



which are in general use. Some are totally formed of tile and others are part of cast iron, and part of tile. These last are in greatest esteem on all accounts, as they are not so liable to be injured, by putting in of wood, by careless persons; the tiles upon the top, are so placed as to form a species of flue, in perpendicular and horizontal forms, which retains the heat while it circulates longer, and heats a room more pleasantly and more durably, than sheet iron.

This species of stove are attainable or may be formed in all countries, where potters and brick-makers are to be found. A common fire-place of brick might be made to advantage, with the tile and flue in the form used upon the stoves in Bethlehem.

The figure impressed by a mould upon the tile, the glazing by the potter, or dressing with black lead, give it an ornamental appearance.

In Europe better clay, or rather the art of workmen, have added ornament to use, and this species of stove are made from the humblest tile up to valuable porcelain.

Since the improvements made in stoves this of clay is going out of use.

In saying, that this is too rapidly taking place, a writer hazards an opinion, and exposes himself to the remarks of the critic. The warm air obtained by a clay, is more agreeable than that by an iron stove.

In the buildings of the potter, who makes the tile for this stove, he was employed in making

making cheap pipes of clay, which are in great use among the Germans, and ought to be extended for the purpose of putting an end to the importation of those articles. The brass moulds and machinery, in which this pipe is formed with great ease and despatch, are simple.

The spinning and twisting of cotton for the stocking-weaver, have made good progress, among this industrious people. They manufacture stockings and caps, but have no looms for the ribbed work or silk.

The more useful manufactures, and those in common and general use, have laudably employed their first attention.

The unexpected arrival of a much valued youth from New England, on his return by this route from Pittsburg, gave me an opportunity with him to visit the inspector of the female school. The parents of this young man wished to send his sister to this place for education. It was therefore his wish to make a proper statement to them, of the mode pursued and the expence, which generally arises in this institution.

The charge for boarding, washing and clothing of each female pupil amounts to about one hundred and seventy dollars per annum. A small library carefully selected is appropriated to the use of these girls. Great circumspection has been observed in selecting suitable authors, from the multiplicity, who have appeared in such endless variety within this century. As the teaching of religion is part of the employment in this place, we saw the catechism



catechism or compendium of the christian doctrines which are taught. These consist of short statements of the received faith, upon general and important points, followed by the most distinguished texts produced as proofs.

In a country where universal toleration is so fully, legally and piously established, and where christian candour and charity ought to prevail, the writer of this book need not ask liberty or make any apology, for a minute detail of most or even all those things, connected with the religion of the United Brethren, which he met with among them. His work he expects will fall into the hands of other denominations; he writes chiefly for their benefit and information. The rites, ceremonies, and customs, of every branch of the christian church afford subjects for reflection and improvement.

On sunday he attended divine service in the chapel, and had an opportunity carefully to observe the mode of worship and to attend to what was uttered in English.

Divine service began at nine o'clock. The members of the society and different choirs were present, and in their respective seats according to their ages, sexes and stations. According to an unvaried practice the organist played a voluntary previous to the arrival of the minister, and beginning with their church litany.

This compendium of devotions, is not unlike that of the English Church, but bears a greater affinity to the Lutheran. It is composed

posed of short sentences, versicles and responses, read or sung alternately by the minister and congregation. It is in the German language, but translated into English. The responses made with the aid of the organ and singers gave a variety to that which was read by the minister.

The congregation appeared in plain habits. The minister in his accustomed garb, without gown, robe or surplice.

The women were generally dressed in white, and different coloured badges distinguished the respective orders or choirs.

All of them wear a white cap, and under the chin a riband. That of widows is white, of married women blue, and of single sisters pink or red.

After the celebration of this litany the congregation retired for the space of an half hour, when the bell rung, which was the signal for the attendance of the children and schools upon a service in English.

This was introduced by the organ and a psalm; followed by a sermon, upon the love of our neighbour and succeeded by another psalm.

The female school now took the seats generally occupied by the single sisters, in the centre, and the sermon was principally addressed to youth.

After this, the children gave place and took possession of the seats at the further end of the chapel, and those who were present before at the litany, with others came to attend offices  
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which were in German. The order was an hymn, a prayer, sermon, psalm and benediction.

On the way to this service, we saw several aged missionaries, who had retired to this place of rest from their labours as clergymen.

The uniform white dress of the women, reminded us of the white robed choirs in a better world. This habit tends to exclude pride, emulation and expence in dress, and leaves for works of charity and the accumulation of property, no inconsiderable sum.

The organ in the gallery, is placed contiguous to the wall, and the organist is seated in the front, with the keys before him, and his face towards the congregation. The wires and communications with the pipes pass under his feet, secured by the platform, which elevates him a few inches.

This society observe the accustomed festivals and solemn days of the church.

Certain meetings are peculiarly set apart for reading a lesson out of the bible. From Christmas to Easter, the acts of our Lord and Saviour Jesus Christ, selected from the four Evangelists, are generally read in the several meetings in each week, and the harmony of the Evangelists is concluded by Easter.

From Whitsuntide, the acts of the Apostles are read, and when they end, the epistles. The psalms and writings of the Prophets are read in the remaining part of the year.

These are general rules, and seldom materially varied. "In most of the congregations  
" in

" in England, the litany is prayed immediately  
" before the sermon in the same meetings."

After the sermon the meeting is concluded with the Lord's prayer, an hymn and the usual blessing.

Sunday is entirely devoted to religion. The forenoon service has been described. This afternoon, communications from distant congregations were read, and in the evening a sermon was delivered by a minister about to set out on a mission to the settlement above Muskingum.

Not many days before he had married a wife, from the single sisters' house, who sat out in company with him a few days after, to his destined cure.

