



Bethlehem, Pennsylvania: A Moravian Settlement in Colonial America



(Photo by Diane LaBelle)

Casting their eyes toward the rich, arable lands of Pennsylvania, members of the Moravian community purchased a 500 acre tract of land north of Philadelphia in 1741. There, along the Lehigh River, they organized and built the communal society of Bethlehem, which became the base location for all Moravian missionary activity in North America. In 1780, an observer wrote:

The first time I visited Bethlehem...[when] issuing out of the woods at the close of the evening in the month of May, [I] found myself on a beautiful extensive plain, with the vast eastern branch of the Delaware on the right, richly interspersed with wooded islands, and at the distance of a mile in front the town of Bethlehem, rearing its large stone edifices out of a forest, situated on a majestic, but gradually rising eminence, the background formed the setting sun. So novel and unexpected a transition filled the mind with a thousand singular and sublime ideas and made an impression on me never to be effaced.¹



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Where this lesson fits into the curriculum

Time Period: Mid-to-late 18th century

Topics: The lesson could be used in units on the American colonial period and the role of religious groups and missionaries in the country's expansion. It also could be used in a World History course in a unit on the Reformation.

Relevant United States History Standards for Grades 5-12

This lesson relates to the following [National Standards for History from the UCLA National Center for History in the Schools](#):

US History Era 2

- **Standard 1A:** The student understands how diverse immigrants affected the formation of European colonies.
 - **Standard 2B:** The student understands religious diversity in the colonies and how ideas about religious freedom evolved.
 - **Standard 3A:** The student understands colonial economic life and labor systems in the Americas.
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Relevant Curriculum Standards for Social Studies

This lesson relates to the following [Curriculum Standards for Social Studies from the National Council for the Social Studies](#):

Theme I: Culture

- Standard A: The student compares similarities and differences in the ways groups, societies, and cultures meet human needs and concerns.
- Standard D: The student explains why individuals and groups respond differently to their physical and social environments and/or changes to them on the basis of shared assumptions, values, and beliefs.
- Standard E: The student articulates the implications of cultural diversity, as well as cohesion, within and across groups.

Theme II: Time, Continuity and Change



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- Standard B: The student identifies and uses key concepts such as chronology, causality, change, conflict, and complexity to explain, analyze, and show connections among patterns of historical change and continuity.
- Standard C: The student identifies and describes selected historical periods and patterns of change within and across cultures, such as the rise of civilizations, the development of transportation systems, the growth and breakdown of colonial systems, and others.

Theme III: People, Places and Environments

- Standard G: The student describes how people create places that reflect cultural values and ideals as they build neighborhoods, parks, shopping centers, and the like.

Theme IV: Individual Development and Identity

- Standard C: The student describes the ways family, gender, ethnicity, nationality, and institutional affiliations contribute to personal identity.

Theme V: Individuals, Groups, and Institutions

- Standard A: The student demonstrates an understanding of concepts such as role, status, and social class in describing the interactions of individuals and social groups.
- Standard B: The student analyzes groups and institutional influences on people, events, and elements of culture.
- Standard F: The student describes the role of institutions in furthering both continuity and change.
- Standard G: The student applies knowledge of how groups and institutions work to meet individual needs and promote the common good.

Theme VII: Production, Distribution, and Consumption

- Standard A: The student gives and explains examples of ways that economic systems structure choices about how goods and services are to be produced and distributed.
- Standard E: The student describes the role of specialization and exchange in the economic process.
- Standard F: The student explains and illustrates how values and beliefs influence different economic decisions

Relevant Common Core Standards

This lesson relates to the following Common Core English and Language Arts Standards for History and Social Studies for middle school and high school students:

Keys Ideas and Details

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- CCSS.ELA-LITERACY.RH.6-8.2

Craft and Structure

- CCSS.ELA-LITERACY.RH.6-8.4

Integration of Knowledge and Ideas

- CCSS.ELA-LITERACY.RH.6-8.7

Range of Reading and Level of Text Complexity

- CCSS.ELA-LITERACY.RH.6-8.10



About This Lesson

This lesson is based on the National Register of Historic Places registration file, "Central Bethlehem Historic District," and other source material. It was published in 2000. This lesson was written by Diane LaBelle, Director, The Banana Factory. It was edited by Teaching with Historic Places staff. This lesson is one in a series that brings the important stories of historic places into classrooms across the country.

Objectives

1. To investigate the early history of the Moravians;
2. To explain why the Moravians founded the community of Bethlehem, Pennsylvania;
3. To examine the life ways of the Moravian community in the 18th century in the New World;
4. To compare and contrast the types of structures in 18th-century Bethlehem with those located in their own community.

Materials for students

The materials listed below can either be used directly on the computer or can be printed out, photocopied, and distributed to students.

