

The Jacobsburg Record

Winter 2016

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JACOBSBURG
HISTORICAL
SOCIETY

*Where History
Lives*

The Jacobsburg Historical Society

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www.jacobsburghistory.com



The Jacobsburg Historical Society is a member supported non-profit organization dedicated to preserving and presenting the art and industry of Early America, and the character of the individuals and community that created and sustained that enterprise.

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The Jacobsburg Historical Society Board of Directors meets each month in the Early American Craft Center, 402 Henry Road, Nazareth, PA.



The Jacobsburg Record seeks to provide the members of the Jacobsburg Historical Society with information relevant to its mission while creating a sense of community and connection.

If you are interested in contributing to our newsletter, please contact the society office.

Sarah White, Editor
The Jacobsburg Record

PRESIDENT'S REPORT

I looked over my notes from past newsletters so that I don't repeat myself, too often. I found a common thread: optimism and gratitude. Bobbie and I have been involved with the Society from day one, over 44 years ago, and we are continually impressed by the dedication of our volunteers and the wonderful things they are doing for historical preservation and education. (We can always use more help, because we have much to do, from gardening and landscaping to construction, painting, restoration, and also office and academic pursuits such as research and preservation.) We are grateful for all that is being done for the love of Jacobsburg History.

This past year has been different for the Society in one major way: advertising and promotion. We are making great efforts to spread news about the greatness of our "Gem at Boulton" and this is working. We have had an influx of visitors to our events and tours who are first timers and mostly very local. "We never knew this was here" is the most common phrase we hear.

That brings the optimism. We have wonderful displays, programs, and events and are drawing more visitors to our site than ever before. But to be really successful, we need to do better. If you have not been to every event at Boulton, you have missed much, and we want to know why. As a member you are entitled to free or reduced admission to all our programs. Why are you not attending? Please let us know.

We appreciate your membership. Please renew for this year. Take a family membership and give a gift membership to a friend or relative. We also need your financial support. Donations always excite us, so do not be afraid to send any amount that you can afford. Your donations are your investment in our community's educational future.

At Boulton, you will see more programs and displays that use technological resources to attract young visitors. We have been testing some smart phone apps and hope to have these resources available for the new season in May. Visit our web site regularly and join our social media sites to get the latest on events and happenings. Sign up for our craft classes and make a family heirloom. There may still be a few openings for our next Flintlock Rifle class, which starts next month.

Come and Explore and take part in History.

Thank you for your continuing help.

Joe DiGerlando
 President

At A Glance . . .

Upcoming Events

18th Century Artisan Show

Friday and Saturday, February 5-6, 2016
Show Hours: Friday: 9am-7pm, Sat: 9am-4pm
Country Cupboard, Lewisburg, PA
www.18thcenturyartisanshow.com

Apprentice Gunsmith Class

Spring 2016: Sundays from 1pm to 5pm
(Mar. 6, 13, 20, Apr. 3, 10, 17, 24, May 1, 8)
Instructor: Rocky Schreck, 610-533-9064
Pre-registration required.

Spring Grounds Clean Up Day

Saturday, April 23, 2016 from 9am-12pm
Help clean up our grounds for the 2016 season!
Great Earth Day Community Service project for
students and Scouts.

Museum Season Opening Weekend

Saturday and Sunday, May 7-8, 2016
Museums open 12pm-4pm both days
Annual Plant Sale and special programs.

www.jacobsburghistory.com



Contact the Jacobsburg
Historical Society at:

610 - 759 - 9029

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P.O. Box 345
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18064

*Jacobsburg Historical Society
welcomes you to Historic Boulton!*



Items from the Collection

Bust of Jan Hus

2015 marked the 600th anniversary of the death of Jan Hus, a Czech religious reformer who burned at the stake for heresy on July 6, 1415 in Constance, Germany. Hus was an enormously important figure for the eighteenth-century Moravian Church that was “renewed” under Count Ludwig von Zinzendorf’s leadership. This renewed church traced its origins to Hus and his followers. This lineage led Moravians to consider themselves an “ancient” protestant denomination, one that had separated from the Catholic Church a full century before Martin Luther initiated the German Protestant Reformation in 1517.

Hus was particularly important to mid-nineteenth-century American Moravians, who had become frustrated with the church’s German leadership. Theologians and historians such as Edmund de Schweinitz, who founded *The Moravian* newspaper in 1856 and wrote *The Moravian Manual* in 1859, looked increasingly to the Czech Hus as a replacement “founder” for the German Zinzendorf. As Craig Atwood has written, Hus “could fill the void created when the American Moravians rejected Zinzendorfism.”

