



The heights exhibit many distant landmarks, which point out the roads and openings into distant parts of the States, and to the towns of Hope in New Jersey, and Easton in Pennsylvania.

The hills mark the currents of the rivers Lehigh and Delaware.

The good success which has attended the efforts to form schools and places for education in Bethlehem, Nazareth, and the parishes and farms in possession of the Brethren, is conspicuous. The neighbouring settlers are not so careful.

Influential men in the legislature of Pennsylvania, have endeavoured to erect schools universally, through that state, but the desired success has not attended their laudable efforts. The Brethren as a religious society, have prevented the necessity of legislative interference as to them.

Having seen the economy of the larger settlements, I visited the farms called Gnadenthal and Christianbrunn, about two miles from Nazareth.

The first contains about six hundred acres; one hundred of which are meadow or mowing-grounds. It maintains forty cows, forty oxen and ten horses. But the oxen are not yoked in the draught. Attempts have been made to introduce them to team and plough labours; but the prejudices of education, attachment to the customs of Europe, and want of acquaintance with the mode of breaking oxen to the yoke, has hitherto foiled the wishes of those
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who are convinced of the superior advantages arising from using them in the labours of the farmer. The horses are remarkably large and strong through these countries, and they have a good breed of cows.

As this is public property, the farmer and other labourers receive wages. He resides in a large house, under the same roof with other families, and is a married man. The stables and barns are very commodious. Here is a large room for devotions, and a bell, to collect the inhabitants together. The inhabitants of both farms, attend public worship on sundays and other festivals at Nazareth.

Water is conveyed to the kitchen, milk-house and barn-yard by pipes.

The lands are frequently manured with the plaister of Paris, which is transported hither from Philadelphia. They also tread out the wheat.

It is supposed that it would enlarge the annual income of this farm one hundred pounds, were oxen used in the draught; but many of the country people conceive it to be disgraceful to put them to labour.

This to New-England men is surprising. In their emigrations, they travel through these settlements with their teams. Large droves of neat cattle pass this way, from the countries cultivated in the state of New-York, by the settlers from New-England, on their road to market in Philadelphia. But notwithstanding these specimens of so lucrative a part of husbandry, the Germans will not resign their horses.

Christianbrunn,

Christianbrunn, or Christianspring, is called after a son of Count Zinzendorf, whose name was Christian.

The spring rises at the bottom of a large stone vault or well, about ten feet deep, to which is a descent by steps. The quantity which issues forms a small brook, and passes through a neighbouring cellar, milk-house, distillery and brewery. These are on a line with each other. A grist-mill is in the row, which is set in motion by a small creek, which is a branch of the Manakasy, and is sometimes dry in summer. These waters uniting pass through the neighbouring meadows.

In the milk-house large pans made by the potter, and containing about eight quarts each, are set in this running spring-water, by which the dairy-woman finds much advantage. As this joins the waters of the Manakasy, trouts were sometimes seen swimming in this milk-house.

Spring-houses are very frequent in Pennsylvania, wherever a spring is sufficiently near to the farm-house, for the purpose; and it is surprising, it is not introduced into New-England, where so many cool springs and streams rise and circulate in such variety from hills, and through every farm in their country.

These farms of Gnadenthal and Christianspring, are not an half mile distant from each other. They are surrounded with orchards and arable land, defended and skirted by woods, and the roads hither are good.

Returning

Returning from these places I visited the Inspector of the Pedagogium again, and obtained further information as to the course of education.

No office of goodness or condescension is supposed to be beneath the attention of any member of the Brethren's society. In the Pedagogium, after the clothes are washed, they are returned to the lady of the Inspector, who as a mother to the whole, delivers to each lad his own. This good woman attends also, with the same condescension, to the distribution of the fruit raised in the garden of the school. It is never touched until it is ripe. If any falls, or is collected at the proper season, it is brought to her, and she apportions it to each pupil. Thus they enjoy the benefit of their own labours, and are taught to abstain from eating unripe fruit, from unmanly pillaging and a due respect for those who may succeed them in this place.

Before my return to Bethlehem, I visited Easton, seven miles from Nazareth, on the banks of the Delaware.

This is a beautiful town, built of lime-stone, laid out in regular streets, containing a centre-square. It is not seen at any considerable distance, as we approach it, and it stands near the banks of the river Delaware.

A convenient plain, ascended on three sides, forms a commodious site for this town. Nature has furnished it with many ornaments which art and time will improve to great advantage, and afford one of the most pleasant

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interior towns in the United States. Small hills of varied forms and dimensions, connected with perpendicular cliffs,—the falls of water made by a small river which empties itself into the Delaware, and the union of the waters and hills of the Lehigh, present a multiplicity of entertaining scenes. The advantages as to business are very considerable, from its station near these waters, amidst a fertile country and on great roads.

A regular stage visits it twice a week from Philadelphia, and a plan is on foot to unite one of the lines of stages from New-York to Philadelphia, with another, which shall convey passengers from New-York and New-Jersey, to Easton, Bethlehem and Nazareth.

In the centre of the square in Easton is a court-house built upon an uncommon model of stone; and not far distant is a large German church of modern architecture, furnished with a good organ.

This place is about twelve miles from Bethlehem.

On another quarter from this place and west of Bethlehem is Allentown.

The road to this last town or village was good, and chiefly through woods, which formed agreeable shades.