1. A map of Bethlehem, Pennsylvania and other Moravian settlements in the mid-Atlantic region;
2. Three readings on the history of the Moravian community and the development of Bethlehem;
3. A drawing of Bethlehem in 1766;
4. Four photographs of surviving buildings in Bethlehem;
5. Floor plans of Bethlehem's Single Brethren House.

Visiting the site

Visitors to Bethlehem, Pennsylvania can tour the town's historic district. For more information, contact the Moravian Museum of Bethlehem, 66 West Church Street, Bethlehem, Pennsylvania 18018, or visit the [historic district's website](#) and learn about the Moravian museum. The museum is open Tuesday through Saturday from 1-4 p.m.



Getting Started



What might this building be? For what purpose do you think it was used? What makes you think so?

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Photo Analysis Worksheet

Step 1:

Examine the photograph for 10 seconds. How would you describe the photograph?

Step 2:

Divide the photograph into quadrants and study each section individually. What details--such as people, objects, and activities--do you notice?

Step 3:

What other information--such as time period, location, season, reason photo was taken--can you gather from the photo?

Step 4:

How would you revise your first description of the photo using the information noted in Steps 2 and 3?

Step 5:

What questions do you have about the photograph? How might you find answers to these questions?



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Setting the Stage

The Protestant group known as Moravians originated in the 15th century in Bohemia and Moravia (both in present-day Czech Republic) as the Unitas Fratrum, which means "Unity of Brethren." Members of the Unitas Fratrum followed the teachings of the Bohemian reformer, Jan Hus. They took the name "Moravians" in the early 18th century as a reference to the group's place of origin. Moravians were among the many religious groups that migrated to colonial America in search of social and economic opportunity and the chance to spread their religious beliefs.

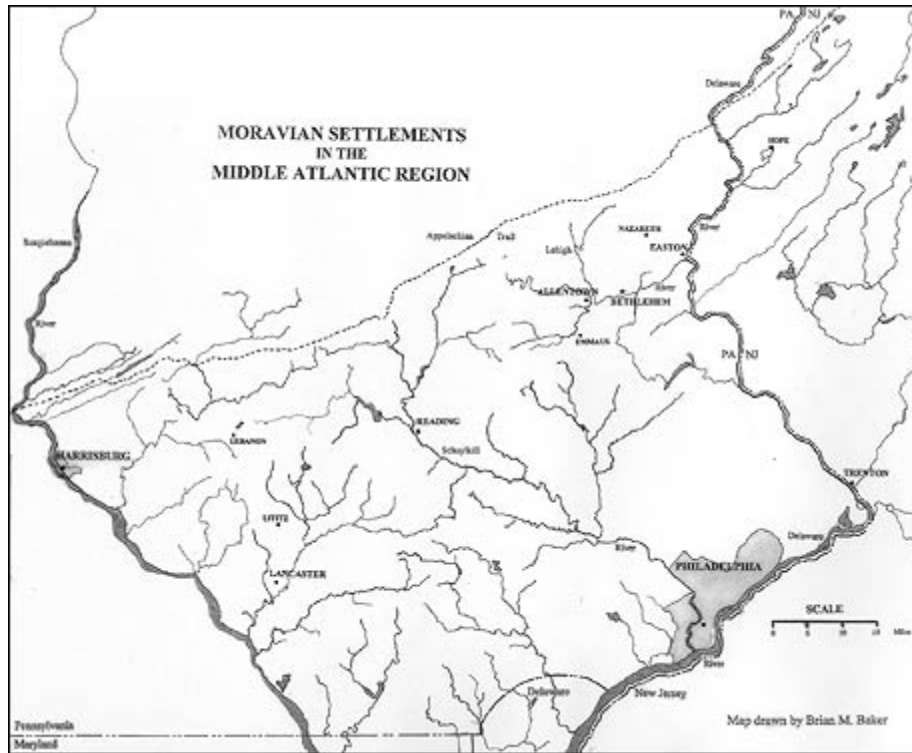
In 1741, the Moravians settled along the Lehigh River in Pennsylvania, a colony known for its rich natural resources and its extraordinary toleration of religious ideas. Pennsylvania became host to a heterogeneous population of many ethnic groups who spoke different languages and had different social and religious practices. By the 1750s, several hundred Moravians lived in Bethlehem. In an effort to Christianize American Indians and Africans in North America, they eventually established 32 mission towns. Bethlehem, however, remained the seat of the Moravian community as well as the industrial center.