James Henry (1809-1895) participated in this same effort. We think of Henry as a link in a chain of gunmakers, but he was a prominent member of the Moravian Church in the mid nineteenth century—one of the founders of the Moravian Historical Society in 1857 and its president until his death in 1895.

He was also an alternate delegate to the General Synod of 1857 in Herrnhut, Germany, which debated questions about the relationship of the German and American Moravian churches. Henry’s *Sketches of Moravian Life and Character* (1859) began with a long chapter on “The Ancient Unitas Fratrum” established by Hus’s followers and described Hus himself “surrender[ing] his life at the stake, with that remarkable equanimity that rendered his name one of the most prominent in the history of martyrdom.”

It is not surprising that the Henry family possessed this small clay bust of Jan Hus in a wooden box. A label (<http://www.musee-reforme.ch/en/july-2015-object/>) states that the terracotta bust was made from clay and wood from the site where Hus was burned. This item is rare. The Moravian Archives in Bethlehem has two of them and the Moravian Archives in Herrnhut, Germany, has another; one also resides in the International Museum of the Reformation in Geneva. The Museum of the Reformation in Geneva dates this item to the late nineteenth or early twentieth century, but the two clay busts at the Moravian Archives, Bethlehem, were purchased in Constance, Germany, in 1826 and 1888. It seems likely, but not certain, that the item in the Jacobsburg Historical Society Archives was purchased by James Henry during his travels in Germany in 1857.



Looking Back on Fall 2015

Market Faire & Rendezvous, Oct. 24-25, 2015

The 2015 Market Faire & Rendezvous may have been our best one since the new format began in 2012. Eighteenth-century living history abounded in our encampment, in the Market Faire, and in the Early American Craft Center. We were honored to have the Keystone Region of the Rolls-Royce Owners' Club include our site as part of their Frost Bite Tour on Saturday. Bear Honey Farms offered a variety of bee related products and both days their master beekeeper, Cliff Wright-Sunflower, presented his "Dancin' with the Honeybees" educational program. Over 1,000 visitors came to enjoy our beautiful site, including our museums, the Nicholas Hawk Gun Shop, two carriage house displays, and other special activities. Many thanks to the 40+ volunteers that helped make this event so successful. Special thanks to our JHS event coordinators, Dave Ehrig, Larry and Amy Gular, Frank Willis, Jim Wagner, and Joe and Bobbie DiGerlando.



Annual Dinner Meeting in the Phoenix Room at the Holy Family Club, Thursday, Nov. 5, 2015

Our Annual Dinner Meeting was very special this year. Our program featured Sharon Nassar, a brewery tour guide for D. G. Yuengling & Son, America's Oldest Brewery. State Representative Marcia Hahn was honored as the first recipient of the Mary Henry Stites Award for exceptional contributions to promote education in American history. Kevin McDonald crafted a resin copy of a Henry rifle that was presented to Marcia for her work on Act 73 declaring the PA Longrifle our state firearm symbol.



Community Wreath Making at Bushkill Township Fire Company, Saturday, Nov. 14, 2015

Jacobsburg Historical Society's Community Wreath Making event was a fabulous success. We had 20+ volunteers assist with the event this year, and 89 participants went home with a gorgeous, natural wreath for their holiday door. Everyone had a great time! Many thanks to Kay Tomko, event chair, and Karen Whitehill, co-chair, for all of their hard work organizing and coordinating this yearly event.



Christmas at Boulton, Sat. & Sun. Dec. 12-13, 2015

Our Christmas at Boulton Open House Tour Program was an all new holiday extravaganza this year. The tour started at the Nicholas Hawk Gun Shop, then traveled to the beautifully decorated J. J. Henry House to visit with Santa and enjoy live music, with a stop in the Summer Kitchen. Next, over to the Pa. Longrifle Museum with beautiful displays of holiday quilts, nineteenth-century coverlets, antique toys, and a very special toy display. Then to the Boat House display and back across the street to the "new" Carriage Shed exhibit. The tour ended in the Early American Craft Center to see our colonial crafters work. Our many visitors also enjoyed refreshments of cookies, cake, coffee, and our famous Jacobsburg Brew! Many thanks to all our volunteers for sharing our Boulton Historic Site with friends and neighbors in the community. A very special thank you to Debbie DeSousa for the wonderful Christmas decorating in the J.J. Henry House.



