

HISTORICAL SKETCH.

MORAVIAN SEMINARY FOR YOUNG LADIES.

BETHLEHEM, PENNA.

Founded 1785.

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OF THE

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BETHLEHEM, PA.:
MORAVIAN PUBLICATION OFFICE.
1876.

THE
Moravian Seminary for Young Ladies,
AT
BETHLEHEM, NORTHAMPTON CO., PENN.
FOUNDED, 1785.

This long established and widely known school is one of five institutions of higher learning in the United States, which are the property of the American Moravian Church, and are conducted for the benefit of that Church and its Christian enterprises, under the supervision of the Executive Boards of its Provinces, North and South.

Four of these schools have been in successful operation for three-quarters of a century.* The one of which the following pages briefly treat is rapidly approaching its centennial, and is, as far as known, the oldest Boarding School for young ladies in this country.

THE AMERICAN MORAVIAN CHURCH

is an integral part of the Moravian Unity, whose organic centre is at Herrnhut, Saxony, where, in 1727, the ancient protestant Unity of the Moravian and Bohemian Brethren [followers of John Huss] was resuscitated among a handful of spiritual descendants of those early confessors of evangelical truth, who left their ancestral seats in search of religious toleration. The Renewed Church of the United Brethren, or the Moravian Church of the present day, dates therefore from the year 1727. Before the expiration of the first decade of its existence, this Church of refugees was firmly established at different points on

* The Seminary for Young Ladies at Bethlehem—Nazareth Hall, a Boarding School for Boys, at Nazareth, Northampton Co., Penn., founded in 1785—Linden Hall, a Boarding School for Young Ladies, at Litiz, Lancaster Co., Penn., founded in 1794—and the Hope Academy for Young Ladies, at Hope, Bartholomew Co., Indiana, founded in 1866, are under the supervision of the Executive Board of the Province North. The Academy for Young Ladies at Salem, Forsyth Co., North Carolina, founded in 1802, is controlled by the Board of the Province South.

the Continent and in Great Britain,—and through its missionaries was preaching the Gospel to the Greenlanders, the North American Indians, the negro slaves of the West Indies and Surinam, and the Hottentots of Southern Africa. It is through this noble work and its widely distant centres in Greenland, Labrador, Canada, the United States, the Mosquito Coast, the West Indies, Surinam, South Africa, Australia and Thibet, that the Moravian Church of the present day is perhaps best known among her sister churches of Protestant Christendom.*

The American Moravian Church constitutes one of the three Provinces into which the Unity is at present divided, and embraces within its ecclesiastical limits a Church North and a Church South, with Bethlehem, Penna., and Salem, N. C., respectively for their seats of government. The Churches of Great Britain and Ireland constitute the British Province, and those of Germany, Holland and Russia the Continental,—with their seats of government respectively at London and Herrnhut. These Provinces are united into one Church, on the basis of a common historic descent, a common faith, and the prosecution in common of the work of Foreign Missions. Touching matters of constitution and government in their respective domains, however, and touching the enterprises in which they have engaged, whether the cause of home missions, education,† or local charities, each is an independent organization. The frame of government adopted by both Provinces and Unity is strictly representative. A Provincial Synod legislates for the Province, and in a Provincial Board is vested the executive power. A General Synod, convened as occasion may require, at Herrnhut, legislates for the Unity, and in a Unity's Board is vested the executive power.

THE MORAVIANS IN PENNSYLVANIA.

The Moravians effected their first permanent settlement in the British Provinces of North America, at Bethlehem, Penna., in 1741—after an unsuccessful attempt to colonize in Georgia. Encouraged in their enterprises in this direction by the British Government, which,

* According to recent returns, the number of converts attached to the Moravian Missions exceeds a grand total of 70,000.

† There are twenty-five Boarding Schools, conducted in the interests of the Continental Province; ten for boys and fifteen for girls. Those at Lausanne and Montmirail, Switzerland, and at Montauban, Province of Guienne, France, are most favorably and widely known. The British Province has fifteen; seven for boys and eight for girls.

by Act of Parliament,* granted them special privileges within its Colonial possessions, they resolved to plant their Church within its jurisdiction in the New World, with the Province of Pennsylvania for the centre of its operations, and a mission among the Indians as one of its principal objects. To this end the heads of the Church purchased lands in that Province—eventually becoming the proprietors of 10,000 acres in two parcels, lying within the limits of the present Northampton County—and in the interval between 1742 and 1762 annually forwarded colonists from abroad, some of whom were settled at points on these estates, and others, subsequent to 1752, on a great tract of 100,000 acres in western North Carolina. Bethlehem, as has been stated, was begun to be built in 1741, and immediately became the seat of the Board of general control, at the head of which stood the senior Bishop. It was the only settlement made on the lower Moravian tract in the Forks of Delaware. On the upper tract, six distinct improvements were made within the first ten years of its occupation, and in 1771 the town (now the borough) of Nazareth was laid out.

THE MORAVIAN ECONOMY.

For upwards of twenty years after entering Pennsylvania, the Moravians in that Province constituted one body politic, being united in an Economy. Coöperative as was this feature in their system of colonization, it differed materially from the communistic movements of a later day, in as far as aggrandizement in things temporal, either for the individual or for the corporation, was utterly foreign to its design and spirit. Its sole aim was the support of a Gospel ministry and the maintenance of foreign and domestic missions. It was for this that the mother-church ventured of her limited means in the purchase of real estate and in the transportation of colonists,—and to aid her in her efforts to extend Christ's kingdom, those colonists now voluntarily entered into an agreement to live and labor as members of one family. The surrender of personal property into a common treasury was no requirement for admission into this Economy. Its members contributed merely their individual labor for the common good, whether as artisans or husbandmen, and in return were supplied with the necessaries of life. The mutual obligation ended here. In this way the farms, mills and workshops which had been cleared or erected at different points, were made to do service in the interests of the work

* Entitled "An Act for encouraging the people known by the name of *Unitas Fratrum* or United Brethren, to settle in his Majesty's Colonies in America," being an Act of the 22d year of George II.

which the Church had taken in hand, the revenues accruing from them aiding materially in the support of a flourishing mission among the Delaware and Mohican Indians,* a stated ministry, and a corps of evangelists who preached the Gospel in the rural districts of the Province. The period of greatest activity in the history of the American branch of the Moravian Unity of the last century, falls within the times of its Economy. It was only when the spirit which had animated its founders began to decline, that it ceased to be efficacious as an auxiliary, and then it was dissolved. This came to pass in the spring of 1762. Subsequent to that year, the relations hitherto existing between the mother-church and her colonial dependencies began to be modified. The landed investments in this country, which were held by the former, for the use and behoof of the Unity, were, by synodical enactment, gradually conveyed to the American branch of the Church, with a view of enabling it to become self-sustaining. This change, in course of time, brought with it others touching matters of ecclesiastical constitution, government and polity, and shaping them gradually into their present form.

THE FIRST MORAVIAN BOARDING SCHOOLS

in this country were the institutions in which the children of the Moravian Economy were educated. As the parents of these children, by reason of the responsibilities they assumed, were incapacitated from providing for their offspring, the education and maintenance of the latter devolved entirely upon the Church. The sons and daughters of both laymen and clergymen were accordingly placed at schools, at Bethlehem and Nazareth, whose government, domestic arrangements and routine-life closely resembled those of the family, and which, in fact, were designed as far as possible to compensate the pupils for the loss of home. *Parental discipline, thorough instruction in useful knowledge and scrupulous attention to religious culture*, were characteristics of these early Moravian schools. With the dissolution of the Economy, which was followed by important changes in the polity of the Moravian settlements, these institutions were closed, and thereafter the Church provided merely for the education of the sons and

* The status of the Moravian mission among the Indians (Monseys, Delawares and Cherokees) of this country at present, is the following: *Stations*, 4; *Missionaries*, 8; *National Assistants*, 13; *Station Schools*, 2; *Pupils*, 53; *Converts*, 420. The Stations are New Fairfield (1792), Ontario, Canada West; New Westfield (1866), Franklin Co., Kansas; New Springplace (1801) and Wood Mount (1870), Cherokee Country, Indian Territory.

daughters of its clergymen and missionaries, either in day or boarding schools.