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Locating the Site

Map 1: Moravian settlements in the mid-Atlantic region



(Drawn by Brian M. Baker)



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Determining the Facts

Reading 1: Early History of the Moravian Community

As a young Roman Catholic priest and professor at the University of Prague, the Bohemian-born Jan Hus (1369-1415) was drawn to the writings of English priest and reformer, John Wycliffe. Both men were offended by the behavior of some of their fellow clergy whom they accused of being ignorant of the Bible and selling indulgences (partial remission of punishments due for a sin). They also shared the belief that all members of the church should have the right and the opportunity to read and interpret the Bible for themselves. Wycliffe had even translated the Bible from the official Latin language into English. Hus became well known for his writings about the need for religious reform. He was burned at the stake as a heretic in 1415 when he would not recant his criticisms of Roman Catholic Church practices.

After his death, Hus's followers remained convinced that the church needed reform. In 1457, the group was formally assembled as the *Unitas Fratrum*, one of the first organized Protestant religions. Members agreed to accept the Bible as their only standard of faith and to practice a code of behavior based on the principles of simplicity, purity, and brotherly love.

Unitas Fratrum members experienced periods when they were free to practice their faith openly as well as periods when they were persecuted. Prior to the German Reformation in 1517, the group claimed 200,000 members and 400 places of worship. Intolerance and the bloody Thirty Years' War (1618-48), a struggle between Protestants and Catholics for political power, took its toll. With the Peace of Westphalia at war's end, Catholicism became the official religion of Bohemia and Moravia. The few surviving members of the *Unitas Fratrum* either left their homeland or worshiped in secret, becoming known as "The Hidden Seed."

By 1722, few members of the *Unitas Fratrum* remained. The group was saved from extinction, however, when Count Nicholas von Zinzendorf (1700-60) invited the remaining members to move to his estate in Saxony, a former region in Germany. An ordained Lutheran pastor, Zinzendorf allowed the members of many persecuted Protestant religious groups to live on his property. Together these groups built a settlement they named Herrnhut, which means "The Lord Watches Over." Zinzendorf believed that individual religious preference was less important than what he called "the congregation of God in the Spirit." Herrnhut was a place where all were free to practice their own religious beliefs.

Zinzendorf was particularly impressed by the enthusiasm and simplicity of the members of the *Unitas Fratrum*, who by this time were referred to as Moravians. He recognized in them the potential for fulfilling his own dream of preaching the gospel to those who did not share the same beliefs. The Moravians began missionary work as early as 1732. Some members traveled throughout Northern Europe, up and down the Rhine River, into England and Ireland, and as far away as Greenland and St. Croix, in an effort to spread their religious beliefs and establish new congregations.

In 1725, a group of exiles from Silesia (the northern region of Poland today), known as Schwenkfelders, had joined the other persecuted groups in Herrnhut. The Count of Saxony, concerned with the rapid rate of growth in Herrnhut, pressured Zinzendorf to stop allowing immigrants on his land. In 1733, the Count forced the Schwenkfelders to leave Saxony. After witnessing religious persecution again, some Moravians left Herrnhut to establish a settlement in North America where they could worship freely and concentrate on Christianizing the "heathens."

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A small group of Moravians first settled in Georgia, but an oppressive climate and tension with the Spanish led the group to consider Pennsylvania, a colony known for its rich natural resources and extraordinary toleration of ideas. By 1741, they had purchased a 500-acre tract of land north of Philadelphia, along the Lehigh River. Along with Zinzendorf, the Moravians organized and built the religious communal society of Bethlehem. Although the settlement began with fewer than 20 people, the population had grown to several hundred by the 1750s. In their effort to Christianize American Indians and Africans in North America, the Moravians eventually established 32 mission towns. Bethlehem was the central location for all of the Moravian missionary activity in North America. Its existence was the fulfillment of Zinzendorf's dream:

The purpose for our coming into this region was not on account of making a living or for freedom of conscience --we had no lack of both--but the desire to also communicate to others that, which we know will further the eternal welfare.¹



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Determining the Facts

Reading 2: The Choir System

Establishing a missionary center in North America was the primary concern of the Moravians who settled in Bethlehem, Pennsylvania, in 1741. The Moravians believed that to be an effective missionary, that is, one that successfully brings new members to the church, every member's spiritual core needed continual support. They created a strong, tightly knit community to provide that support. In fact, the Moravians came to the colony of Pennsylvania with a strong social organization already in place. During their stay in Herrnhut, Saxony, the Moravians found that individuals who share the same situation often develop a strong bond that provides encouragement and support to all. As a result, they began to organize members into communal living groups called choirs.

Choirs were established according to age, gender, and marital status. Children remained with their parents during infancy, but at the age of 18 months they began to be cared for in nurseries. Boys and girls lived together in the nursery until they turned four, when they became members of the Little Boys' Choir or the Little Girls' Choir. From ages 12 to 19, girls and boys belonged to the Older Girls' Choir or the Older Boys' Choir. From age 19 until marriage, the women belonged to the Single Sisters' Choir and the men belonged to the Single Brethren Choir. Married adults lived in the Married Peoples' Choir.