The Lehigh is often exhibited amidst the hills in its serpentine course, and is passed by a rope-ferry, where it intersects the road. Allentown stands upon an hill, and makes a good appearance as it is approached. The views from it are agreeable. It contains a
Lutheran

Lutheran and Presbyterian German meeting-house which are built of stone, as are the houses in general. The streets are laid out in right-lines and cross each other.

We pass the river Jordan, over a strong stone bridge, as we enter this town, and the Little Lehigh, as we go to Emmaus—a small village about eight miles from Bethlehem, inhabited by the United Brethren. It is situated not far from the foot of a mountain and contains about twenty dwelling-houses. The congregational-house, united with the chapel, is possessed by a minister. In the chapel is an organ. And the minister is also the school-master.

The steward is an old man, and the store-keeper also superintends the tavern. But these are not public property as in Bethlehem and Nazareth.

An original settler, a Brother, gave one hundred and thirty acres of land to the Brethren for the support of the minister and school at Emmaus.

In this place, was one of those accommodations for the lodging of a married couple, which cause so much conversation. Perhaps it may not be amiss to indulge the curiosity of such, as may be very solicitous to be informed upon this point, what is the reason for this uncommon practice, and what the practice is, that in future such as visit Bethlehem and Nazareth, may spare the inhabitants, from needless enquiries, sometimes bordering upon impertinence.

According

According to constant practice, single beds are used by unmarried persons, from their youth upwards. When a couple are united in holy wedlock, and become heads of a family, these two beds and their bedsteads, are placed so contiguous to each other, that they are covered with one general blanket or counter-pane. This outer covering designates the lodging of some married persons, but this is not an universal custom, as many use the common large beds. It is convenient, in case of the sickness of either party, the nursing of children, and the poverty of young housekeepers, who may not wish to be at the expence of exchanging or altering their single beds, bedding or bedsteads. The bedstead is not different from that in common use, except that it has head, foot and side boards.

At Allenstown is a large spring, similar to many in Pennsylvania. The water issues in great profusion, from an hill, and enters a bason of twenty feet diameter, in which the water is seen rising in the middle in great abundance.

A large body is raised, which is cool and clear and flows into the Little Lehigh. The Cedar Creek, a branch of this stream, is formed by one of these springs.

My return to Bethlehem, accidentally gave me an introduction, through the interference of Mr. Thomas, and the permission of the minister, to a new but interesting scene.

On the festival of St. Michael, the children keep a prayer day, and hold a love-feast.

Discourses

Discourses are also delivered upon the guardianship and superintendance of angels. The little bands, dressed in clean attire, and the girls in white, meet in the chapel.

Music, both vocal and instrumental, form a large part of the entertainment.

In the afternoon this little assembly, with the Bishop and other ministers, and certain clergymen lately arrived from Germany, on their way to distant missions, were together in the chapel, as were also some of the heads of the choirs and the instructors. Several mothers with their infant children also attended.

After a suitable time was spent in singing of hymns alternately in German and English, four women entered, with two large baskets filled with cakes. After them came two men bringing another basket with the same contents.

One of these cakes were presented, by the women to every person in the assembly, whether old or young. This task being performed, these attendants immediately brought in an half pint of coffee, to each person.

During this serving of the company, the singing continued. A pause gave an opportunity to enjoy the repast, and the coffee-dishes were taken away, in the same order, in which they were brought in. No accident, no confusion and no conversation foreign from the singing took place.

After certain other psalms, and hymns were sung, the company dispersed. About one hundred persons were present.

Passing

— Passing out of the chapel, the Bishop met us at the door, and explained the nature of the day and festival. Such decorum, innocence and affection, as these entertainments exhibit, are superior to the most refined inventions of the present day to diffuse substantial joy and happiness. The grave and considerate cannot contemplate the effect or consider the design without approving of both.

Towards the evening the little groups were seen taking their accustomed walks through the gardens and along the river.

Retired from the noise, throng, gaze and immoralities of commercial cities, these religious and rural scenes are highly becoming and beneficial.

Similar festivals are observed by the married persons, widows, single brethren and single sisters, at stated periods; most commonly before the administration of the Lord's supper.

The holy communion is administered once in four weeks, on the evening of the sabbath, where it is possible. But such as cannot be present at that time, receive it on sunday morning.

The officiating ministers are clothed in white on this occasion, in a robe similar to the surplice. The elements are delivered to the communicants in the seats, and the bread is retained in the hands of every person, until each has received it. It is then eat or consumed by all at the same instant. The consecrator repeating the words "Eat, this is my body, which is given for you."

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The ancient rite of washing the feet, is also preserved and administered among the communicants at certain times. This in obedience to the injunction of our Lord in the thirteenth chapter of St John, "Ye ought to wash one anothers feet."

This is performed within the halls of the separate choirs, among themselves. During the time, the minister sings appropriate hymns which refer to the cleansing and washing away of sin, by the blood of Christ.

In the week previous to the administration of the holy eucharist, the minister reminds the participants of the proper and necessary preparation, according to the exhortation of St. Paul. "Let each one examine himself and so let him eat."

The choirs or different sisterhoods and fraternities, among the Brethren are established in conformity to certain usages in the christian church in early ages and certain parts of sacred scripture. These point out various stations and circumstances in human life, and the way by which each is to obtain happiness.

Although the way to holiness by Christ is marked out, for soul and body, for the whole body of the church, yet this is obtained in the practice of duties peculiar to each in their different stations and relations, and according to their respective sexes. To enable them to perform these duties more perfectly, they are associated in the choirs, for mutual edification. These choirs are superintended by an elder or
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