The first boarding school for girls in this country, under the auspices of the Moravians, was opened in Germantown in the spring of 1742. It was in charge of Benigna, the daughter of Count Zinzendorf, who accompanied her father to the new world. Others were subsequently established in the German districts of the then counties of Bucks and Berks. These were conducted in the interests of the Domestic Mission of the Church.

BETHLEHEM

was begun to be built in the spring of 1741 on a tract of 500 acres of land, situated at the confluence of the Menakasy Creek and the Lehigh or West Branch of Delaware, within the limits of what was then Bucks County. Its founder was Bishop David Nitschmann, a native of Zauchtenthal, Moravia, and the handful of men, who, under him, felled the first trees and blocked up the first house, were some of the colonists whom the Church had settled in Georgia in 1735. In December of 1741, immediately upon his arrival in the country, Count Zinzendorf visited the place and gave it the name it bears to the present day.

Between 1744 and 1762, Bethlehem was the home of Bishop Augustus G. Spangenberg, who, with his assistants Bishop J. Frederic Cammerhoff and Bishop Peter Boehler, (some time the intimate friend of the Wesley brothers) administered the secular and spiritual concerns of the Moravian Economy, and also directed the Church's twofold work of Foreign and Domestic Missions in the new world. In this interesting period of its history fell the so-called French and Indian war; and when, subsequent to Braddock's defeat, the enemy invaded the eastern portion of the Province, devastating with torch and tomahawk,—the secluded Moravian town was on several occasions literally a frontier-post, and almost in a state of siege. At exposed points it was stockaded, and into its large houses there now crowded hundreds of panic-stricken fugitives from the surrounding country. It had become a bulwark of the borders.

Its Revolutionary experiences were no less exciting; and although its inhabitants as a people scrupled to bear arms, and may not be reckoned among the patriots of the camp—nevertheless they contributed freely of their substance to the common cause, and ministered, twice in the course of the great struggle, to hundreds of sick and wounded of the Continental army. Such was the case for the first

time, when in December of 1776, following the success of the British arms on Long Island, the removal of the General Hospital from Morristown to points in the interior, became an imperative necessity. Bethlehem then received for its quota upwards of eight hundred of the two thousand in hospital. One hundred and ten of these lie buried on the borders of the present borough.

With the beginning of September of 1777, opened the most eventful period in the Revolutionary history of Bethlehem. For scarcely had the excitement incident on the arrival of two hundred prisoners of war (one hundred of these were partisans of Donald McDonald from the Cross Creek settlement, near Fayetteville, N. C.,) fully subsided, when intelligence came of reverses to the patriot army, succeeded by a rumor that Bethlehem had been selected as headquarters. On the 11th of September was fought the battle of Brandywine or Chad's Ford, at which point Washington had made an unsuccessful stand for the defence of Philadelphia. Following this disaster and Howe's movement upon the then federal city, the military stores of the army of the North were hurried inland from French Creek, and by the 23d of the aforementioned month upwards of nine hundred army wagons were in camp on the outskirts of Bethlehem. Meanwhile Baron de Kalb and a corps of French engineers had arrived, their errand being to select an advantageous position for the army in the vicinity of the town, should Howe follow up his successes, and compel its shattered regiments once more to make a stand. A change in that general's programme, however, drew the main army away, and thus the town failed to witness what might have proved a decisive engagement in a most critical period of the American Revolution.

On the 19th of September, Dr. Jackson of the Hospital, brought the following order from Trenton, addressed to the Rev. John Ettwein:

"Sir: It gives me great pain to be obliged by order of Congress to send my sick and wounded soldiers to your peaceable village, but so it is. We will want room for two thousand at Bethlehem, Easton and Northampton, and you may expect them on Saturday or Sunday. These are dreadful times. I am truly concerned for your Society, and wish sincerely this stroke could be averted; but it is impossible.

"WILLIAM SHIPPEN."

"On Saturday, the 20th Sept. 1777," writes a chronicler of those stirring times, "we began to realize the extent of the panic that had stricken the inhabitants of the capital, as crowds of civilians as well as men in military life began to enter the town in the character of fugi-

tives. Next day their number increased and toward evening the first instalment of sick and wounded arrived. Among the latter was General La Fayette and suite, General Woodford and Col. Armstrong. Congress, too, was largely represented by some of its most influential members, such as John Hancock, Samuel Adams, Henry Laurens and Charles Thomson." In the month of December the number of soldiers in hospital at Bethlehem, increased by daily accessions, and between Christmas and New Year upwards of seven hundred were crowded into what is the present central building of the Young Ladies' Seminary. Three hundred of these died in the course of the winter.

In the afternoon of the 15th of July, 1782, Washington, accompanied by two of his aids, on his way to headquarters, then at Newburg, arrived at Bethlehem. Having inspected various objects of interest in the town, he was shown through the house for the unmarried women, from whose bazaar, tradition states, he made a selection of "blue stripes for his lady and of stout woolen hose for himself. He also visited the house of the unmarried men, and in the chapel of the brotherhood sat down to a cold repast. On the morning of the 26th he resumed his journey. This was Washington's only visit to Bethlehem.

Passing over occurrences and events of minor importance which fell in this period of the history of Bethlehem, it remains to be stated as relevant to the subject-matter of this sketch, that the opportunity the public and men of influence in the nation then had of studying Moravian life and character and of acquainting themselves from personal observation with Moravian institutions, was auspicious for a people who had long been both misunderstood and misrepresented. And thus it came to pass that the Moravians, who were recognized as conscientious educators of youth in their own commonwealth, were soon sought to do service in that capacity in a new and wider sphere.

Having been repeatedly urged to engage in the cause of education outside of their own Church, the General Synod of 1782 sanctioned the assumption of such a responsibility on the part of the American Executive Board, entrusting the development of the project to Bishop John de Watteville, who was in the United States in the interval between 1784 and 1787.

Accordingly, on the 2d of October, 1785, the then existing school for girls at Bethlehem (it had been established in January of 1749), having been reorganized and remodeled, was opened in the interest of the American public as a Boarding School for Girls, under the auspices of the Moravian Church. Such was the origin of

THE MORAVIAN SEMINARY FOR YOUNG LADIES AT BETHLEHEM,

which has now been in successful operation for ninety-one years. For that period of time the names of upwards of SIX THOUSAND pupils have been enrolled upon the Register of the venerable Institution. Sixteen Principals have thus far administered its affairs, and in the following order:

I.—*The Rev. John Andrew Huebner, 1785–1790.*

Mr. Huebner, a graduate of the Moravian Theological Seminary at Barby, Saxony, came to this country in the spring of 1780, and was settled in the ministry at Bethlehem. On the 12th of October, 1785, he assumed the duties of Principal of the newly organized school in connection with those of his pastorate. Its beginnings were small. Five of the inmates of the former institution, and fifteen day-scholars, in charge of three tutoresses, constituted the entire household,—and this was accommodated in a suite of apartments in one of those old-time buildings that stand near the Moravian Church, and date back to the year 1742.

Miss Elizabeth Bedell, a daughter of Mr. Israel Bedell of Staten Island, was the first pupil not of Moravian parentage. She was admitted in March of 1786. In May of 1787 Miss Aurelia Plakely, of Baltimore, followed, and at the close of that year the number of boarders reached seventeen.

How the Moravians proposed to conduct this new enterprise, and what they promised to do in things temporal and spiritual for the welfare of the young persons entrusted to their care, is inferable from the following code of rules, that were devised for the government of the household. They are the earliest on record, dating back to October of 1788,—and although many of the matters which they touch are apparently trifling, we are here distinctly pointed to those principles of moral, mental and religious culture which are the basis of true education. At the same time they introduce us to the routine-life of the Institution in the days of its infancy.

