MORAVIAN INFLUENCE ON HIGHER EDUCATION IN COLONIAL AMERICA

By Mabel Haller*

MY ASSIGNMENT to speak to you today on the influence of the Moravian Church upon higher education in colonial America is not only a pleasant one for me, but it gives me the unique distinction of speaking for and about the oldest organized Protestant church in the world. More than 500 years ago, in 1457, the spiritually-awakened followers of the martyred John Hus established a distinct organization known as the *Unitas Fratrum*, the Unity of Brethren, later called the Moravian Church. The delineations of our theme and the lack of time do not permit me to dwell upon the long and honorable history of the Moravian Church in Europe through a lengthy series of persecutions between 1457 and 1516, its subsequent growth in Moravia and Bohemia and its spread into Poland in 1609, its almost complete annihilation again between 1656 and 1720, and finally the resuscitation of its “hidden seed” and the reorganization of this remaining band of devout Brethren through the support and guidance of Nicolaus Ludwig, Count von Zinzendorf.¹

During the troubled years of the seventeenth century, the *Unitas Fratrum* was closely affiliated with other Protestant denominations, and owes much of its ultimate survival to their help. In the last half of the seventeenth century when the Unity almost ceased to exist as a visible organization because of wars, persecutions, martyrdom and banishment, many of its members were absorbed by the Lutherans and the Reformed. John Amos Comenius,

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¹Nicolaus Ludwig, Count von Zinzendorf, 1700-1760, was educated in the service of the state, and filled a government office for some years. In 1727 he resigned, and devoted himself to the cause of the Moravian Brethren. In 1737 he was consecrated a bishop of their church, at the head of which he remained until his death.
Moravian bishop and renowned educator, had commended its future members to the care of the Church of England, and had taken steps to perpetuate its episcopate. For a period of more than fifty years, clergymen who served parishes of the Reformed Church were, at the same time, consecrated bishops of the Unitas Fratrum, that the succession might not die out. Count von Zinzendorf, whom I just mentioned as becoming the leading spirit of the resuscitated Moravian Church in 1722 and devoting his property and energy to its work, was moreover a Lutheran by birth and conviction. I mention these facts to point out that, regardless of the denominational differences among us here in this room, we are all friends from way back, and that it is in the spirit of this friendship of many centuries rather than in a spirit of competition that we discuss here the influence of the several denominations on higher education in colonial America.

In the new world, Count von Zinzendorf envisioned opportunities for the missionary, the evangelist, and the teacher. The first Moravian missionary to come from his estate in Herrnhut, Saxony, landed in America in 1734. Among others who followed in the next few years was Augustus Gottlieb Spangenberg, who in his report to the authorities at Herrnhut concerning his observation of the state of affairs in Pennsylvania wrote in 1736:

Thus there is now a two-fold work for the Brethren who shall go thither in pursuance of the Lord's will: the Gospel may be preached to many thousands who know nothing of it, or who have an indescribable hunger for it; and the awakened who are desirous for fellowship must be gathered into congregations. And this is not the work for one man, but for many. Moreover, there are the Indians, who do not willingly dwell near the Europeans; for them it may be that the hour of grace has sounded. And in the whole country there are few schools, and there is almost no one who makes the youth his concern. One may indeed see signs of a wakening up here and there in the land; and it is often not otherwise than if a breath from the Lord was passing through the entire land and bringing to all its movement and spirit of

3 Ibid., 8.
inquiry. But since the affair is so extensive, everyone considers himself lacking in ability to take it into hand.\(^4\)

This report by Spangenberg had three immediate results of far-reaching significance. It led to the sending of many additional colonies of evangelists, who not only settled at Nazareth and Bethlehem, but also established town and country congregations elsewhere in Pennsylvania and adjacent states. Its second effect was the appointment of Christian Henry Rauch to commence an heroic mission work of conversion and education among the American Indians.\(^5\) And, in the third place, it gave birth to the Moravians' extensive and intensive system of education.