Book Review

This Republic of Suffering: Death and the American Civil War (Drew Gilpin Faust, 2008)

By Sarah White

“The work of death,” Drew Gilpin Faust writes, “was Civil War America’s most fundamental and most demanding undertaking” (xviii). The war’s meaning went beyond counting lives lost, and its most shared experience became the reality and proximity of death itself. *This Republic of Suffering: Death and the American Civil War* is unique and valuable in that, through each chapter, Faust explores Civil War deaths from a multitude of standpoints, from the acts of dying and killing to the labor of burying, identifying, and numbering. The work details the people – dead and living alike – that engaged in this demanding undertaking and how those experiences shaped politics, culture, and society into what she terms a “republic of shared suffering.” Faust’s examination is both analytically thorough and culturally valuable, and after briefly summarizing the content and structure of her work, I focus on two examples to illustrate how the author succeeds in proving her thesis.

Each chapter in *This Republic of Suffering* examines an aspect of dealing with death in the Civil War: dying, killing, burying, naming, realizing, believing and doubting, accounting, and numbering. In dying and killing, soldiers and their families relied on shared cultural traditions to cope with death and its aftermath, and they learned that killing was the product of human choices and perceptions. In burying and naming the dead, Americans sought to provide their fallen with proper care, identity, shipment home, and the dignity of a marked grave. Soldiers’ deaths shaped the nation in response to dehumanizing practices and the importance of individual rights. Realizing death raised questions and doubts about faith, and public discussion of the dead propelled changes in military and legislative policies.

One way Faust explores the Civil War’s transformative power is through the physical act of killing and the ways in which it altered soldiers’ relationships with other soldiers within and across the North and South but also within soldiers themselves. Death challenged beliefs about the sanctity of life, made more questionable by practices of dehumanizing one’s enemies. The author highlights the physical and emotional tolls faced by African-American soldiers, especially those who fought for the Confederacy. Black troops “represented an intolerable provocation” for Confederates, not only in terms of racial theory but in the physical act of arming and empowering men whom southern whites relied on to exert “subordination and control” (44-45). And the perspective of the war’s violence differed greatly between black and white soldiers, where the former fought out of a justified understanding of centuries of oppression, giving the war a much different meaning, while allowing black soldiers to become “the agent rather than the victim of violence.” Killing thus became an act of liberation, of emancipation, a psychological transformation (55).

Efforts to identify the dead came to influence both the public and the nation as well. Hundreds of thousands of men on both sides could only be identified as “unknown,” and records filed at army hospitals were required only to be forwarded to Washington or Richmond – not to the families (103). Voluntary civilian organizations worked to do what the government could not, with the issues of humanitarian aid and clerical order converging for the purpose of more efficient communication between the army and the citizens. Where these organizations were not available, individual volunteers offered their services, sometimes travelling to hospitals to write letters from the dying to their loved ones. Faust successfully links the inaccurate reporting of casualties to the growing recognition of governmental responsibility for identifying and honoring those who perished in camps and battlefields. It took the horror of the Civil War to introduce the basis for a national cemetery system: in moving the dead into the public eye, honoring the dead became inexorably linked with respecting the living (135).

Men were profoundly changed by war: they did not return the same as they had left, and the impact upon communities and the nation was undeniable, for it was not only soldiers who bore the war’s burden. *This Republic of Suffering* provides a multifaceted account of both the dead and the living that engaged in “the work of death,” the perspectives of those who sought meaning in its magnitude, and the implications that it carried in shaping public perceptions and policy. In the end, “the Dead became what their survivors chose to make of them” (269).

From the Secretary's Desk

Prior to the start of the September Board Meeting, members had the pleasure of viewing the two carriages and a sled that Jim Wagner and his volunteer committee had cleaned and restored for display to the public at the Rendezvous in October and at Christmas at Boulton in December. In October, Jim added to the display a four-wheel carriage given to Mary Adeline "Molly" Henry Stites on her sixteenth birthday.

With the help of Jason Smith, the Property Committee is working on a flood prevention plan for the creek near the workmen's cottage. The burglar system panel in the John Joseph Henry House has been upgraded to a wireless system monitored by Fox Brothers. Jim Wagner and his volunteers have completed cleaning and painting of the side porch of the house. Rocky Schreck noted that the slate on the roof of the Blacksmith Shop had been removed and will be replaced with donated sheet metal.

Scott Gordon reported that, while working on the third floor of the John Joseph Henry House, Kay Tomko and Karen Whitehill found two suitcases full of Henry family letters. One batch contained letters written by Mary Henry Stites to family members while she was attending Simmons College in Boston, another seemed to contain letters to Mary Elizabeth Krause Henry (Mrs. Granville Henry: 1844-1934).