“For the maintenance of order in schools conducted similarly to ours, it is indispensable to adopt definite rules and regulations, the observance of which conduces to the happiness and comfort of individuals and the community. If ever our school is to prove beneficial to its members, and through them to society, our daughters must endeavor to comply cheerfully and at all times with these few and wholesome requirements, as such compliance will lead to habits of order and general proper deportment.

“When the bell rings at half-past five in the morning, all are expected to rise,

and in silence await the word from the tutoress who is on duty for the day, to proceed to their dwelling-rooms.

“At six o'clock the bell rings for breakfast. Quiet and strict order should be observed in going to and returning from the dining-hall in company with the tutoress. At table a hymn is sung, and the text for the day read; and it is expected that you all join, with cheerful hearts and voices, in thus praising your Lord, both before and after meals.

“As we have no servants to wait on our children, and we deem it well for young persons to learn to wait on themselves, one of our daughters from each room is appointed daily to sweep the room, dust the tables, and see to the proper disposition of the desks and chairs. After breakfast, each pupil attends in person to making her bed, and the different companies repair to their respective dormitories in company with their tutoresses.

“At eight o'clock the bell rings for school, and it is expected that the pupils have in readiness betimes what they need for recitation,—that they repair quietly to their classes, take their allotted seats, and, rather than indulge in noise and idle talk, silently implore God's blessing and aid, so that they may engage with pleasure and profit in the duties before them. A proper and erect posture, as highly conducive to health, should be carefully observed when seated at the desk or otherwise occupied.

“When the bell summons to 'children's meeting,' our daughters should repair in silence to the chapel, two and two, in their respective divisions, attended by their tutoresses. No child is at liberty to excuse herself from attendance on this service. It would be a sad thing indeed if any of your number would not cheerfully devote a short half-hour to the praise and worship of her Redeemer. It is almost needless to add that boisterous deportment in returning from the house of God is also highly improper.

“In going to dinner, at a quarter of twelve, due order is likewise to be observed. At table, every thing should be done with decorum. If there is anything needed, let one at a time make known her wants; otherwise, those of your number who serve at table will be needlessly disturbed. It is unbecoming in young misses at boarding-school to murmur at the food that is set before them, and to treat the gifts of God with disrespect. Whatever is not agreeable, let it remain untouched, without expressions of dissatisfaction.

“The time after dinner till one o'clock is allotted you for amusement and recreation. Whatever is needed for the afternoon classes should be gotten in readiness in this interval.

“The hours from one to four are for recitations and classes, which you are expected to attend punctually, confining yourselves as much as possible to your respective rooms, and avoiding needless walking and visiting to and fro in the house. After school, your tutoresses will always do you the pleasure of accompanying you to walk, on which occasion you should leave the premises quietly, and, while in the streets, manifest, by your whole deportment, respect for the quiet of the place, whereby you will win the esteem of the residents and do credit to those who are concerned in your training.

“And, finally, I hope all our daughters regularly engage in evening devotions before retiring for the day, and, after these, in composed and serious frame of mind, commit themselves to the safe-keeping of God.”

The rates at which pupils were charged in the year 1788, were the following:

"For Board, Washing and Tuition, the latter including the ordinary branches of an English education and instruction in the German language, per Quarter.....	£5 — —.
For Tambour-work and Drawing, per Quarter.....	17. 6.
For lessons on the Piano Forte or Guitar, per Quarter.....	17. 6.
For the use of Light, Fuel and School-books, per Quarter.....	15. —."

The age of admission at this time was from eight to fifteen years.

Seventy pupils were admitted into the school during Mr. Huebner's administration, which terminated in January of 1790. From 1790 to 1800 he was settled in the ministry at Litiz. Having been elected a member of the Unity's Executive Board, he returned to Europe in the last mentioned year, and died in office at Herrnhut in December of 1809. He had been consecrated a Bishop in May of 1790.

II.—*The Rev. Jacob Van Vleck, 1790-1800.*

Mr. Van Vleck was a native of New York, and his parents members of the church which the Moravians organized in that city in 1748. After having pursued a collegiate course of instruction in the school which was opened at Nazareth Hall subsequent to the dissolution of the Economy, he, in 1771, went abroad to prepare for the ministry at the Theological Seminary at Barby. Returning to his native country after a seven-years' absence, Mr. Van Vleck was ordained, and settled at Bethlehem in the capacity of assistant pastor. On being called to the head of the school in January of 1790, he issued the following circular:

Conditions of the Boarding-school in Bethlehem for the Education of Young Misses.

Children are admitted between the ages of eight and twelve years, and may remain at school, if parents desire, to the age of sixteen, unless their deportment should be such as not to admit of their longer continuance. Every possible attention will be paid to the health and morals of the children. On admittance, one guinea entrance-money is to be paid.

The price of boarding and common schooling is £20, Pennsylvania currency, per year, payment to be made at entrance quarterly in advance, and so continued.

Under common schooling are comprised Reading, Writing, Grammar, History, Geography, Arithmetic, plain Sewing and Knitting.

For instruction in Music, if desired, two guineas per year is charged.

For instruction in fine Needlework, including Drawing, also two guineas per year.

Clothing, medicine, books, paper and other contingent expenses, are a separate charge, and are to be settled quarterly. In bedding they may be found for twenty shillings per year. The dress is to be decent, avoiding excess and vanity.

It is desired that such as are applied for should have had the measles and smallpox.

Application, informing him of the age and character of the child, to be made in writing to the
REV. JACOB VAN VLECK.

P.S.—As many parents and guardians have signified their desire that their children might also be taught the French language, we have now the pleasure to inform them that a lady well versed in this language has arrived from Europe, with the intention to give lessons in the same. As the maintenance of said lady, as well as the expenses of her voyage and journey from Europe, will fall upon the school, we trust it will not be deemed unreasonable that an extra charge of five Spanish dollars per annum should be made for instruction in French.

The steadily increasing number of pupils calling for ampler accommodations than could be provided in the house they were occupying, it was resolved to erect a commodious building for the Institution on a plot of ground immediately in the rear of the old Economy houses. It was completed in the course of the year 1790, and festively entered on the 12th of April, 1791. The number of boarders and day-scholars connected with the school on that day was eighty-eight. The number of tutoresses was ten.*

* When in the spring of 1857 this building was demolished, there was found well preserved in the corner-stone which had been laid in May of 1790, a memorial document, containing among other records the following that bears upon this sketch:

In the Name of our LORD JESUS CHRIST,
who willet that children should come to Him,
and be brought up in the nurture and admonition
of Him,
with the approbation of the Reverend the
Directors of this and all other Brethren's Congregations
in Pennsylvania and adjacent States,
Reverend the Directors of the Unitas Fratrum,
and with the blessing and prayers of the whole congregation
of this place;
(in order to enlarge the Girls' Boarding School
instituted in this place in the year 1785,
and which within 5 years increased so much
that the present number of pupils amounts to 69.)
In full reliance and confidence that this
undertaking will be graciously owned and prospered
by our Lord Jesus Christ,
the great Friend of Children,
by His and our dear Father in Heaven,
and by the Holy Spirit,
The Foundation Stone of this Building
is laid,
Bethlehem, the 2d day of May, in the year
of our Lord one thousand seven hundred and ninety.

