was an unbrotherly stroke of business for Heinrich Rauch to charge two poor brethren £18 for their trusses, which he made in half a day.

June 15, 1780. During the resting-hour, at noon, young people came together in Cassler's Schabhaus (tanner's scraping house) to play games, for example, fig-mill; this evil must be looked into and forbidden. (Swimming and skating were also forbidden, because of possible injury to souls. "What would the dear Saviour think of such actions?" Brethren's House Diary.)

July 20, 1780. It would be a benefit to the village to plant trees along the streets; therefore it was ordered that a Baum-Schule (nursery) be started.

Nov. 23, 1780. When the Fire Inspectors make their rounds they must everywhere remind people of the danger there is in cats lying near the fire-place, where they like to be.

Jan. 1, 1781. As the dogs of Bro. Danz & Bro. Geitner are said to have torn sheep, lately, in our neighborhoods they must be done away with.

June 29, 1781. We learn that two English prisoners, here in town, have been roughly—one can say inhumanly—treated by some of our people a few days ago. This is not only reprehensible conduct but it cannot possibly be tolerated. The guilty ones must be reprimanded.

Sept. 19, 1781. Bro. Klotz complains that Bro. Rauch sells

snuff, which the latter must be forbidden to sell. At the same time Bro. Klotz must keep a good quality of snuff otherwise we cannot take his part. He must also have for sale, Rosin, Sulphur, Molasses, &c which belong to his business so that, for the sake of his customers, we be not necessitated to keep these articles in the store.

Fire must never be carried from one house to another, or across the street, except in a well protected iron or earthen pot. It would be much better if each household owned a feurzeug (tinder-box).

Nov. 1. It is found to be true that some of our young brethren went, last Sunday, into the woods shooting; and as we believe that Fertig's oldest son is the prime mover in this, Bro. Francke will try to induce his father to lock up the gun over Sunday.

Nov. 29. Married Br'n must be reminded that visiting by Single Sisters in the family houses is not permissible.

Jan. 2, 1782. Considering the establishment here by the single brother, Christoph Pyrlaeus, of a book-bindery, with the sale of glass and house-painting, it will be best, we think, until we have a further understanding of the matter, to refuse it.

July 18, 1782. Bro. Sturgis (Joseph) of Lebanon, having received permission to locate here, as a potter, it was thought best that he build his house on the side of the street with the store and tavern (south side), because in case of a strong north-west wind the smoke and sparks from his oven will then be carried away from town.\*

Aug. 15, 1782. Before Bro. Schank leaves Lititz he should appoint some one else to take his place as chimney sweep, and instruct him in the business.

The suggestion that a Brantwein Distillery and Beer Brewery would be an actual benefit to our town having frequently been made, and even by strangers, we recommend that the establishment of the former be taken into consideration. But as to the Beer Brewery, we believe that it had better not be attempted, because

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\* This Joseph Sturgis, as a lad, escaped the massacre on the Mahony.

of the good Beer made in Lancaster, which it would not soon be easy to equal.\*\*

Oct. 7, 1782. We cannot allow Bro. Rauch's claim that he alone should have the making of stove work, that is, tin pipes, doors. For the present he can support himself well enough making his augers.

Mar. 26, 1783. Sam Tune who, having taken offense at the ill-words spoken against him by a son of one of our Warwick Brn, avenged himself by giving the latter a beating, was called before us, earnestly reprimanded, and the heinousness of his behavior brought home to him.

Nov. 7. In our opinion Claus Colln charges too much for the coffins he makes; therefore it will be well to confer with him in the matter.

Dec. 29. As Bro. Hanke, our hotel keeper, has asked for advice what he is to do on Festival Days in regard to his Customers, we answer that he must conform to the established regulation, namely, that on the Chief Festival Days, Christmas, Easter and Whitsuntide, no one (except in cases of necessity, or travelers) shall be served with drink until noon, after the meetings.