Discourses are delivered from time to time, at these meetings, to married people, widowers, widows, single brethren, single sisters and the children.

This branch of the christian church is called the *Unitas Fratrum*, or *United Brethren*. The first emigrants into England and America, removed from Moravia, from whence they have commonly obtained the name of *Moravians*.

They claim the rank of eldest in the protestant episcopal church, and say, that the christian religion was planted in the Slavonian countries, which include Moravia and Bohemia, very early. Their historian Crantz has written largely upon these points. In the year 1737, Count Zinzendorf visited England, in order to confer with Dr. Potter, then Archbishop of Canterbury, concerning the Moravian affairs, and Episcopal ordination.

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On this occasion he became acquainted with General Oglethorpe and the trustees of Georgia, with whom he also conferred concerning the brethren there. Some of these gentlemen were associates of Dr. Bray, who by his last will and testament, had made provision for the conversion of the negroes in Carolina. These gentlemen solicited the Count to send Missionaries there. His objection was, that the church of England would not acknowledge the brethren as duly ordained. Deputies were sent to the Arch-Bishop, who gave them this answer, "That the Moravian Brethren were an apostolical and episcopal church not sustaining any doctrines repugnant to the thirty-nine articles of the church of England. That they therefore could not with propriety, nor ought to be hindered from preaching the gospel among the heathen."

On the 20th day of June 1737, the Count after previous examination, received by the hands of the eldest Antistes of the Polish branch, Daniel Earnest Jablonsky, and of the first Bishop of the renewed Moravian branch, David Nitschmann, and with the concurrence and blessing of the Senior, Sitkovius of Lissa, the episcopal ordination; the instrument in testimony of which was executed on the 24th day of June and is preserved.

Doctor Potter, the Arch-Bishop of Canterbury, who stiles the episcopacy of the Brethren "sacred and justly celebrated," congratulated him upon the event, promising his love, affection and utmost assistance, to "this church  
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of confessors" "having hitherto, as he declares, invariably maintained the pure and primitive faith, and the discipline of the first church, being neither intimidated by dangers, nor seduced by the manifold temptations of Satan."

"The deplorable condition of this Protestant Episcopal Church in Poland, and its existence, were so well known in England at the beginning of this century, that an order of the privy council was issued, on the 10th day of March 1715, for their relief, and for preserving the remainder of the said Episcopal Churches in Great Poland and Polish Prussia." This order of the council was granted, upon the humble petitions of the Bishop and other clergy of the reformed Episcopal Churches, first settled in Bohemia, and since forced to retire into Great Poland and Polish Prussia, and obtained for them, upon a representation made to the king, by Dr. William Wake, Arch-Bishop of Canterbury, and Dr. John Robinson, Bishop of London.

Arch-Bishop Wake did not act herein, merely as a humane christian, without inquiry. He wrote to Dr. Daniel Earnest Jablonsky, dean of the chapel of the king of Prussia, and eldest Bishop of the Unity, at that period, desiring an account of the churches of the Brethren, to which Dr. Jablonsky gave him a full and satisfactory answer, proving their Episcopal succession, and shewing the former flourishing and the present distressed state of their churches. This deduction was printed by the Chancellor of the University of Tubingen.

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As to that part of the present church of the Brethren, known by the name of the *Unitas Fratrum*, this has not been unknown to the divines in England, at and since its removal to Herrnhut.

The late Arch-Bishop Potter said, "that no Englishman, who had any notion of Ecclesiastical history, could doubt of their Episcopal succession."

The committee of the Associates of the late Dr. Bray, for propagating christianity among the negroes, delivered the following report, at a meeting held on the 7th day of March 1736-7.

"Read. A report from the committee appointed to wait upon his Grace the Arch-Bishop of Canterbury, then elect, to desire his opinion concerning the church of the Moravian Brethren, till now at Herrnhut, and to know whether any thing in their doctrines was so far repugnant to those of the church of England, as to make it improper to employ some of the Brethren, in instructing the negroes in christianity?" which opinion was:—"That he had long been acquainted by books, with the Moravian Brethren, and that they were Apostolical and Episcopal, not sustaining any doctrines repugnant to the thirty-nine articles of the church of England, and he was confirmed in these sentiments of them, by the conferences he had lately had, with Count Zinzendorf, one of the Brethren, and director of the church of the Moravians."

Similar testimonials of their having preserved the Episcopal succession, are exhibited in

in their documents, under the recommendation of Arch-Bishop Sancroft and Dr. Compton—Bishop of London and others. The venerable Bishop Sherlock, having examined the subject, became and continued a firm friend to the Brethren.

The bench of Bishops in England in the year 1749, agreed, that these Brethren were an Episcopal Church, and in consequence an act of parliament was passed, which granted and secured to them, certain solicited privileges. The then Bishop of Worcester in a speech before the House of Lords, declared the approbation of all the Bishops, and the bill was passed, *nemine contradicente*.

It obtained the royal assent accordingly. Thus after strict and repeated examination the Brethren were acknowledged to be an ancient Protestant Episcopal Church. Count Zinzendorf at the same time, entered into an useful acquaintance and correspondence with certain Bishops. Many invitations followed these events, to lead the Brethren to settle in Ireland, Scotland, Wales, the county of Cumberland and the American Colonies.

In the list or catalogue of Bishops begun in 1467, under Stephen Bishop of the Waldenses, until the year 1644, we find fifty-five Bishops. These computed with the remainder of the Bishops of the Unity in Poland, taken from Jablonsky's letter in 1717, to Arch-Bishop Wake, down to David Nitschmann, consecrated in 1735 by Jablonsky at Berlin, Bishop of the Moravians,