The institution of the Boarding-School for the education of girls of different

"Having examined the list of candidates for the Boarding-School of young ladies in Bethlehem," writes Mr. Van Vleck in a circular, under date of June 13, 1797, "I find a greater number entered than I have prospect of accommodating in the course of this and all next year. I would therefore take this means to announce my determination to drop entering names for the present, and request *that no applications may be made before the expiration of eighteen months from this date.*"

Three hundred and sixty-five pupils were admitted into the Institution during this prosperous administration. In June of 1796, Mrs. Thomas Lee, of Park Gate, near Dumfries, Virginia, niece to President Washington, on his recommendation, applied for the admission of her daughter. Referring to the Register of this period we find on record the well-known names of Sumpter, Huger, Alston, Bayard, Elmendorf, Heister, Morton, Addison, Butler, Reddick, Coleman, Sergeant, Bleecker, Lansing, Livingston, Vanderheyden, Rosevelt, &c.*

In December of 1800 Mr. Van Vleck severed his connection with the school. From 1802 to 1809 he was Principal of Nazareth Hall. He next labored in the ministry successively at Nazareth, Litiz, and Salem. In 1815 he was consecrated a Bishop and removed to Bethlehem. At that place he died in July of 1831.

ages from other parts, in combination with the then existing Girls' Economy and Town School, was resolved on in the General Helpers' Conference on the 2d day of March, in the year 1785, in the presence of the Reverend Bishop of the Brethren's Church, Johannes de Watterville, then on a visit to the Brethren's congregations in North America, at the same time when the instituting of a Pædagogium in Nazareth Hall was concluded upon.

In May, 1786, the first child from other parts, viz.: Miss Elizabeth Bedell, from Staten Island, came into this school, and in May, 1787, Miss Aurelia Louisa Blakely, of Baltimore, arrived here, and was followed in the same year by five others from Baltimore, one from St. Jan, and two from St. Croix; so that, at the end of the year 1787, the Economy consisted of fifteen children, who, together with the Town School, were under the care of four Sisters.

In the year 1788, eleven in number from Baltimore, Connecticut, and other parts were admitted, and at the end of the said year the number was twenty-four, under the care of five teachers.

At present, the whole number of boarders and those that attend the school amounts to eighty-eight, under the care of ten Sisters.

* Under date of February 20, 1793, there is the following record in the entry-book: "Mr. Jacob Wetherside, of Chestertown, Eastern Shore, State of Maryland, applied for six daughters, from twelve to one years of age, to succeed one another."

III.—*The Rev. Andrew Benade, 1800-1813.*

Mr. Benade was educated for the ministry in the Theological Seminary at Barby, came to this country in the autumn of 1795, and first served his Church in the capacity of a tutor at Nazareth Hall.

In December of 1800 he was called to preside over the Institution of which we write. In its interests he labored with signal success for upwards of twelve years, improving its internal arrangements, elevating the standard of its instruction, and extending the sphere of its usefulness. Four hundred and thirty-two pupils entered during his administration.

The death of Mrs. Benade, in October of 1809, was an irreparable loss for the members as well as for the head of the Institution, in which she had so long sustained the character of a kind and devoted foster-mother.

Having been called to the pastorate of the church at Litiz, Mr. Benade, in January of 1813 severed his connection with the school. In 1822 he was consecrated a Bishop and was settled at Salem, N. C. Returning to Bethlehem in 1836, he took his seat in the Executive Board of the Province North, and for thirteen years was its presiding officer. In 1849 he retired from active life. He died at Bethlehem, in October of 1859, in the ninety-first year of his age.

IV.—*The Rev. Lewis Huebner, 1813:*

administered the affairs of the Institution for the brief period of eleven months. He died on the 6th of December 1813.

Mr. Huebner was born at Nazareth, and entered the Hall in the capacity of a tutor on the opening of the Boarding School for Boys, in October of 1785.

V.—*The Rev. John G. Cunow, 1813-1815.*

Mr. Cunow, a graduate of the Theological Seminary at Barby, came to this country in the summer of 1796, and was the Financial Agent of the Unity's Executive Board for the Province North, at the time he was called to succeed the late fourth Principal.

In the autumn of 1815 the Institution was removed to its present site, into a four-story building on the main street of the town, which, since 1748 had been held by the so-called Single Brethren's Economy.* Twice in the Revolutionary War, as has been stated,

* This is the so-called "old house" of the present Seminary, not unlike Nazareth Hall as to its architecture, being built on the model of the Silesian manor-house, to which model the Moravians were very partial in the times of their Economy.

this building was converted into a hospital; in the interval between December of 1776 and March of 1777,—and again in the winter of the last mentioned year. In April of 1814 it was purchased by the Trustees of the School, and having been thoroughly renovated, was entered by the pupils on the 10th of November, 1815. On that day there were one hundred and eight persons belonging to the household, and twenty-four day-scholars in attendance. The boarders were divided into six room-companies, in charge of twelve tutoresses.

Nine hundred and sixty-five pupils had up to this time been admitted into the Institution.

Many were the conveniences afforded to the inmates by the ample accommodations of their new home; among the much-needed comforts was an Infirmary, which was given in charge of a resident matron.

Upwards of six acres of land, situate in the rear of the buildings, being included in the purchased property, a portion of the plot was laid out as a park, and planted with trees and shrubs. This was the beginning of the "pleasure grounds."

A few weeks after the important event in the history of the Institution just recorded, Mr. Cunow closed his career as Principal. In 1821 he returned to Europe. The last years of his life were spent at Königsberg, a Moravian settlement in Prussia. He died in 1829.

VI.—*The Rt. Rev. Charles G. Reichel, 1815-1816;*

since 1811, President of the Executive Board of the Province North and senior Bishop at Bethlehem, was Principal of the school in the interval between November of 1815 and February of 1816.

Mr. Reichel was the first Principal of Nazareth Hall. In 1818 he returned to Europe. He died in 1825.

VII.—*The Rev. Henry Steinhauer, 1816-1818.*

Mr. Steinhauer was born at Haverford West, South Wales, in February of 1782, and was educated for the ministry at the Barby Theological Seminary. He first served his Church in the capacity of a tutor in the Boarding School for Boys at Fulneck, Yorkshire. Ill health compelling him to resign this position, he removed to London and subsequently to Bath, where he was residing, when in the summer of 1815 he was called to the head of the Institution of which we write.

On his arrival at Bethlehem in February of 1816, Mr. Steinhauer at once entered upon the duties of his new position. For this he was eminently fitted, and in it he labored with much acceptance and with credit to the Institution over which he presided.

In June of 1818 the "Musical Entertainment" customarily given by the pupils at the close of the annual term, was held for the first time in the Moravian church, and was followed by a four weeks' vacation. Hitherto there had been no such recess.

The number of pupils now reached one hundred and thirty, a seventh division or room-company was organized, fourteen resident tutoresses being employed.

While thus in the prosecution of a noble work, and in the very prime of early manhood, this amiable and gifted Christian educator, was in July of 1818 removed from the sphere of his usefulness by death.

Mr. Steinhauer was well known and highly respected as a scholar and a man of science, beyond the pale of the Moravian Church. In October of 1817 he was elected a member of the Philosophical Society at Philadelphia. The pages of its Transactions contain contributions from his pen.

The vacancy occasioned by the demise of the seventh Principal was filled for the interval between July of 1818 and January of 1819, by

VIII.—*The Rev. Charles F. Seidel,*¹

one of the pastors of the Bethlehem Church.

Forty-four pupils were admitted by him and the number rose to one hundred and forty.

IX.—*The Rev. John F. Frueauff, 1819-1821.*

Mr. Frueauff, a graduate of the Barby Theological Seminary, came to this country in the autumn of 1788, having been called to serve his Church in the capacity of a tutor at Nazareth Hall. His first appointment in the ministry was at Schneck, near Nazareth. Subsequently he labored as pastor in Philadelphia, Nazareth and Litiz, and was sometime Principal of Linden Hall.

In January of 1819, he was appointed to the head of the Institution at Bethlehem. One hundred and fifteen pupils entered during his term of office.

Mr. Frueauff, at the time of his death in November of 1839, was a member of the Executive Board of the Province North.

Mrs. Frueauff died at Bethlehem in August of 1828.

X.—*The Rev. Lewis David de Schweinitz, 1821-1822.*

Mr. de Schweinitz, a great-grandson of Count Zinzendorf in the maternal line of descent, was born at Bethlehem, and was educated

for the ministry at the Moravian Theological Seminary at Nisky, Russia. His first appointment in the service of his Church was in the American Province South. Thence he was called to Bethlehem, 1821.