The 2015 Gun Raffle, managed by Frank Willis, ended at the 2015 Rendezvous and was an enormous success. Tickets for the 2016 Gun Raffle, which will be managed by new Board member Paul Lopresti, will be on sale until the drawing at the 2016 Rendezvous. The 2016 rifle is a recreation of a Pennsylvania Longrifle made by George Kieffer of Fleetwood. Greg Dixon engraved the rifle, which has a 42" barrel and an overall length of 58-1/2".

Rocky Schreck had a full class for his fall gunmaking class that began in September: the next class will begin in March 2016. Frank Willis taught a horn class in January 2016.

The Annual Dinner was held on November 5 in the Phoenix Room at the Holy Family Club in Nazareth. A tour guide from Yuengling Brewery, America's Oldest Brewery, was the guest speaker. Kevin McDonald crafted a resin copy of a Henry rifle to be presented to State Representative Marcia Hahn for her work on ACT 73 declaring the Pennsylvania Longrifle as the Pennsylvania state firearm symbol. Marcia was the first recipient of the Mary Henry Stites Award for exceptional contributions to promote education in American history. Paul Lopresti, son of Jacobsburg Historical Society legends Virginia and Joe Lopresti, was elected to the Board of Directors at this dinner.

Treasurer Aaron Hook presented a 2016 JHS Budget, based on revisions to the 2015 Budget and projections for 2016, at a special Board meeting in November. Members in attendance were given copies of the existing 2015 and proposed 2016 budgets, as well as actual YTD and estimated YE expenses and income figures. Profit & Loss Statements for 2014 and 2013 were also included in the handout.

At its final meeting of the year, the Board of Directors extended a special thank you to Frank Willis, who has chosen not to serve another term on the Board of Directors, for his substantial contributions over many years to Jacobsburg Historical Society. Frank joined the Board of Directors in 2010. He led the renovations that created the Early American Craft Center, raising over \$50,000 to transform an existing barn into a modern workspace and storage facility. The project was completed in 2012, on time and under budget. Frank also personally taught the Horn and Leather Classes, donating not only his time but also the necessary materials for each class. The Board is grateful that Frank will continue to teach these classes.

Serving Up History

A Common Baked Apple Pudding

Boil a pound and a quarter apples (5 or 6) with a small cupful of water and 6 oz. of brown sugar. When they are reduced to a smooth pulp, add to them 2 oz. of butter, a table-spoonful of flour, or a handful of fine bread crumbs, and 5 well-beaten eggs. Grate in half a nutmeg, or flavor the pudding with pounded cinnamon, and bake three-quarter of an hour. More or less of sugar will be required for these puddings according to the time of year, as the fruit is much more acid when first gathered than when it has been some months stored.

***Cooking time is
three quarters
of one hour.***

Ingredients

Apples: 1-1¼ lb.

Water: half small cupful

Sugar: 6 oz.

Butter: 2 oz.

Flour: 1 table-spoon, or:
Bread Crumbs: 1 handful

Half a nutmeg

Eggs: 5

Time to Renew Your JHS Membership!

MAKE HISTORY LIVE AT BOULTON - BECOME A MEMBER TODAY!

Please take a moment to complete and return the Membership Form below. Please encourage your family and friends to do the same. If possible, add a donation to help continue our work. In an effort to reduce mailing costs, we are including this request with your newsletter.

We are an all-volunteer organization and we would love to have YOU take part in our programs and volunteer your time with us.

All of our events, activities, educational programs, and outreach efforts are provided by volunteers giving generously of their precious time and resources. We provide programs for churches, schools, community groups, Boy Scouts and Girl Scouts, and we participate in many other types of outreach events.

Annual Member Benefits

Our members enjoy free admission to our Pennsylvania Longrifle Museum, the John Joseph Henry House, Summer Kitchen and Grounds including the Nicholas Hawk Gun Shop.

Members also enjoy free admission to our Summer **Community Picnic**; our annual Living History Event, **Market Faire & Rendezvous** in October; and our end of year Open House, **Christmas at Boulton** in December.

Annual subscription to our newsletter, **The Jacobsburg Record**

Members receive regular communications about our special events, programs, and craft classes.