It is imperative that we understand that from its inception the Moravian Church regarded as its calling, assigned to it by God, the preaching of the Gospel everywhere among Christian and heathen peoples. A vital branch of its work for the Kingdom of God was always the education of all children entrusted to its care. Here the Lord opened a vast field of home missionary work, extending far beyond the narrow circle of the Church itself. "Whithersoever we bring the Gospel," said Bishop Paul Layritz, "there we establish the school."\(^6\) In this evangelical effort, the schoolmaster's desk for the early Moravian settlers was as essential a part of the Church as was the pulpit. The two were identical in function, and the Brethren considered the establishment and maintenance of both to be their Christian duty and sacred responsibility. It is to their eternal credit that this spiritual purpose never resulted in the suppression of religious freedom or in proselyting for their own Church. It was Christ whom they preached and taught, not Moravianism.

Bethlehem was intended to be the spiritual center of all Moravians in the new world, to serve as the strategic point for evangelistic work among the white settlers in Pennsylvania and nearby colonies, and to operate as a base for extensive missionary work among the Indians. To set this pretentious program in motion and to sustain it effectively, a unique system of manage-


\(^5\) Ibid.

\(^6\) Layritz, Paul Eugene, *Betrachtungen über eine verständige und christliche Erziehung der Kinder* (Barby, 1776), 15.
ment called the "General Economy" was instituted. This was a communal arrangement in the Brethren's congregational centers, by which each member labored for the common good, and the financial results of all the work went into a general treasury for the support of the broad Christian enterprises to which the Church was committed. In turn, each worker was furnished subsistence from the common source, including board and clothing, medical attention, instruction for his children, and support in his old age. There was, however, no surrender of personal liberty, and forfeit of property was not required.

Under the communal system which lasted until 1762, membership in the congregational centers was divided into two categories. The greater group was the "Pilgrim Congregation," whose function was to go forth as evangelists, missionaries, and teachers. The lesser was known as the "Home Congregation," or central household, whose duty it was to take care of the general establishment and to develop the resources of the settlement to full capacity in order to support themselves and the Pilgrim Congregation.

For want of adequate living quarters, for greater efficiency in the operation of the communal system, and for more efficient spiritual supervision, an elaborate system of "choirs," or classes, was set up according to the members' age, sex, and marital status. Each of the following groups constituted a choir: the married people, the widows, the widowers, the single sisters, the single brethren, the older girls, the older boys, and the children, all under capable leaders responsible to a general governing board of elders. Each choir had its living quarters and maintained its own housekeeping. The establishment of the choir houses by the several divisions became a leading feature of every regular Moravian settlement, in Bethlehem, Nazareth, Lititz, Salem, and elsewhere. A code of choir principles was developed; a system of organization and leadership for each choir was elaborated; regular choir meetings, liturgies, and anniversary festivals were introduced. Careful supervision was exercised over the spiritual and educational life of each group, but a hermit-like or monastic life was never fostered. For the primitive conditions of the time as well as for the opportuni-

8 Thaeler, A. D., Moravian Bethlehem (18-page pamphlet, n.d.), 6.
ties of the day, the plan proved to be effective and practical, as achievements and services shown by the records abundantly prove.10

Under such a communal arrangement in which all able-bodied adults placed their time, talents, and labor at the disposal of the Church,11 the family unit and the private home were practically non-existent. Schools were as basically essential to life as food, clothing, and shelter, and were the full responsibility of the Church. To them were entrusted the care and education of the children from infancy through adolescence. They were not mere formal institutions of learning, but of necessity assumed the supremely important role of home and family, superintending the spiritual, mental, and temporal needs of each of their pupils. This comprehensive function of supplying a Christian home and parental training was in great measure responsible for the breadth and depth of the educational program of all Moravian schools and for the vast number of brethren and sisters employed in the education of children.

All the infants of the communal colonies, when hardly eighteen months of age, were placed by their mothers in the nursery, where widows or unmarried sisters devoted all their time to caring for them, and where they were fed, clothed, and instructed at the common expense.

When five or six years old, Moravian children were placed in male or female boarding schools, where they received further instruction suited to their requirements. Such were the beginnings of Nazareth Hall, Linden Hall, and the Bethlehem Female Seminary. The latter can be claimed to be the first Protestant girls’ boarding school in America, having been started in Germantown by Zinzendorf’s daughter in 1742, and transferred to Bethlehem in the same year.12 It prospered steadily, developed into the Moravian Seminary and College for Women, and since 1954 is the co-ed part of Moravian College.