Forty-one pupils were admitted into the Institution during his incumbency, which covered the interval between December of 1821 and August of 1822. In the last named month he was appointed Financial Agent of the Unity's Executive Board for the Province North. At the same time he was a member of the Provincial Executive Board and senior pastor of the Bethlehem congregation. He died in February of 1834.

Mr. de Schweinitz was widely known and highly esteemed outside his own church, both in this country and abroad. He was a member of the Academy of Natural Sciences and of the American Philosophical Society, and a corresponding member of several leading scientific associations on the Continent. His name is to the present day an authority in matters touching the domain of Flora.

Mrs. de Schweinitz died at Bethlehem in October of 1858.

XI.—*The Rev. Charles F. Seidel, 1822-1836,*

native of Saxony and a graduate of the Nisky Theological Seminary, came to this country in 1806 and received his first appointment in the Province South. Between 1809 and 1817 he was Principal of Nazareth Hall.

In August of 1822, Mr. Seidel was called to the head of the Institution of which we write, administering its affairs with eminent ability for fourteen eventful years, in which period he admitted six hundred and forty-two pupils.

Mr. Seidel did much towards elevating the schools of music, both vocal and instrumental, and the beginnings of the reputation the seminary at present enjoys for the excellence of its instructions in this ornamental branch of female education, were made by its highly accomplished eleventh Principal.

He also enlarged and beautified the grounds.

In the summer of 1826, a residence conveniently situated near the school was exchanged by the Principal for a suite of apartments in one of the Economy buildings, hitherto occupied by himself and his predecessors in office.

The patriotism of the young ladies at the Institution in 1826, is on record in the following correspondence :

AT BETHLEHEM, PENNA.

"BETHLEHEM, September 23, 1826

"TO HIS EXCELLENCY JOHN QUINCY ADAMS,

President of the United States :

"Your Excellency will pardon the liberty which the undersigned, Principal of the long-established Seminary for female education at Bethlehem, Penna., assumes to take in addressing to you these lines.

"The pupils of our Institution wishing to demonstrate their profound respect for Mrs. Adams, have prepared a piece of ornamental needle-work, which they have requested me to present in their name to your honored lady. Confidently Mrs. Adams will accept this trifling token of respect, the members of the youth community under my charge offer it in childlike simplicity of purpose. I would request that you be pleased to point out an address according to which it can be forwarded to her conveniently and in safety.

"Permit me to subscribe myself, with the assurance of the most perfect respect,

"Your Excellency's most obedient servant,

"CHARLES F. SEIDEL.

To which Mrs. Adams replied :—

WASHINGTON, November 7, 1826

"TO THE YOUNG LADIES OF BETHLEHEM SEMINARY :

"The extreme ill health under which I have labored ever since my return to Washington has prevented the earlier acknowledgment of the receipt of the elegant specimen of workmanship so beautifully executed by the pupils of the Bethlehem Seminary and presented to me in so flattering a manner.

"The great interest I must ever take in the exertions of my sex to attain excellence and perfection in the cultivation of their minds and in the acquirement of useful and elegant accomplishments, may perhaps entitle me to express admiration of the work with which you have honored me, in which the pure taste and neatest execution are conspicuous, and return my grateful thanks for honor thus conferred on me by the distinction so bestowed,—a sense of which is deeply impressed on my heart.

"With assurances of the highest respect, permit me to offer to the young ladies of the Bethlehem Seminary the best wishes for their happiness and prosperity.

"LOUISA CATHARINE ADAMS.

Mr. Seidel severed his connection with the school in March 1836. Subsequently he was senior pastor of the Bethlehem congregation and sometime a member of the Executive Board of the Province North. In 1855 he retired from official life, and died at Bethlehem in April of 1861.

Mrs. Seidel died at that place in October of 1857.

XII.—*The Rev. John G. Kummer, 1836-1843.*

Mr. Kummer was born on the island of St. Thomas, was educated at Nazareth Hall, and entered the service of his Church in the capacity of a tutor at that school in 1815. From 1826 to 1830 he was Principal of Linden Hall. In the last named year he was settled at Nazareth

Mr. Kummer entered upon the duties of Principal of the Young Ladies' Seminary at Bethlehem in March of 1836, and with his energetic wife labored in its interests for seven years.

The 21st of May, 1836, was appropriately observed as the fiftieth anniversary of the day on which the first pupil was admitted into the Institution.

Mr. Kummer engaged the services of a drawing-master,* introduced Physics and Chemistry into the course of study, employed a Professor to lecture on these and other scientific branches, and added largely to the stock of Philosophical Apparatus.

On the 18th of November, 1842, his wife was called from the midst of her activity to the eternal world.

Three hundred and seventy-five pupils entered the Seminary during this administration.

On retiring from its head, Mr. Kummer was settled at Litiz. At that place he died in August of 1846.

In the interval between October of 1843 and June of 1844,

XIII.—*The Rev. John G. Herman,*

senior pastor of the Bethlehem congregation and a member of the Provincial Executive Board, was acting Principal.

Mr. Herman had been Principal of Nazareth Hall between 1829 and 1837. In 1844, on being called to the Missions-Department of the Unity's Executive Board, he sailed for Europe. In 1846 he was consecrated a Bishop. On his return from abroad in 1849, he was settled at Salem and was appointed President of the Executive Board of the Province South. He died in July of 1854, in the State of Missouri, while on an official visitation to the Cherokee Mission in the Indian Territory.

Mrs. Herman died at Salem in January of 1869.

XIV.—*The Rev. Henry A. Shultz, 1844-1847.*

Mr. Shultz was born at Hope, a mission station in Dutch Guiana, S. A., and was educated at the Theological Seminary at Nazareth. His first appointments in the ministry were in the Province South. Thence he was called, in 1842, to the pastorate of the Moravian church in Philadelphia.

Mr. Shultz introduced painting-in-oil among the accomplishments taught at the Institution,—purchased a collection of Grunewald's

* Gustav Grunewald, a meritorious artist, who was connected with the Institution for more than thirty years. (1836-1868).

works in colors, crayon and pencil, and formed a "select class," some members of which were, under his direction, trained for teachers. He also erected a gymnasium.

Four hundred and fifteen pupils were admitted into the Seminary during this administration.

In October of 1847, Mr. Shultz was called to the pastorate of the Bethlehem church. In 1848 he was elected a member of the Executive Board of the Province North. Subsequently he was pastor at Litiz, Lancaster, Bethlehem and Nazareth. In 1864 he was consecrated a Bishop. He retired from official life in 1871 and resides at Bethlehem.

Mrs. Shultz died at that place in December of 1849.

XV.—*The Rev. Herman J. Titze, 1847-1849,*

a graduate of the Moravian Theological Seminary at Gnadensfeld, Silesia, came to this country in 1832, and entered Nazareth Hall in the capacity of a tutor. His first appointment in the ministry was at Gnadenshuetten, Tuscarawas Co., Ohio.

Mr. Titze entered upon the duties of Principal of the Seminary in October of 1847, and during his administration admitted ninety-four pupils.

In the summer of 1848 a two-story addition was built at the southwest corner of the house. The chapel on the upper floor was dedicated to the worship of God, by the late Bishop William Henry Van Vleck on the 3d of October of the aforementioned year. The lower floor was occupied as a refectory.

On severing his connection with the Institution, Mr. Titze was sometime a Professor in the Theological Seminary and subsequently pastor of the congregation in West Salem, Edwards Co., Illinois. He has retired from official life, and at this writing is a resident of that place.

Mrs. Titze died at West Salem in March of 1865.

XVI.—*The Rev. Sylvester Wolle, 1849-1861.*

Mr. Wolle was born in 1816 near Nazareth, and was educated at the Theological Seminary at that place. Having served four years in the capacity of a tutor at Nazareth Hall, he was settled in the ministry at Schœneck and subsequently at Gnadenshuetten, Ohio. From the latter place he was called to the head of the Young Ladies' Seminary at Bethlehem, in July of 1849. Its affairs he administered for twelve eventful years with unprecedented success.

