



buildings for the choirs and families; certain grants and privileges were bestowed upon them, in the years 1751 and 1756. The greatest part of the congregation are Germans, and Protestants from France. Divine service is performed alternately in French and German.

In the United Provinces in Zeyst, in the province of Utrecht, a beginning was made in 1748, in building a congregation-place within two squares, between the palace and village.

Since the year 1768, a new congregation-house and place of worship, have been erected. The preaching here is alternately in Dutch and German.

The Brethren have also congregations in Amsterdam and Haerlem.

Under the Danish government, a settlement of the Brethren, is formed at Christianfield, and a congregation formed in Copenhagen.

In Sarepta, in the Russian empire, and the kingdom of Astracan, a settlement was begun in the year 1765, twenty-four miles below Czarizin near the Wolga.

A congregation is also in St. Petersburg, endowed in part by the bounty of the empress in the year 1766.

Another congregation is in Moscow.

A congregation of the Brethren has been in London, since the year 1742. Divine service is performed in their chapels in Fetter-lane and Chelsea.

At Bedford a congregation was settled in 1744; and a chapel has been built, since the
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year 1748. They have other public buildings at one end of the town. The chapels and societies are at Northampton. Rively and other places in which the Brethren preach, belong to this congregation at Bedford.

Near the village of Ockerbrook a congregation has been formed since the year 1750.

At Fulneck near Pudsey, six miles from Leeds in Yorkshire, a settlement is formed, which was begun in the year 1744. The four following congregations are under the inspection and direction of the elders conference at Fulneck, viz. Pudsey, Wyke, Mirfield and Little-Gumersal.

At Fairfield is a settlement with the institutions of the Brethren, appropriate to themselves. In Bristol, Kingswood, Bath and many other places in every part of England, are congregations—In Ireland are a number; and in the United States, besides those described at and near Bethlehem in Pennsylvania, congregations are formed, and chapels and congregation-houses built, in Newport, Rhode Island, in the cities of New-York and Philadelphia—in Lancaster and Yorktown in Pennsylvania. Others are in New-Jersey, Maryland and North Carolina.

This zealous, pious and persevering body of christians, have visited every quarter of the globe, planted colonies, and formed towns and congregations among the civilized and un-informed. No toils have been too great, no inconveniences unsurmountable.

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The peaceable, condescending demeanor, which they observe, and is cultivated with great care, secures them from violence and outrage in most countries. War and military services are contrary to their consciences. They therefore proceed unarmed, and without the means to offend. Correcting the erroneous by suavity of manners and purity of morals, they are received and protected in their missions, among slaves and freemen. Learning and the useful and ornamental arts are cultivated and extended with husbandry and commerce, by them.

Calumny and misinformation have often united their forces to destroy this people, and defeat their benevolent and industrious efforts. Candor and the love of truth will however rise superior to the attempts of ignorance and malice. Some of the attempts to vilify them, have been discovered and exposed. In the present imperfect state of man, in an imperfect world, it is not surprising that in the endeavours to restore the primitive government, doctrines, discipline and institutions of the christian church, errors should have taken place. All have reserved to themselves the privilege of correcting whatever was amiss.

Some of those who have visited Bethlehem and Nazareth, have pretended to discover errors which do not exist. One has published, that the pictures are attended to with superstitious reverence, bordering upon idolatry.

This charge is not true. It is more absurd than the idle charge of adoration of pictures on
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the part of the church of Rome. The latter observes them as remembrancers, and at devotion their eyes are turned towards the paintings. This is not the case among the Brethren. In both denominations, they are preserved for instruction, and as memorandums of important events in the gospel history.

Under the patronage of so illustrious a benefactor as Count Zinzendorf, it is not surprising that this society flourished so suddenly and extensively; when industry, economy and disinterestedness were such eminent parts of their system. In courts and in wildernesses,—censured, opposed or applauded, he appears equally and conscientiously to have sought the prosperity of the Brethren. He has rendered important services to them, to religion, learning and society at large. Mistakes in his proceedings and writings, he wished to have corrected.

He was induced from piety and benevolence to visit many and far distant countries. In exile and at home, he did not forget the labour he had undertaken. The present century has not produced a more active or successful Bishop in the Christian church.

The regulations in their settlements, such as Bethlehem and Nazareth, are superior in elegance to any thing which country-places of equal dimensions and number of inhabitants do exhibit. In cities they would check extravagance and licentiousness. Their effect upon the untutored and barbarian must be beneficial. Learning, useful and ornamental arts are cultivated to expand the human mind and embellish

bellish society. The general uniformity of dress among the women appears to be the only thing which can be mentioned as making their society remarkable from their exterior. This encourages economy, and prevents rivalry in appearance.

The large well built, well finished and furnished houses, both public and private—the instruments of music, the garden walks, small parties on the islands, and the devout scenes connected with their religion, afford that novelty and exchange of occupations, which must remove gloom, superstition, satiety or disgust.

The look of benevolence, and smile of innocence and affability, are too conspicuous not to be observed with great satisfaction, by all who visit them.

In departing from their former neighbours in Europe, of the Greek and Roman churches, they have resigned the pomp and splendor observed by them, but retain much of the economy observed in the useful regulations of convents and nunneries. The paintings are but substitutes for books and letters, for the benefit of those who have not had the opportunity of learning the art of reading. With them, missionaries can more early and successfully explain their errand and teach religion.

No candid mind can deny, that much benefit might be obtained in preserving and teaching of christianity, if scripture representations were more frequent in pictures and paintings, in public places and in private houses.