10 Ibid.
11 Spangenberg, Augustus G., Report to Governor Denny, Bethlehem, November 29, 1756, containing a Catalogue of all the men, women and children who for the present belong to the Bethlehem Economy, 1756 (Bethlehem, Pa.: Moravian Archives).
Now the site of a wing of the Germantown Saving Fund Society, John Ashmead's farmhouse on Germantown Road was the original home of Moravian Seminary in 1742. The building was removed in 1904.

Photo—Joseph Morcello from the picture in Germantown Historical Society Museum

Linden Hall, so named after its reorganization as a seminary in 1794, had its earliest roots in a country congregational school in nearby Warwick as early as 1748. Since its reorganization it has had a continuous existence and is now known as Linden Hall Junior College and School for Girls.

Salem Female Academy, the third Moravian school in point of age for the higher education of young women, had its origin in the Gemeinhaus where a girls' school with only two pupils had been established in 1772. It developed steadily, courageously withstanding the vicissitudes of wars and economic depressions, and numbers among its many graduates the mothers, wives, and daughters of statesmen, professional men, financiers, generals, wealthy plantation owners of the South, and the finest families in America.

Historical Account of the Beginning and the Continuance of the Brethren's Congregation in and about Lititz in Warwick township, prepared for the Congregational Festival on August 13, 1790, Part III (Bethlehem, Pa.: Moravian Archives).
In 1866 it was incorporated as a regular college, and is today known as Salem Academy and College.

These schools will not be traced historically or discussed in detail here because in their colonial days they were not institutions of higher learning. They were at first elementary in purpose and scope; and after 1785, as the result of popular demand and of the social and economic forces at work in the newly-created American commonwealth, they were reorganized into academies and seminaries on the secondary level, open to all denominations, and were well known and greatly admired at home and abroad. However, their names could not be omitted in this treatise, because in both principles and practices, women's education in general gained appreciably through the liberal influence of the Brethren's seminaries at Bethlehem, Lititz, Salem, and later at Hope, Indiana, all of which also served as transitional steps to the female college of the nineteenth century. Moravian educators believed firmly in the equality of the sexes, and stressed a broad and useful training for girls from the beginning of their settlement in America. They maintained that "when you educate a woman, you educate an entire family." This was decidedly an advanced idea for 1742.

The founding of Moravian colleges was characteristic of that of the American college in general, in that there was here an intimate union with the church. Most of the colleges founded in the United States between the Revolutionary and Civil Wars were organized, supported, and in most cases controlled by religious interests. They were religious in temper and purpose, local in control and administration.

The first school in the Barony of Nazareth, Pennsylvania, and the forerunner of Nazareth Hall, began on July 18, 1743, in the Gray Cottage near the Whitefield House, when John Christopher Francke brought ten boys from Bethlehem as a nucleus for a little home school. After a migratory existence for sixteen years, it was returned in 1759 to its permanent home in Nazareth Hall, that commodious and imposing mansion which had been built in 1755 to accommodate Zinzendorf and his retinue of fellow pilgrims.

Levering, J. Mortimer, op. cit., 165.
but which was appropriated to school purposes when the Count
did not return to America.\textsuperscript{17} It functioned as an exclusively
Moravian school for boys until 1779.\textsuperscript{18}

Six years later it was reopened as an academy, admitting non-
Moravians for the first time. Throughout the nineteenth century
it flourished as one of America’s most prominent boarding schools
for boys, but an accumulation of social and economic factors caused
its decline after the beginning of the present century and its demise
in 1929. Although Nazareth Hall was primarily an academy on the
secondary level of education, it gave birth to an important institu-
tion of higher learning, namely Moravian College and Theological
Seminary, whose sesquicentennial anniversary is being celebrated
in part by our symposium here today. More about this honored
institution in a few moments.

From its inception, Nazareth Hall had the dual purpose “to
educate not only skillful mechanics, but also assistants in the work
of the Lord.”\textsuperscript{9} One of its pupils, John Beck, became one of Pennsylvania’s most successful and popular teachers of the nineteenth
century, giving fifty years of distinguished educational service in
Lititz as the founder, teacher, and principal of the prominent
academy for boys which bore his name between 1815 and 1865.\textsuperscript{20}

When Nazareth Hall was reorganized in 1785, its aim continued
to be both utilitarian and cultural, “... to train good servants,
workers, and teachers who will be useful in the Lord’s service both
at home and abroad, and of whom there is a great dearth at
present in this country.”\textsuperscript{21}