Recognizing the importance of affording his pupils all due advantages for the acquisition of knowledge, in order that the Institution entrusted to his care, while maintaining its traditional prestige for thoroughness and excellence of instruction, might compete with other seminaries of the day in meeting the requirements of new modes of thought and new generations of men, its sixteenth Principal wrought zealously for the attainment of this end. He accordingly remodeled the course of study, introduced regular Professors into his corps of teachers, and to raise the standard of the schools of music both instrumental and vocal, engaged the services of graduates of the Conservatories of Music on the Continent.*

These changes were soon productive of most gratifying results; the number of pupils increased from year to year, and at the close of the annual term in June of 1853, reached one hundred and fifty-seven.

It becoming evident that ampler accommodations than could be furnished in the "old house" were requisite to meet the demands of a steadily growing patronage, Mr. Wolle, as early as 1852, projected the erection of a new building, vacated the residence occupied by himself and his predecessors since 1834, and discontinued admitting day-scholars.

In midsummer of 1854, the work of erecting the present east wing of the Seminary buildings, was auspiciously begun. This addition was occupied in the month of November. It is a handsome four-story brick dwelling, admirably arranged as to its interior for its intended use, heated by furnaces and conveniently supplied with gas and water. The Principal occupies a suite of apartments on the first floor. The reception rooms are embellished with paintings by Grunewald.†

* In a rendition of "The Creation" by the Philharmonic Society of Bethlehem at their musical anniversary in June of 1853, the parts of the score for female voices were assigned to the select choir of the Seminary. "The Seasons," "The Lay of the Bell," "Paradise and the Peri," "The Lyric Songs of Athalie," and portions of "The Messiah," "The Last Judgment," and the "Stabat Mater," were works of the great masters of harmony, with which the pupils of 1852 to 1858 were familiarized, and which they interpreted at their musical entertainments with truthfulness that would not have been discreditable to professional vocalists.

† It was at a dinner given to the Trustees of the Institution by the Principal, when the new building was occupied, that the preparation of a memorial volume relating to the Seminary's rise and progress was proposed and its execution entrusted to one of the then Professors. The work, entitled "*A History of the Rise, Progress and present condition of the Moravian Seminary for Young Ladies at Beth-*

Mr. Wolle also laid out the grounds of the Institution anew, and in 1852 included a portion of the so-called "Sisters' Hill" within their limits. This was sometime the "deer-park."

The accommodations afforded by the new addition being no longer adequate, in the spring of 1859, ground was broken in view of erecting at the west end of the "old house," a wing in all respects similar to the one completed in 1854. This wing includes a well-appointed Infirmary, has a swimming-bath in the basement, and is provided with all modern conveniences.

In the early spring of 1857 Mr. Wolle, having been elected a delegate to the twenty-seventh General Synod of his Church which convened at Herrnhut in June of that year, sailed for Europe. He was abroad seven months; his brother, the Rev. Francis Wolle, meanwhile administering the affairs of the school.

Having been chosen a member of the Executive Board of the Province North in the spring of 1861, Mr. Wolle severed his connection with the Institution, whose interests he had so materially advanced and into which he had admitted upwards of one thousand pupils. The highest number at one time under his care was two hundred.

Mr. Wolle died at Bethlehem in August of 1873. Mrs. Wolle resides at that place.

Such is the brief record of men who engaged in the cause of education, not for emolument's sake, nor for a name; but because they believed with their Church that the Gospel ministry is doing a noble work in training the young for usefulness in this life, and in bringing them under influences that may be effective toward fitting them for the life to come.

Not all of these, it is true, labored with equal success; it was perhaps that some labored under discouraging circumstances and in trying times, and others in auspicious days and in the years of plenty; yet the record of them all, it must be said, is one of faithfulness to

lehem, Pa., with a Catalogue of its Pupils, 1785-1858, by W. C. Reichel, appeared in 1858 from the press of J. B. Lippincott & Co., Philadelphia. Besides an outline history of the Institution, "*The Souvenir*" contains Catalogues of its Principals, Tutors and Pupils, copious extracts from a Journal of occurrences conducted by its junior pupils prior to 1800, and transcripts of Dialogues prepared for use on public occasions,—and is illuminated with portraits of Principals, views of the Seminary buildings at different periods, and of scenery in the neighborhood of Bethlehem. A second edition of the work, revised and enlarged, with a continuation of the history and Catalogues to 1870, by W. H. Bigler, was issued in that year.

duty in reliance upon the Divine aid. And it was perhaps because of this, and because of the faith of its founders, who in faith dedicated the Institution in its infancy, to the service of the Master,—and because the childlike faith of the fathers was held sacred and cherished by the children, that the gates of this now time-honored seat of learning have been permitted to stand open for ninety-one years for the entrance of mothers and daughters and daughters' daughters—and for the Christian education of those to whom is chiefly committed the training for good or evil of the successive generations of men.

More than SIX THOUSAND pupils, as has been stated, have been admitted up to this time into the Moravian Seminary at Bethlehem. Of some of these there is no knowledge; and large is the number that has passed into the eternal world. For those who still tabernacle in the flesh, be it in the latter days of their pilgrimage or in the glory of womanhood, their Alma Mater has diminished naught of her interest; and she rejoices as often as she learns that her children gone out into the world are ornaments to society, and that in their households they teach the lessons of heavenly wisdom she strove to inculcate in the days of their girlhood at school.

XVII—*The Rev. Francis Wolle, 1861,*

the present well-known Principal of the Moravian Seminary for Young Ladies at Bethlehem, was born near Nazareth in 1817, educated at Bethlehem, and first served his Church in the capacity of a tutor at Nazareth Hall, from 1839–1846. In 1856 he was appointed Vice-Principal of the Institution at whose head he has now stood for almost fifteen years.

In that interval of time he has built successfully upon the foundation laid by his predecessors, and has been signally prospered in his labors, having admitted nearly three thousand pupils.

The largest number registered for any one academic year in the annals of the school, was for the year ending with June of 1866, and reaches three hundred and eighteen.

In December of 1863 the Rev. Francis Holland (the present Principal of the Hope Academy for Young Ladies) was appointed Vice-Principal, and in 1866 he was succeeded in that office by Mr. Benjamin Van Kirk, the present incumbent.

The fiftieth anniversary of the occupation of the "old house" in 1815, was festively observed on the 10th of November, 1865.

The chapel erected by the fifteenth Principal in 1848, being found too small to accommodate the numerous friends who desired to be

present at the semi-annual entertainments, and to seat the members of the household on special religious occasions, ground was broken in the autumn of 1867 for the erection of a more commodious structure. In July of 1868, the building was finished, and on the 9th of the month the chapel on the upper floor was dedicated to the worship of God. The new wing, which joins the old chapel on the south, has three stories, and its first floor is occupied as a refectory. An organ was erected in the Chapel in the summer of 1869.

In the summer of 1873, Mr. Wolle was constrained to add a fourth wing to the buildings thus far erected and occupied. It joins the chapel on the south, has four stories, contains a gymnasium, a large lecture-room, and a suite of dwelling rooms and dormitories. At the same time he built a large and well-appointed steam laundry.

The present number of pupils at the Institution is one hundred and eighty.

THE PRESENT STATUS OF THE MORAVIAN SEMINARY FOR YOUNG LADIES AT BETHLEHEM.

Design and Character of the Institution.—Proprietorship.—Board of Trustees.—The Principal.—The Corps of Teachers.—Revenues.—Location and Buildings.—Valuation of Property.—Domestic and Scholastic Arrangements.—Government and Mode of Instruction.—Course of Studies.—Archives.—Calendar.—Expenses of Board and Tuition, &c.