Specimens

Specimens of ingenuity of this kind are found in every part of the Moravian settlements in Pennsylvania, the productions of the pencils of their children and members of their society. One who had visited and been intimately acquainted with the Indians at Muskingum and in Upper Canada, informed me, that the representations of the crucifixion of the founder of our religion, in carvings and paintings, always made deep impressions on the Indians, and led them to further inquiries concerning Christianity. This effect upon the natives, I have seen in my tour through Canada, while they attended mass and other devotions, in the chapels, at Point-au-Tremble near Quebec and the Algonquin village near Montreal. When they were asked, do you worship these? they invariably answered no, with marks of abhorrence.

The decency of their deportment and obedience to the discipline and morals of Christianity, as well as their personal appearance, far exceeds that of the remnant of the ancient Mohegan tribe near New-London in Connecticut. I will not assert that these means had made those who had been taught religion by such aid, better acquainted with Christianity, but their external deportment, and proper answers to enquiries, concerning the nature of Christianity, led me to believe that they understood, and obeyed it better than the Mohegans, whose preacher was an Indian, and evidently did not know, what he said, nor whereof he affirmed.

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If superior industry is a proof of the benefit resulting from civilization, and an intercourse with Christians, can afford any arguments in favour of peculiar modes or means used to convert Indians, the well cultivated fields among those of St. Regis, and the Algonquins and Iroquois, give the Catholics the superiority or pre-eminence, to those of the Protestants at Mohegan.

All property was formerly held in common stock among the Brethren, especially in their infant state, when poverty, distress, public wars and tumults required an union of labours and industry, to provide for their support and perpetuating the regulations of religion.

Time and success in accumulating property for public uses, have broken down this practice, and all may enjoy their own earnings.

Their zeal, perseverance and success in planting congregations and supporting of foreign missions, have been beheld with astonishment.

I have been more minute in the detail and observations, contained in the last pages, because the public attention has lately been turned towards the propagating of Christianity among the Indian tribes, and the title of the Moravians to certain land, within the limits of their mission at Muskingum, has been ratified by Congress not long since.

Candid examination will lead every man to confess that the Roman Catholics and the United Brethren have pursued these objects most successfully. William Penn and the society

ciety of Friends certainly adopted a just, peaceable and happy system of integrity, towards the natives, which does him and them honour. Before me is a small work, composed by Anthony Benezet, entitled "Some observations on the situation, disposition and character of the Indian natives of this continent."

It was printed in Philadelphia in the year 1784, "from an apprehension of duty and universal good will to mankind," and was recommended to my perusal by a very respectable missionary and member of the society of United Brethren—In this place I ought to confess the obligations I am under to him, for the information he gave me in an interview which was unavoidably short; but he did not forget to obtain for me, a manuscript prepared by Bishop Ettwine, which gives a summary history of the society of United Brethren, a view of its present state, and a compendium of their faith, discipline, government and economy. A worthy minister of their number has done me the favour of examining the foregoing, previous to its being put into the hands of the printer. Many other members of the society, have readily communicated information to me, and answered such questions as I thought proper to put to them.

If in the issue, by this work, I shall be in a small degree a fellow-helper to their joy in their exertions to convert the Indian and the African, and ameliorate the condition of mankind at large, my obligations of gratitude to them

them for their indulgence in furnishing me with these materials, will be greatly increased.

The frequent broils and contentions which arise upon our frontiers with the Indians and white people, end generally in wars and shedding of human blood. Armies are consequently raised and stationed to quell such outrages. A congregation of these United Brethren, I am thoroughly convinced, would more effectually preserve peace, happiness and order, than the best prepared regiment or brigade in the American or any other service.

No mystery is involved in so important an undertaking on the part of the United Brethren, of the society of Friends, or the missionaries of the Roman Catholic church—all of them can controul their own members, and prevent them from being the instigators of feuds.

Count Zinzendorf did not hesitate to visit the Indian tribes unarmed, and met with a favourable reception.

They saw his errand was friendly and his deportment sincere and benevolent.

They remarked that he must have great confidence in the protecting care of his God, when he could lay himself down to sleep with so much composure among them, while they might so easily have put an end to his life.

In the female school in Bethlehem, were some children from the West Indies, who had come to this Continent in consequence of the acquaintance, their parents had formed with the missionaries in the Islands.

Evidence

Evidence in abundance might be produced of the beneficial consequences resulting from the administrations of the United Brethren, among slaves. They have been the instruments of making them, pious, moral, honest and industrious. Whatever may be their ideas as to servitude, they have not considered it as proper or prudent for them, to intermeddle with the subject. In obedience to the injunctions of the Apostles as to the duties of masters and servants, they have sought in the most modest and unassuming manner possible, to do their duty to each. Singular zeal and activity as to abolition and manumission, would put an end to the missionaries usefulness and prevent their benevolent errands from being successful.

To prepare slaves for freedom, it is our duty to qualify them, by a knowledge of industry and useful arts, to provide for themselves. The economy of the Moravians appears to be well calculated for this important purpose, as the society at large and the missionaries and their wives encourage, as well as teach, whatever is useful and beneficial. It cannot be doubted, that a missionary and his wife, having the care over the religious concerns, morals, and industry of those upon a slave estate, would be great blessings, to both master and servant; and it is to be lamented that some Christians and members of abolition societies, would not deliberate maturely upon this point, before they so publicly take measures which expose the lives and property of masters, and do not make the condition of slaves better.

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