In this teacher-training function, which dated to 1785, Nazareth
Hall was far in advance of the times. In fact, the earliest suggestion
of institutional provision for specific teaching preparation appeared
in the \textit{Massachusetts Magazine} for June 1789, in an article by

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\textsuperscript{9} \textit{Diarium der Gemeine zu Bethlehem}, den 6. Juni, 1759 (Bethlehem, Pa.: Moravian Archives).
\textsuperscript{10} \textit{Ibid.}, den 21. Oktober, 1779.
\textsuperscript{11} Synodal Minutes of 1764, April 26, 1764 (Bethlehem, Pa.: Moravian Archives).
\textsuperscript{20} Beck, John, \textit{Complete Catalogue of the Names of all the Students who
have attended the Lititz Academy for Boys, from A. D. 1815 to A. D. 1865,
under the direction of Prof. John Beck, to which is appended by particular
request, a Valedictory Letter, embracing a brief history of the rise and
progress of the institution, as well as of him who founded and managed the
same during the lapse of a half century} (in possession of Dr. Herbert H.
Beck who graciously allowed the writer to examine its contents), 6.
\textsuperscript{21} \textit{Diarium d. G. z. Bethlehem}, den 2. September, 1785.
Elisha Tickner, advocating the establishment of schools in order "to fit young gentlemen for college and schoolkeeping."22

In 1807, a separate department was created at Nazareth Hall for the preparation of teachers, in which young men received such instruction as qualified them either to teach in schools established at home or to open and conduct schools in the mission fields.23 This department was the seed from which this present-day Moravian College had its origin.

Decades before the famous institutions of the Young Ladies' Seminary at Bethlehem, the Hall at Nazareth, and Linden Hall at Lititz were opened to the general public and became well-known boarding schools, the Moravian Church had conducted scores of other schools—a nursery, a day school for boys and for girls, boarding schools, vocational training centers, and evening classes for adults in all of its congregational centers. Besides, there

were scores of day schools and boarding schools in the many town and country congregations in parts of at least eight states. In addition, there was the Brethren's program of Indian evangelization and education in North America.

It is obvious that for such extensive educational activities many leaders and teachers were needed. The earliest leaders and teachers, from 1735, had been men of European birth and scholarly training. In contrast to the plainer sects which did not feel the need of a highly educated clergy, the Moravians maintained firmly that religion without learning exposes the ministry and the instructional staff to the imposition of error and false doctrine, and that learning without religion in ministers or teachers is a menace to the church and its sacred function. In the Brethren's scheme of education, professional study was always approached by the avenue of liberal studies. Early Moravian education was founded in America by men who had been trained in one or more of Europe's finest universities, and was profoundly affected by the best educational practices of the seventeenth and eighteenth centuries.

Among the roots in the Brethren's noble heritage which nourished the growth of the educational philosophy which was transplanted to the new world after 1740 were: (1) the writings and practices of such learned, university-trained leaders as Zinzendorf, Spangenberg, Layritz, and before them Comenius who had so improved educational methods that he became the father of modern practice; (2) the teachings of such non-Moravians as Wolfgang Ratke, August Herman Francke, and Erhard Weigel; (3) the traditions of European pietism and the classical principles of humanism, as well as the practical educational philosophy of the early scientific and utilitarian movement; (4) influential German universities such as Halle and Jena; and (5) the Brethren's own excellent schools established in their German settlements of Herrnhut and elsewhere. This rich cultural heritage carried with it to America the solemn belief that the preparation of teachers was not an incident, but a fundamental necessity.

However, the Napoleonic Wars made it more and more difficult and precarious for ministers and educators to come to America, or

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25 Ibid., Chapter VI.
26 Ibid., Chapter VIII.
for the sons of Moravian settlers in America to attend European universities, as they had been doing in fair numbers, because higher education in America had not been widely provided for during the colonial period. Furthermore, the expanding curricula of the Moravian schools in eight states demanded more and better teachers. Soon after the turn of the nineteenth century, Brother Jacob Van Vleck, principal of Nazareth Hall, was led to propose the making of special provision at home for this pressing want. He proposed to the *Helfer Conferenz* that "... for such boys who have the desire to study and have no opportunity to do so, an arrangement might be made at Nazareth Hall, whereby they might receive further instruction for several years and be prepared for appointment to service in church and school work." This and similar entries in the minutes of the *Helfer Conferenz* make it clear that in fact, if not in name, the institution was planned to be a teacher-training school as well as a theological seminary.