The Design

of this Institution, which is included among the Church enterprises of the Province North of the American Church, is substantially the same as was had in view by its founders. As to its character, it professes to be a school in which *the moral and religious training of the young is shaped after the teachings of Christ, and by no means subordinated to the acquisition of mere human knowledge.* It has never sought the reputation of a *fashionable* school.

The Proprietorship

of the Seminary and its properties is legally* vested in the "Board of Elders," or Executive Board of the Province North; the members

* The Institution was incorporated by Act of Legislature of Pennsylvania, April 3d, 1863; the charter then granted in no wise, however, modified the Proprietorship, which since 1785 has been vested in the predecessors in office of the present Board.

of which Board reside at Bethlehem, and are three in number.* These also constitute

The Board of Trustees,

who, according to the charter of the Institution, "have the care and management of the School and of its estates and properties, and have power to make all needful by-laws and regulations for the appointment of competent professors and teachers, for the fixing and paying of all salaries, for the fixing of the prices of the board and tuition of the students, for the studies and exercises of the students, and for the general well-being of the school."

In them is vested the power of appointing

The Principal

who is chosen from among the clergymen of the Church.

The Corps of Teachers

consists, at this writing, of twenty resident tutoresses; ten teachers of special branches, to wit: German, French, Latin, Vocal and Instrumental Music, fine Needle-work and Wax-work; four Professors, to wit: two of Music, one of Natural Sciences, and one of Painting and Drawing; and two occasional Lecturers on Elocution and Natural History.

The Revenues

of the Institution, (after allowing for repairs and improvements,) are added to those accruing from a funded capital and other properties held in trust by the "Board of Elders" for the use and behoof of the Church. These joint revenues are expended in part for the support of the ministry in needy churches, in part for the education of ministers' sons and daughters, in part for the maintenance of ministers' widows and of ministers retired from active service, and in part for incidental charities.

Thus it will be seen, that the Institution is laboring *indirectly* also in the interests of the Gospel of Christ.

The Borough of Bethlehem

dates back to the spring of 1741, when the Moravians made the first improvement on the Allen tract in the Forks of Delaware and began to build Bethlehem. Although the Economy, of which it was the

* The Rev. Robert de Schweinitz, the Rev. Lewis F. Kampmann, and the Rev. F. R. Holland, are the present Trustees.

central point, was dissolved in 1762, Bethlehem continued a close settlement and was inhabited exclusively by Moravians as late as 1844. In that year, however, the changes which that people in this country was beginning to effect in reference to the occupation of its estates, authorizing the General Proprietor to dispose of lands and lots in fee-simple to purchasers other than Moravians,—lost for Bethlehem its distinctive character. It ceased to be a denominational settlement and was incorporated a borough in March of 1845. According to the census of 1850, its population was 1506. Since then it has steadily increased; a growth which is owing partly to its situation in the heart of the valley which is the thoroughfare of the great traffic in anthracite, and partly to its close connection with the eastern cities by rail. In 1860 its environs on the south bank of the Lehigh were selected as the seat of an iron industry, which has now assumed magnificent proportions. Works for the production of spelter and zinc oxide were erected there in 1852. Around these there has gradually crystallized the borough of South Bethlehem, incorporated in August of 1865, with a population of 3,556, according to the census of 1870.

The population of Bethlehem borough, according to the census of 1860, was 2,834,—according to the census of 1870, 4,512. The present population of the two boroughs and the adjacent suburban villages, may not be far from 15,000, and should the rate of increase for the future be at all commensurate with that of the past, the time may not be distant, when the so-called "Bethlehems," will be consolidated and incorporated a city.

Bethlehem is well situated on high ground on the left bank of the Lehigh, and has good water and a salubrious atmosphere. The scenery in its immediate neighborhood is confessedly beautiful, and there are points along the river and its embowered islands which are quite unique in their charms. These have been favorites with the successive generations of pupils at the Seminary.

Excepting the row of ancient looking stone dwellings on Church street and the precincts of the Moravian cemetery, there is little left to tell of the olden time. All things else are modern and new, and there is a freshness about them which speaks of the vigor of youth and presages a prosperous growth for the future. The town is compactly built, the streets are wide and well-shaded with trees, and the residences, stores, hotels and churches indicate a people of taste, thrift, intelligence and enterprise.

Bethlehem is an important station on the Lehigh Valley R. R. and the Lehigh and Susquehanna Branch of the Central R. R. of New

Jersey, and is also the terminus of the North Pennsylvania R. R.—being in this way closely connected with the great national highways of travel. Telegraphs, Expresses and twenty-one incoming and outgoing daily mails afford additional facilities of communication with every part of the country.

The Seminary

is conspicuously located, near the Moravian church, and has a frontage of 232 feet on what was in the original plan of the settlement intended to be its public square. As has been stated, its buildings were erected at six different times, in the interim between 1748 and 1873, and constitute an imposing pile, on a plot of five acres of ground.*

There is a truck-farm of eleven acres belonging to the Institution.

The Seminary has never been aided in the way of grants and endowments. Its estates and properties have accumulated in the course of time, and the increase on the original investment is due to the labor of those who have successively administered its affairs.

The Valuation

of these estates and properties, including furniture, stock, equipments, &c., &c., may not be far from \$100,000.

The Domestic and Scholastic Arrangements

adopted, are such as are believed to be conducive to the comfort, welfare and mental progress of the pupils.

The pupils of the Institution are under constant supervision, and to admit of this, are divided, on the basis of age, into companies of from fifteen to twenty, each company being under the care of a tutoress. She is required to be with her charge in their rooms after recitations, in leisure hours as well as in the hours assigned to preparatory study, and to accompany them on their walks, to the Chapel, the refectory and dormitory. Two tutoresses share the duties and responsibilities of supervision for each company, and sleep in the company's dormitory.

The pupils of the Institution take their meals in a common refectory.

The wardrobe of the junior members of the household is given into the care of the tutoresses of the junior department.

* A model of the Seminary buildings, on a scale of one-eighth of an inch to the foot has been recently made, and is to be placed, together with specimens of needle-work and paintings in water-colors, executed by pupils who were inmates of the Institution between 1785 and 1800, in "Pennsylvania Educational Hall," at the Centennial Exhibition.

The Infirmary is in charge of a resident matron and an assistant matron.

The acting physician is the medical director of the household.

The Principal's lady is the General Superintendent of its various departments.

Touching *Scholastic arrangements*, the pupils of the Institution are divided into classes of from fifteen to twenty,—such division being based upon proficiency, and not upon age—and are assigned accordingly to one of the following four Departments: *Primary, Middle, Junior* or *Senior*.

Such pupils as have finished the course of study prescribed for the higher departments with credit, are, on leaving the Seminary, furnished with certificates to that effect—the charter of the Institution providing for this distinction, as follows: "The Trustees, in connection with the Principal and his assistants shall have power to grant and confer such degrees in the liberal arts and sciences of such branches thereof to such students of the Seminary or others as from their proficiency in learning they may deem justly entitled to such honors, and such as are usually granted by Institutions of a similar kind and to grant diplomas or certificates under their common seal as may authenticate and perpetuate the memory of such graduation."

The Course of Study

embraces the following branches:

a. For the *Primary Department*—Spelling and Definitions, Reading, Writing, Arithmetic, Grammar, Geography, History of the United States, and Biblical History.

b. For the *Middle Department*—The same, with the use of Lyman's Historical Chart, substituted for United States History, and Analysis.

c. For the *Junior Department*—Grammar, History continued, Political and Physical Geography, Astronomy, Arithmetic and Algebra, Geometry, Natural Philosophy and Chemistry, Rhetoric, Book-keeping, Natural History, Physiology and Latin.

d. For the *Senior Department*—Rhetoric, Criticism, Prosody, English and General Literature, Logic, Mythology, Physical Sciences continued, Algebra continued, Geometry continued, Moral Science, Intellectual Science, Mineralogy, Geology, Botany, Latin, etc., etc.

Exercises in Composition, Reading, Penmanship, and Arithmetic, are common to all classes.