10% discount in the museum gift shop

Jacobsburg Historical Society Membership Form

Name

Street Address

City, State, Zip

Phone/Cell Number

Email *

** By providing your email address you are authorizing Jacobsburg Historical Society to add your email to our electronic distribution list for future newsletters, upcoming events, special programs and craft classes.*

Additional Members' Names:

Please print and complete this membership form and return with your check or credit card information to:

Jacobsburg Historical Society

P.O. Box 345

Nazareth, PA 18064

Jacobsburg Historical Society

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BECOME A MEMBER TODAY!**

- | | |
|-------------------------------------|----------|
| <input type="checkbox"/> Student | \$10.00 |
| <input type="checkbox"/> Individual | \$20.00 |
| <input type="checkbox"/> Family | \$35.00 |
| <input type="checkbox"/> Lifetime | \$500.00 |

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Exp. Date Mo/Year

Signature

3 Digit Code

Jacobsburg Historical Society runs on VOLUNTEERS!

Please consider becoming a volunteer. We have many areas of interest including Genealogy, Henry History, Local History, Gardening, Docents for the John Joseph Henry House and the PA Longrifle Museum, Early American Craft Education and more!

Please indicate your area of interest below:

Ghosts at Christian's Spring

By Scott Paul Gordon, Lehigh University

In 1857 James Henry (1809-1895) visited Europe. His destination was Herrnhut, Germany, where a General Synod of the Moravian Church was scheduled for June. But Henry arrived in London in April and toured through England, France, Italy, and Switzerland before the Synod began.

Henry fell in love with ruins. His first letter back to his wife, Mary Magdalena Sautter Henry (1811-1873), described a visit to Chester, "the oldest town in England." He viewed its "ancient wall" that had been "built by the Romans." He toured a cathedral constructed "1400 years ago" and walked up its "timeworn" staircases, "which the nuns used to ascend when allowed to attend services": "we stood," he marveled, "on the identical spots they stood." In Ragatz, Switzerland, he visited a "Bathing establishment" that was "500 years old." Once again he stepped where nuns had been: "down in the old Cloister where the nuns used to dwell, we lunched and took a warm bath." At Hengersdorf, the "old seat of the Zinzendorf family," Henry found the "ancient castle" in "neglected condition" and "an air of desolation reigning throughout," its "ruined halls" evoking "dilapidation" and "total decay." Henry's *Sketches of Moravian Life and Character* (1859) incorporated details from this European trip. Henry described the "ruins of castle[s]...carefully preserved with...veneration for the obsolete," and he was equally impressed by the ancient "lowly structures," guessing at their age from the "dark color and patches of moss" that covered their thatched roofs. Over and over, Henry was drawn to structures visibly decayed by time—and he enjoyed imagining the different people, especially people from vanished cultures or religions, that had inhabited these buildings so many ages ago.

Little in America satisfied Henry's taste for ruins. But he found someplace, surprisingly near his home, that did. About five miles from the Henry Homestead on the Bushkill Creek lay the farming community of Christian's Spring, or Christiansbrunn, a small Moravian community on the Monocacy Creek that had been established in 1749.

For a half century, Christiansbrunn was populated mostly by single men and by boys, who were trained to be shoemakers, tailors, scribes, gunstockers, weavers. This community of single men and boys was disbanded in 1795, and Moravian authorities settled married couples there to work the land as farmers.

Henry had visited Christiansbrunn in the 1820s, soon after he moved to Nazareth Hall from Philadelphia, where he grew up. The teenager found a village, as he wrote many years later, that "presented...a contrast to ordinary American villages." The structures of Christiansbrunn formed a quadrangle, with the barns lining the west side and the dwellings and industrial buildings the south and east, and Henry felt that the layout of the settlement, in which all the "houses, shops and stables faced upon a large open square," made the village seem far more European than American. The "main employment" Christiansbrunn's "inhabitants" was "agriculture," Henry added, "as evidenced by the capacious barns erected to store away the grain and stabling for numerous herds of cattle." Henry observed and described Christiansbrunn carefully but nothing in the village as it was in 1820—a farming community, albeit one organized physically on a European model—seems to have captured his attention.



Image A: James Henry, John Jordan Jr, and Granville Henry in front of Christian's Springs Hotel.