The beginning of this new department at Nazareth Hall was made on October 2, 1807, with two promising young men—William Henry Van Vleck and Peter Wolle. A charge for board and tuition of these men was fixed at forty-five pounds *per annum* for each, and was assumed by the Unity's Diacony of Institutions in Europe. Selection of students was "to be guided alike by regard for capacity to study and such promise for future usefulness in the service of the Lord as state of heart and conduct in the Boys' School might reasonably give." Instruction was given in Latin, Greek, Hebrew, French, German, English, mathematics, general history, ecclesiastical history, geography, and drawing.

In July of 1820, the Theological Seminary was reorganized, and required that "scholars in the Boys' School possessed of the necessary qualifications and who are candidates for the ministry shall in their fifteenth year enter the preparands' class, and, after having completed a two-year course, be permitted to enter the Seminary." A classical department, preparatory to the study of theology, was opened in 1823. This class subsequently developed

*Ibid., den 2. Oktober, 1807.*
into a full collegiate course, incorporated by an Act of the Legislature of Pennsylvania, approved by Governor A. G. Curtin on April 3, 1863, under the title “Moravian College and Theological Seminary.”

In 1830, it had been moved from Nazareth Hall into a newly-purchased dwelling called “The Cottage.” For the ensuing fifty years, however, the Seminary had a migratory existence. For its use, a desirable property was purchased in Bethlehem, on the north side of Broad Street, a little to the west of New Street. Into this house Professor Dober and his students moved in May of 1838. The preparatory class continued its work at Nazareth Hall. In 1851, the Seminary went to the rescue of Nazareth Hall, which had grown weak in numbers and had moved to the Whitefield House in its former home town of Nazareth. For little more than a year, around 1855 and 1856, the theological class attended lectures in Philadelphia. In 1858, the Moravian College and Theological Seminary began its combined life in Bethlehem, in a building occupied by Mr. Van Kirk as a boarding school for boys. In 1892, with the erection of Comenius Hall, the refectory, and the resident professor’s house, the combined institution took up its final abode on its present campus at Elizabeth and Main Streets in the northern end of Bethlehem. The next year the Helen Stadinger Borhek Memorial Chapel was built, the gift of Mr. and Mrs. Ashton C. Borhek. The Harvey Memorial Library, the gymnasium, the dormitories, and other buildings are twentieth century additions.

I have already made brief mention of the term “Vocational Education” and of the peculiar system of choirs in the Moravian communal life. These two topics have a close relationship, and I should like to expand a bit on their combined significance.

Colonial apprenticeship in America was practiced as early as 1642, but it was not an organized educational practice. It seems to have existed in several of the colonial states, but mostly as a punishment for debt, as a penalty for idleness, or as relief for the poor. Actual organized training along vocational lines was a nineteenth century contribution, with only a few earlier beginnings, one of them being Moravian. As early as 1790, Dr. Benjamin

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Rush praised the Moravians for their vocational education as practiced in the Single Brethren's and Single Sisters' Choirs, which were undoubtedly the first organized vocational training centers in America. In fact, this educational function was one of the several reasons for their organization, as we have already seen.

The intent of all Choir Houses was "no other than a school for piety, virtue, and industry." They were, moreover, a judicious arrangement of combining sustenance with vocational training. After completing the formal education in the Moravian day schools or boarding institutions, those youths with mechanical aptitude and predilection could be taught a trade in the Single Brethren's House. Here each boy was furnished with tools, workshop, and instruction necessary for mastering the trade of his choice. His day was spent in the handicraft rooms, and on three evenings of the week during the winter months he was instructed in academic and cultural pursuits. Some of the Single Brethren had been taught the rudiments of a trade in the boys' school, and with more advanced training in the Brethren's House, became masters in their craft who could instruct the younger apprentices. Often they were also the vocational instructors, music instructors, and maintenance crew in the boys' schools. The girls' schools drew heavily upon the Single Sisters' Houses for their teachers, especially in fine needlework, and for domestics in the schools' households.