Jan. 16, 1793. Joseph Sturgis (Jr.) night watchman, wants to have a horn wherewith to announce the hours, because, he says, the frequency of calling them out is too hard on him. Collegium thought that before midnight he could go about quietly and unnoticed; and after that time continue as loud and as often as formerly, or instead of that sing a schriftlichen verse. A horn might be unpleasant for some of the neighbors. When there is a corpse in the Leickenkammerchen he should "manchmal hinein sehen."

May 18, 1796. The church-spire should be looked after. The woodpeckers have already made so many holes in it that internal rot might result. Much complaint has come to us that children and youths go, daily, up and down the creek fishing, thereby treading down the grass in the meadows. Parents and masters must forbid this.

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\*\* Neither of these was started.

Oct. 17, 1808. Dorel Mack caused the congregation much provocation in that she wore mourning at Sister Hopson's funeral. Her excuse is that Mr. King (of Lancaster) wanted it so; but no one has a right to dictate contrary to our rules.

Nov. 1809. Members of the Collegium must see to it, as much as is possible, that the smoking of cigars by children and youths is stopped, about which parents and masters were recently spoken with.

July 4, 1811. Much offence was given to orderly people besides to the Congregation by our young people who with music and shooting at the Spring, late into the evening, celebrated the Fourth of July.

Nov. 1818. Collegium expresses its opposition to double coffins; all unnecessary waste of money.

April, 1818. Three young brethren spoken to about associating with Sisters, &c "und wie weit der Umgang mit dem andern Geschlecht nach der Schrift gehen durfe" &c.

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This idealized religious economy gradually underwent the changes inevitably caused by expanding American life. The Congregation Village had been a quiet eddy, sequestered along the bank of the great river, whose natural erosive force finally drew it into the common current.

By 1794 the Sisters' House Economy had developed into a school for outsiders. In 1817 the Brethren's House was discontinued as an institution. In 1819 John Beck's village school began to attract pupils from the outside, and soon the enrollment filled all of the family houses of the town with lodgers. The various business interests of the Congregation, one after the other, were gradually discontinued; until in 1855—after a century under the original charter—a new one was procured, lacking the business privileges of the first, and Lititz ceased to be an exclusive church settlement.

In the main, especially in the earlier years, the Economy had prospered. An entry from the diary of Jan. 4, 1764, shows that "at the day of appeal at Lancaster we presented a memorial

against our excessive taxation. In consequence 2/3 of it were remitted & the whole of Lititz is hereafter to be taxed as one family." In 1779 there was a great rise in the price of provisions & labor, and a constant depreciation of paper currency. "Still," the diary says, "we have not only had sufficiency but have been able to give to others."

The records show, too, that many of the radical measures of the Town Regulations of 1759 were rigidly applied for a long period. As evidence of this is the fact that for fifty-nine years natural choice was denied a single brother who was seeking marriage. Until 1818, the prospective bridegroom drew the name of his future wife, on a scroll enrolled within a goose quill cylinder, from one of a number of eligible sisters, selected by the authorities and handed to him, after a prayer, in half a cocoanut shell.\*

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While the robins still carol at the sunrise Easter service as they did in 1759; beeswax candles still brighten the happy faces of children on Christmas Eve as they did in 1763, and the trombone choir still announces a death from the church steeple as it always has done; the tinder box, the night watchman, the chimney sweep and much else, are now only memories of a quaintly picturesque past.

One thing alone remains as a daily reminder of the temporal affairs of yesteryear.

The entry of the Collegium diary of February 20, 1788 reads:

"Is not the noon hour bell usually rung in other Congregations at 11:45? But we found it good to leave it as it is." In 1935, the "dinner bell," the village voice pulled from the Moravian Church steeple by the sexton, still rings out each weekday at the same minute of 11:30 the Collegium held to one hundred and forty-seven years ago.

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\* John Beck, village Schoolmaster, was the first brother in Lititz to choose his wife. Abraham R. Beck remembered seeing the cocoanut shell and goose quills.