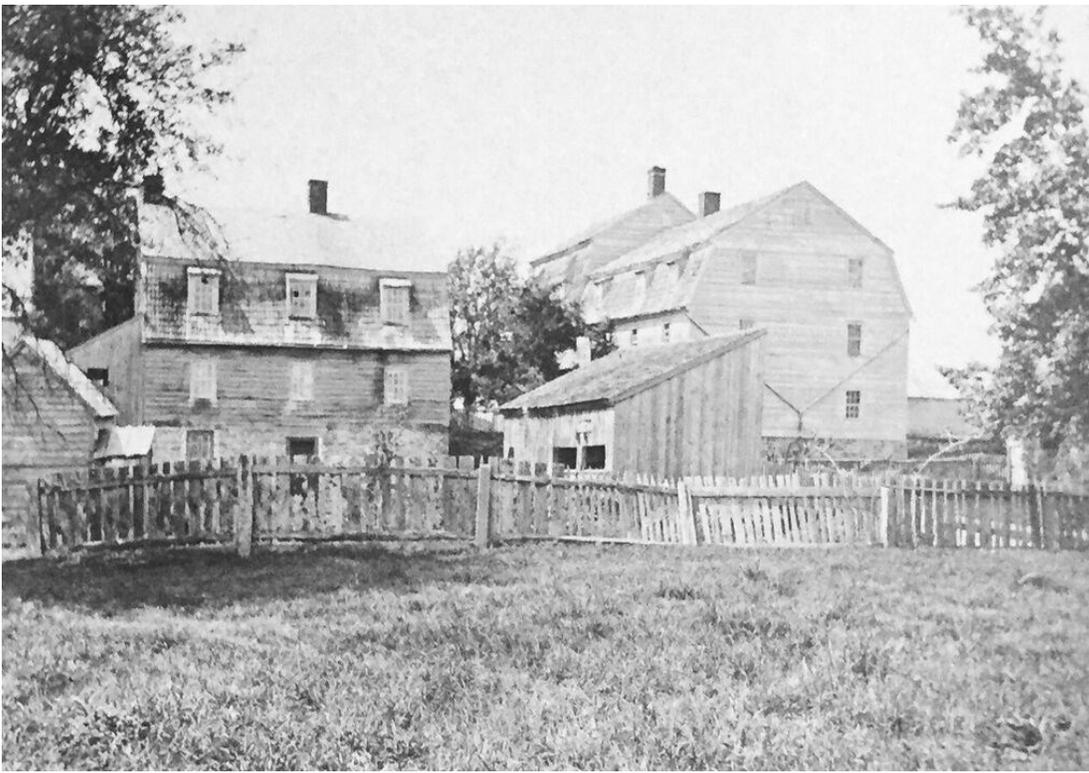


Image B: The Brothers' House and the Gemeinhaus

When James Henry visited Christiansbrunn in October 1862, after he returned from Europe, he found a different place. The site was, in fact, a bit different: in the thirty-five years between Henry's visits, some buildings had disappeared, including the mills and the smithy. But he found a different place, too, because his own vision had changed thanks to his European trip. Henry found a desolate and deteriorating environment. He described a "forsaken...mansion" and a "stone barn...crumbled into dust." The "old manse" was occupied by a farmer and his new wife, but this "rambling tenement" was so large—it had contained rooms for twenty or so single men, as well as the Moravians' prayer hall—that it, too, seemed deserted. Henry's vision transformed the structure into a gothic ruin, its "walls grey and discolored by the rain," ancient "brown timbers" and "sundried bricks" visible beneath fallen plaster. "Every sign of decay and dissolution," Henry summarized, "is there."

Henry doesn't treat these terms—"decay and dissolution"—as a reason to disdain or dismiss Christiansbrunn. He had reveled in just such qualities during his tour of Europe, and at Christiansbrunn they activated his imagination as they had in Europe. Ruins make some people think about mortality, or the fragility of any achievement: Henry, though, found religion in such emptied spaces. Wandering around the abandoned spaces, Henry began to hear voices. "These walls, no doubt, if they could speak, would tell of many a wonderful scene that transpired within them, filling all heaven with joy; of effectual fervent prayers offered and answered on this spot; of angels descending from the Son of Man, and holding unseen converse with happy mortals here." The empty spaces pass through Henry's imagination and fill with sound and people, of joy and prayer, of angels and mortals.

The magic of Christiansbrunn extended to the landscape around it. The walk from Nazareth to Christiansbrunn, during which one would pass through "the primeval forest of massive oaks," Henry wrote several years later, must have "awaken[ed] in the souls of the simple Brethren who daily pursued that well-worn route, all the spiritual joy that lurked within their hearts." This moment of imaginative fancy is all the more remarkable in that it occurs in a history of Christiansbrunn that was filled with facts: in his article, written for the second issue of the *Transactions of the Moravian Historical Society* (1868), Henry identified the trades that each boy practiced; he listed the daily schedule of prayers; he itemized

how many bushels of wheat, rye, oats, barley, buckwheat, and corn were harvested, and how many pounds of mutton, pork, bacon, beef, veal, tallow, butter, and lard were produced, in 1766. But the article isn't all such dry prose. Henry began to hear things, began to "imagine" how "sweetly...time-honored chorales...relieved the solitude of the woods." Henry had learned in Europe how to hear simple and heartfelt religious expressions in abandoned or solitary spaces.