In most of the Brethren's Houses there was a "scrivener's room," in which the boys and young men did much of the copying of congregational and choir diaries, missionary accounts, and the proceedings of religious and secular conferences. These copies were forwarded to Herrnhut in Germany, and to other areas of the world, thereby keeping the entire Unity in touch with its constituent parts. Inestimable credit is due to those diarists and copyists for the innumerable and invaluable data that were transmitted through their meticulous work. This happy custom of the Moravian Church of keeping faithful records of events transpiring in every congregation and community has preserved from colonial

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Letter from Sister Mary Penry to her friend Mrs. Drinker, 1783 (Linden Hall, Lititz, Pa.).

*Diarium d. G. z. Lititz, den 22. Februar, 1760.*

days an account of local occurrences that is a veritable treasure to the historian and antiquarian. The researcher in any phase of Moravian life finds himself in fertile fields indeed, and the yield can be great and significant. Most of these invaluable data are safely, conveniently, and beautifully housed in the Moravian Archives Building here in Bethlehem.\footnote{Located at the corner of Elizabeth Avenue and Main Street in northern Bethlehem.}

The Brethren's and Sisters' Houses were two of the most important sources from which the young people in all Moravian congregations received their musical knowledge. Vocal and instrumental instruction was imparted free of charge in these Choir Houses. Talent was sought, and when found, it was developed and used as a service in the church, or to instruct the children in the day schools or boarding institutions.\footnote{Church Music and Musical Life in Pennsylvania in the Eighteenth Century (Publication of the Pennsylvania Society of the Colonial Dames of America, 1926-1947), II, 259.}

It was in the music-room of the Single Brethren's House in Bethlehem that Brother John Christopher Pyrlaeus conducted the Collegium Musicum which he had organized on December 13, 1744, for the purpose of improving standards of church music.\footnote{Diarium d. G. z. Bethlehem, den 12. Juni, 1768.} Besides being a good singer, Brother Pyrlaeus played the spinet and the organ, and drilled both vocalists and instrumentalists. These duties he combined with the direction of linguistic studies of candidates for missionary service among the Indians, about which I shall speak shortly. The Collegium Musicum was reorganized as the Philharmonic Society in 1820.\footnote{Howard, John T., Our American Music (New York: Thomas Y. Crowell Co., 1931), 24.} This was followed in 1882 by the Bethlehem Choral Union, which in turn was replaced by the famous Bethlehem Bach Choir.\footnote{W.P.A., Pennsylvania, a Guide to the Keystone State (American Guide Series. New York: Oxford University Press, 1940), 512.}

The Moravians' program of missionary and educational activities among the Indians in North America is one of the greatest chapters in their history. As has been said, the Brethren came to the western hemisphere not because they were driven from Europe by religious intolerance or by poverty, nor in search of temporal prosperity, but rather to bring the Gospel to their un-
saved fellowmen in the new world.\textsuperscript{45} To educate and convert the heathen Indians in America, even at the risk of their own lives and property, was one of their greatest missionary endeavors; in fact, as we have already seen, their entire organization, both in its religious and social relation, was planned chiefly with reference to efficiency in missionary work.\textsuperscript{46}

The unsaved soul, the untutored mind, and the unclean body of every American Indian were the deep concern of the Moravian apostles in the new world. They believed that by embracing Christianity, the Indian became prepared for civilization. Their aim was conversion; their method of achieving this aim was education. To these missionaries of the Gospel, evangelization implied teaching. The word "education," as applied to the Indian missions, was of wide application, including not only religious instruction, arithmetic, hygiene, reading and writing in both Indian and German, and the singing of hymns in both languages; but also industrial and manual training, medical and domestic instruction, social and political science, moral and ethical philosophy.\textsuperscript{47}

It is obvious that in order to carry out such a program of Indian education and evangelization, an essential requisite for all Moravian missionaries was a thorough knowledge of the language of the people whom they intended to educate and evangelize. For this purpose, the authorities set up at once a training school for Indian missionary service at Bethlehem on February 4, 1744, under the direction of Brother John Christopher Pyrlaeus.\textsuperscript{48} The latter had arrived from Europe in October of 1741 as a missionary to preach the Gospel to the Iroquois Nation. Since a thorough knowledge of the Mohawk language was required to be able to evangelize the Iroquois, Pyrlaeus went to the home of Conrad Weiser at Tulpehocken in 1743, and remained there several months to study the language with that qualified instructor.\textsuperscript{49} Having acquired the fundamentals from Weiser, Pyrlaeus then went into


\textsuperscript{47}Haller, Mabel, \textit{op. cit.}, Chapter VI.