Optional Branches are the following: French, German, Italian, Spanish, Drawing in Pencil and Crayon, Painting in Oil or Water

Colors, Music on the Piano Forte, Guitar, Organ and Harp, Singing, Ornamental Needle-work and Work in Wax. For these an extra charge is made.

Special courses of Lectures on Natural History and Elocution are delivered before the pupils of the Institution annually, by professional Lecturers.

The departments of Chemistry, Physics, Physiology, Mineralogy, Ornithology and Botany, are well supplied with scientific apparatus or cabinets of specimens.

The Library of the Institution contains upwards of *five thousand* volumes.

There are forty-six pianos and two cabinet organs in use.*

Government and Mode of Instruction.

The government of the household aims at instilling right principles and forming good habits. Hence the pupils are amenable to a code of rules touching their moral obligations as individuals and their duties as members of a family; while the constant supervision which characterizes the daily *regime* enables the tutoresses to exercise an influence for good over their charge, which otherwise might not be done.

The method of instruction is patient, laborious and hence likely to be thorough. The

Religious Instruction

imparted by the Principal is *scrupulously unsectarian*. Devotional exercises are held in the chapel every morning before the duties of the day begin. The pupils attend Divine service on the Lord's day, either in the Moravian Church or in the Chapel of the Institution.

Calendar.

The scholastic year is divided into three Terms. The Christmas term opens after the midsummer vacation and closes in the third week of December; the Easter term closes the week before Easter; the summer term closes in the last week of June. There is a two-weeks' vacation at the close of the first and second terms respectively.

Foundation Day (October 2d) is annually observed.

* Among the many relics of the olden-time preserved in the "Archives" of the Seminary, illustrating the various stages of progress through which the Institution has passed since 1785, there is the spinet or virginal, on which lessons were given to the first pupil, in February of 1785. It is one of T. C. Meerbach's make, Gotha, 1769.

Expenses.

The necessary expense of the Scholastic year of three terms, is Two Hundred and Eighty Dollars. This includes Board, Washing, Tuition in all the English branches, Instruction in Latin, Choir Singing, the use of the Library, Blank-books, Stationery used for school purposes, use of Readers, Maps, Globes, Philosophical Apparatus and Chemicals, Medical Attendance from *the Physician of the house*, Special Lectures when given in the Seminary, Fuel, Lights, Baths, Pew Rents, the use of Table Furniture, as Knives, Forks and Spoons; also Table Napkins and Bedding.

There are additional charges for instruction in the optional branches.

Admission.

No applicants under eight or above nineteen years of age are admitted.

The well-known house of Francis Jordan & Sons (late Jordan & Bro.), of Philadelphia, has been Agent for the Seminary, as well as for Nazareth Hall, since 1793.

The following circular needs no explanation:

MORAVIAN SEMINARY FOR YOUNG LADIES.

REV. FRANCIS WOLLE, *Principal*,
B. VAN KIRK, M. A., *Vice Principal*.

Bethlehem, Pa., May, 1876.

Presuming that the Centennial attractions at Philadelphia will draw many of our former pupils near to their Alma Mater, we have planned a special gathering for the day of the closing of our School year. We hereby extend a cordial invitation to a REUNION of the pupils of former days.

The Meeting is proposed for Tuesday, the 27th day of June, at three o'clock, P. M., in the Chapel of the Institution. The Entertainment is to take place at seven o'clock P. M., in the Moravian Church.

As it is impossible to reach all our former students, please notify as many as you may believe interested. All shall be heartily welcome.

If you resolve to be present at the REUNION please drop a card to

Yours Truly and Respectfully,

FRANCIS WOLLE.

MORAVIAN SEMINARY AT BETHLEHEM, PENNA.

TABLE SHOWING THE NUMBER OF PUPILS

ADMITTED INTO THE MORAVIAN SEMINARY FOR YOUNG LADIES AT BETHLEHEM, IN THE SUCCESSIVE DECADES BETWEEN 1785 AND 1876.

Whence admitted.	1785	1790	1800	1810	1820	1830	1840	1850	1860	1870	Total.
	to 1790	to 1800	to 1810	to 1820	to 1830	to 1840	to 1850	to 1860	to 1870	to 1876	
Pennsylvania.....	11	122	99	145	159	188	275	477	740	540	2756
New York.....	29	89	85	150	120	155	107	264	361	271	1631
New Jersey.....	5	19	5	39	55	47	48	125	197	151	691
West Indies.....	9	19	18	9	9	12	13	3	1	3	96
Maryland.....	10	24	28	58	32	12	9	31	38	17	259
Rhode Island.....	2	8	15	1	7	.....	.....	.....	4	5	42
Ohio.....	1	3	7	8	2	.....	4	12	38	24	99
Connecticut.....	6	26	16	6	5	8	1	3	15	11	97
North Carolina.....	1	5	12	2	18	2	2	10	4	2	58
Massachusetts.....	.....	3	.....	4	.....	.....	1	1	9	7	25
Virginia.....	.....	6	55	35	23	13	23	25	19	5	204
Georgia.....	.....	4	32	10	20	5	2	16	18	6	113
Montgomery.....	.....	1	.....	.....	.....	.....	.....	1	.....	.....	2
Delaware.....	.....	1	3	6	2	1	2	8	24	19	66
North Carolina.....	.....	2	9	.....	.....	2	6	6	4	.....	29
North America.....	.....	2	3	.....	.....	1	.....	1	.....	.....	7
District of Columbia.....	.....	.....	1	16	1	1	2	10	20	15	66
Kentucky.....	.....	.....	4	3	4	1	1	6	7	5	31
Canada.....	.....	.....	2	1	2	.....	.....	2	3	.....	10
Florida.....	.....	.....	.....	2	1	.....	3	2	1	.....	9
Tennessee.....	.....	.....	.....	1	.....	.....	12	20	31	29	93
Michigan.....	.....	.....	.....	1	1	1	.....	2	10	9	24
Louisiana.....	.....	.....	.....	.....	1	.....	6	10	15	6	41
Alabama.....	.....	.....	.....	.....	6	6	2	9	4	3	30
England.....	.....	.....	.....	.....	.....	2	.....	.....	.....	1	3
Mississippi.....	.....	.....	.....	.....	6	5	10	2	2	4	29
Islands.....	.....	.....	.....	.....	.....	2	.....	.....	1	2	5
Missouri.....	.....	.....	.....	.....	.....	3	1	5	16	8	33
Illinois.....	.....	.....	.....	.....	.....	3	2	7	31	27	80
Kansas.....	.....	.....	.....	.....	.....	.....	1	2	2	2	7
Texas.....	.....	.....	.....	.....	.....	.....	1	3	4	4	12
Maine.....	.....	.....	.....	.....	.....	.....	3	.....	1	3	7
Ohio.....	.....	.....	.....	.....	.....	.....	.....	5	15	17	37
Indiana.....	.....	.....	.....	.....	.....	.....	.....	16	24	4	44
California.....	.....	.....	.....	.....	.....	.....	.....	8	9	4	21
Central America.....	.....	.....	.....	.....	.....	.....	.....	1	3	.....	4
Wisconsin.....	.....	.....	.....	.....	.....	.....	.....	1	1	.....	2
Illinois.....	.....	.....	.....	.....	.....	.....	.....	1	.....	2	3
Swedish Islands.....	.....	.....	.....	.....	.....	.....	.....	1	.....	.....	1
Iceland.....	.....	.....	.....	.....	.....	.....	.....	1	.....	.....	1
Indian Territory.....	.....	.....	.....	.....	.....	.....	.....	.....	10	.....	10
Mexico.....	.....	.....	.....	.....	.....	.....	.....	.....	3	2	5
Nova Scotia.....	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	1
Oregon.....	.....	.....	.....	.....	.....	.....	.....	.....	2	2	4
Montana Territory.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	2	2
Colorado Territory.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	1
West Virginia.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	1
	74	334	394	498	475	474	541	1102	1679	1211	6782

Return to Education