In 1874, James Henry brought a photographer to Christiansbrunn. James Henry was no lover of modernity—he considered the "locomotive," for instance, to be a "modern invention and destroyer of the poetical past" (*Sketches*, 30)—but, thankfully for us, Henry embraced certain technological inventions, including the typewriter and the camera. He chose M. A. Kleckner (d. 1930), whose images of Bethlehem from the 1860s are now among the earliest surviving photographs of the Moravian town. Also on the visit with James Henry were Granville Henry (1832-1912), his son, and John Jordan, Jr. (1808-1890), his cousin, a Philadelphia businessman and philanthropist. One of Kleckner's photographs [opposite page: Image A] documented the tourists: James Henry and John Jordan, Jr., sit in the back of the coach, while Granville sits with the driver. The brick building behind the group is the Christian's Spring Hotel, which still stands today but had been built only in 1860. (James Henry didn't like it: "one of those eye-sores to a refined taste, a modern 'hotel,' rears its unsightly head," he complained in 1862.)

Kleckner's photographs of Christiansbrunn share Henry's sensibility. One image [previous page: Image B] depicts a cluster of buildings that includes the Brothers' House, a small shed, and the sprawling Gemeinhaus. The tall dark buildings stand against a cold sky. Broken windowpanes and collapsing fences suggest abandonment. Another image [below: Image C] depicts the Gemeinhaus from the north. Here, too, a cold sky frames the deserted building. A detached door with a single hinge leans up against a shaky fence. No life, except a spindly tree, is visible: no people, no animals. Kleckner captured the desolation that engaged Henry's imagination.

It is important to point out that men and women *were* living at Christiansbrunn when Henry visited. Other photographs record them. Indeed, perhaps two dozen additional photographs of nineteenth-century Christiansbrunn survive. It is impossible to know when most were taken or by whom. Some were commissioned by John Woolf Jordan (1840-1921), a nephew of John Jordan Jr. and a cousin of James Henry. Jordan shared his family's interest in historical research, serving for many years as the librarian at the Historical Society of Pennsylvania and writing

extensively for *The Moravian* and *The Pennsylvania Magazine of History and Biography*. He also inherited the Henry family's interest in Christiansbrunn. In the spring of 1890, John Woolf Jordan traveled from Philadelphia to Nazareth, accompanied by another photographer, Julius F. Sachse (1842-1919). "Saturday will be devoted to photographing the old buildings at Christian's Spring," Jordan told James Henry, who was eighty years old and chose not to join his cousin. A skilled photographer, Sachse was a historian interested in Pennsylvania German culture, who published *The German Pietists of Provincial Pennsylvania* (1895) and several studies of the Ephrata Cloister. Sachse traveled to Christiansbrunn to document its buildings. Interestingly, the photographs that Sachse took of Christiansbrunn are filled with people. [opposite page: Image D]. These families go about their daily business in Sachse's photographs, gathered in front of buildings, by the bridge, near the stream.

Kleckner carefully excluded such signs of life and occupation from his photographs of the Brothers' House and the Gemeinhaus. His photographs, like James Henry's writings, created a ghostly and haunted Christiansbrunn. They evoke a simple, and simply religious, past. They do so precisely by making sure that nothing from the present