\textsuperscript{48}Levering, J. Mortimer, \textit{op. cit.}, 165.

the interior of the Iroquois country to perfect himself in the knowledge of their tongue.  

When Brother Spangenberg instituted the training school for Indian missions at Bethlehem, he tried to procure an Indian from Freehold as instructor. Failing in this attempt, he appointed Pyrlaeus who by that time was well qualified for the position. The group to be taught the Mohawk language consisted of eight young men, all of whom were candidates for Indian missionary service, and one of whom was David Zeisberger, who early the next year set out for the Mohawk country to perfect himself in that Indian tongue. His is unquestionably the greatest name in the history of the Moravian Indian missions in Pennsylvania and elsewhere. Whether Zeisberger's heroic and successful service is considered from the evangelistic or educational standpoint, his pre-eminence cannot be disputed. During his ministry of sixty-five years among the Indians of North America, his educational labors resulted in a number of hymnals, liturgies, sermons, histories, spellers, dictionaries, glossaries, and grammar books in the Indian, German, and English languages, so that "truth might live on when he himself was dead." The knowledge that exists today concerning the language and life of the aborigines of North America is due in large measure to David Zeisberger. A considerable number of the older geographical names were explained by him who identified himself so closely with the Indians and spoke their dialects so fluently. Both the science of ethnography and the study of comparative philology have been appreciably enhanced through his literary and linguistic contributions to the history of the American Indians. 

Time is running out, and will permit me only to mention that there was Moravian influence in at least two non-Moravian institutions of higher learning, namely, the University of Pennsylvania in Philadelphia, and Franklin and Marshall College in Lancaster. 

51 Levering, J. Mortimer, loc. cit. 
52 Zeisberger, David, Diary of David Zeisberger, a Moravian Missionary Among the Indians of Ohio, translated by Eugene F. Bliss (Cincinnati, Ohio: Historical and Philosophical Society of Ohio, 1885), I, 28. 
53 Ibid., 184-186. 
54 Ibid., 187-190.
In conclusion, I should like to leave with you the following five impressions of Moravian education in colonial times:

1. Although the Moravians probably never represented more than one per cent of America's total population during the colonial period, the extent of their education was much greater than their relatively small numbers would suggest.

2. Moravian education was as inclusive as it was extensive. The Brethren's schools were inclusive in respect to sex, nationality, race, and religious denomination. The aim of their education was liberally inclusive, intending to develop the whole individual by cultivating his soul, his mind, and his body. To implement such symmetrical development, an all-inclusive curriculum on all educational levels was provided, offering spiritual guidance and moral discipline, intellectual and cultural pursuits, vocational training, social cultivation, and physical exercise.

3. The Brethren placed great emphasis upon spiritual values in the educative process. From the nursery school through the theological seminary, each day was filled with countless and varied experiences, purposely planned and judiciously placed to develop good and useful citizens of the Lord's Kingdom. But the Moravian schools in colonial America were not based solely on the traditions of European pietism; they embodied the practical educational philosophy of the early scientific movement as well as the classical principles of humanism.

4. Even when viewed from the distance of two hundred years, and through eyes opened by subsequent scientific experimentation, the Brethren's educational principles and practices appear to have been remarkably modern. Many of the pedagogical procedures which the twentieth century would claim as the products of its original thought were the accepted practices of the eighteenth-century Moravian schools: parent-teachers' meetings, school-community associations, educational and vocational guidance, student participation in school management, the homeroom, the adviser, teacher-training, supervision of instruction, books and lectures on pedagogical methods and procedures, the activities program, vocational education, adult education, evening schools, medical services, and other seemingly modern practices.

5. The Brethren were also surprisingly open-minded toward educational practices foreign to their own experience, and were
admirably adaptable to circumstances and change. They did not cling so tenaciously to their own language as did many of the other German settlers, but readily adopted English and mingled comparatively freely with English-speaking colonists. This more highly socialized tendency undoubtedly gave them an influence far in excess of their limited numbers. Nor did the Brethren resist the introduction of the public school system with the indignation and litigation employed by some German groups. It was never a characteristic of the Moravian Church to resist progress. To have opposed equalization of educational opportunity would have been inconsistent with the principles of their democratic religious and political philosophy.