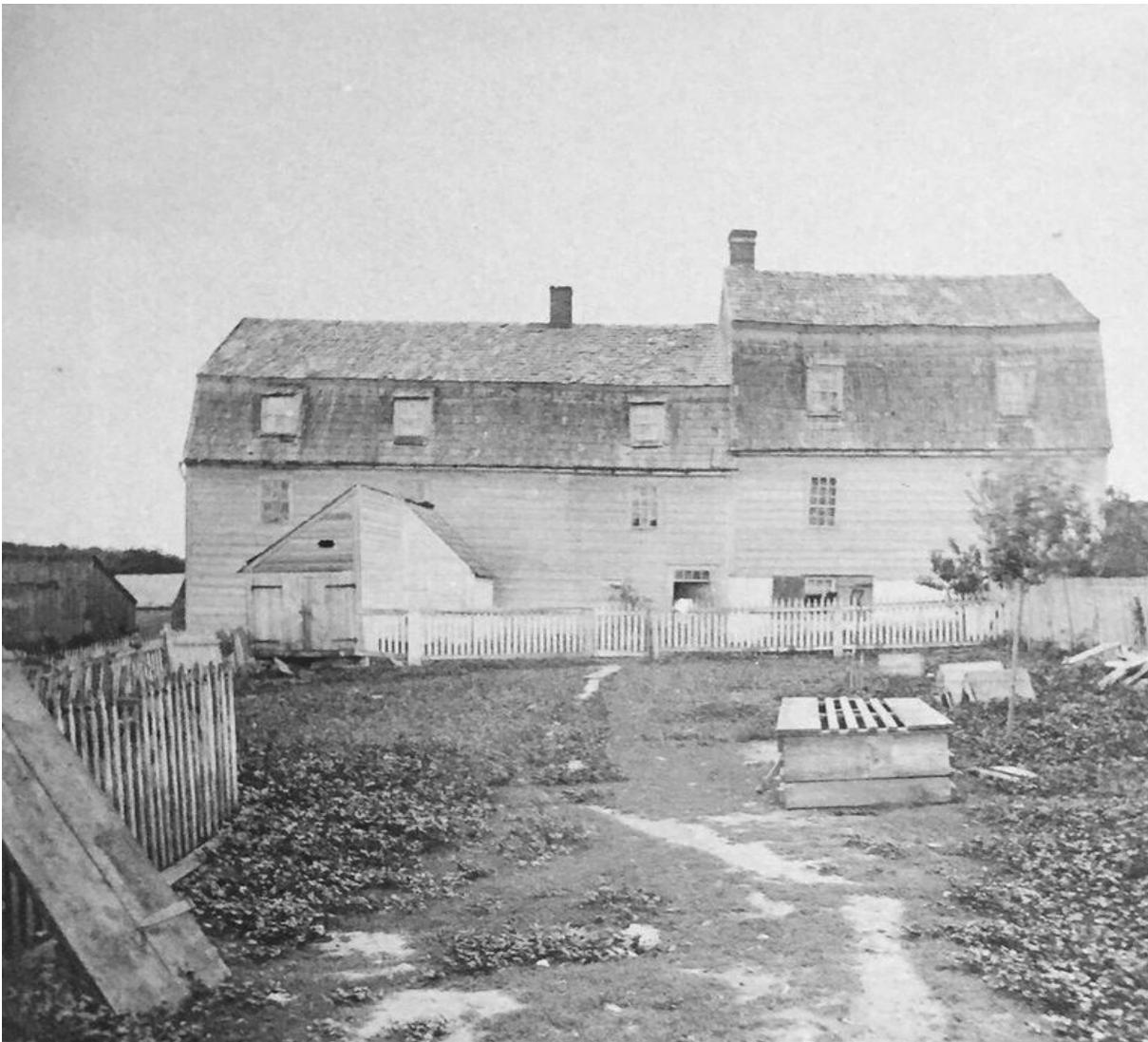


Image C: Gemeinhaus from the north



Image D: Families at Christiansbrunn

intrudes. Henry began his first article about Christiansbrunn by indicting the “ruthless invasions of so-called Improvement”: the present, for Henry, was locomotives and unsightly modern hotels. He preferred ruins. Some might have seen in these “relics” only tragic decay, but in ruins Henry heard voices. These ghostly voices depended on the absence of living people, whose presence would have interfered with his conversation with the past. Henry noted that the worship hall at Christiansbrunn had been “desecrated,” a place once “consummated to the service of Almighty God” had been “converted to the purposes of a common loft.” But just this sort of decay and degeneration provoked Henry’s imagination: “yet,” Henry paused, “a solemn feeling of reverence and awe crept over us, and we were fain to cry out: ‘Surely the Lord is in the place. This is none other but the house of God.’” The abandoned buildings of Christiansbrunn were, for Henry, America’s sacred ruins.



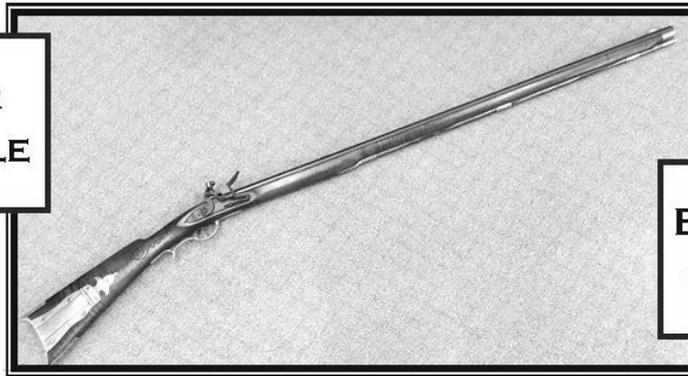
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