Members of the same choir ate, worked, worshiped, slept in dormitories, and attended school together. This communal living arrangement strengthened the unity of the society as a whole because members relied on choir-mates for support rather than their siblings or parents. The community was divided into two groups: the missionary or pilgrim group called Pilgermeine, and the home group called Hausgemeine. Under the choir system the missionary group members were free to fulfill their duties without the worry of child care and daily housework.

While Moravians valued hard work, education, and a simple lifestyle, their lives were not all work. Zinzendorf believed that the goals of all men should be the "love of Christ" and the "brotherhood of man." One of the ways he encouraged community closeness was through Lovefeasts, community religious services that incorporated food and drink. Music was another very important part of the daily life of the Moravians, and the singing of hymns occurred on a regular basis throughout the day.

In the Choir system, the entire congregation depended on each other to fulfill the goals of the church as a whole. Rather than receive money for their work, members were supplied with food, shelter, an education, community support, and a place to worship. The members who were missionaries were supported by the labor of the members who lived in Bethlehem year round. Immigrants to Bethlehem even were chosen by church leaders according to the skills they could contribute and the needs of the community.



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Determining the Facts

Reading 3: Moravian Town Planning

The Moravian's belief system produced a closely knit community structure that dictated the way people lived, studied, worked, and worshiped. Every member recognized that they belonged not only to the Bethlehem community, but to the larger Moravian community around the world. The town of Bethlehem was not founded or settled by chance. In fact, the planning for all Moravian settlements took place at the headquarters in Herrnhut and included plans for individual settlements as well as plans for the larger network of all of the settlements in a specific area.

Bethlehem was designed to be "the nerve center of the North American empire" and the industrial center. As the nerve center, the community of Bethlehem had to provide economic support for the headquarters in Herrnhut as well as spiritual and economic support for the outlying missions. As the industrial center, Bethlehem's residents worked at crafts and industries that turned raw goods into finished products for themselves and the nearby agricultural Moravian settlements of Nazareth, Nain, Lititz, Emmaus, Lebanon, and Hope. Each community was an important part of the larger network laid out by the Moravian headquarters.

The design for Bethlehem reflected Moravian religious beliefs. Streets, residences, community buildings, and industrial sites were carefully located according to their function. Allowances were made for growth as well as accommodations for the traveling missionaries and visitors. Bethlehem, like Herrnhut, was organized around a central square (Der Platz), which was intended to remain as open space. The first buildings in Bethlehem were constructed of wood because timber was readily available, and it was necessary to provide shelter quickly. Imitating a practice found in Germany, the first log structure was built to house the settlers as well as their animals. Within a short time, work began on the Gemeinhaus, one of the largest log structures ever erected in the country. A gemeinhaus, or community house, was a central part of 18th-century Moravian settlements.

Built in 1744, the original Single Brethren House was the first individual choir building as well as the first stone building in Bethlehem. Almost all buildings after this were constructed out of local stone. The structure exhibits features typical of Moravian architecture in America such as red brick window arches, small windows, herringbone patterned wood doors, and roof dormers. In 1748, the Single Brethren moved into a larger building, and this structure became the home of the Single Sisters' Choir.

While most Moravian communities in Pennsylvania, North Carolina, and Georgia, produced agricultural products, Bethlehem produced finished goods. In 1750, almost one half of the labor force worked at an industrial craft, while only about a quarter worked in farming. The importance of industry to the Moravians in Bethlehem was readily apparent in the priorities for building construction--industrial buildings such as the tannery were built at the same time as the first residential buildings. By the 1750s, approximately 40 different types of crafts and industries operated in Bethlehem including a blacksmith, locksmith, millwright, tailor, carpenter, clockmaker, cabinetmaker, and tanner.

From 1741 to 1762, Bethlehem operated as a cooperative, communal society referred to as "The General Economy." Under this system, individuals did not own their own land or businesses. After 1762, members were allowed to operate their own businesses and build

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family homes by leasing land owned by the church. In 1844, the lease system was abolished, and church land actually could be purchased.

The tranquil, isolated lifestyle of the Moravians in Bethlehem was occasionally interrupted and eventually altered permanently. During the American Revolution a temporary hospital was established there for the wounded from battles at Morristown, New Jersey, and Brandywine Creek. British prisoners were housed in Bethlehem for several months during the war. In 1829, the Lehigh Canal opened and traffic in coal began. Soon bridges were built over the Lehigh River and south Bethlehem began its growth as an industrial center, first with a small iron factory and then with the Bethlehem Steel Corporation. The town grew when production rose during World War I, and newcomers began to dilute traditional Moravian society.

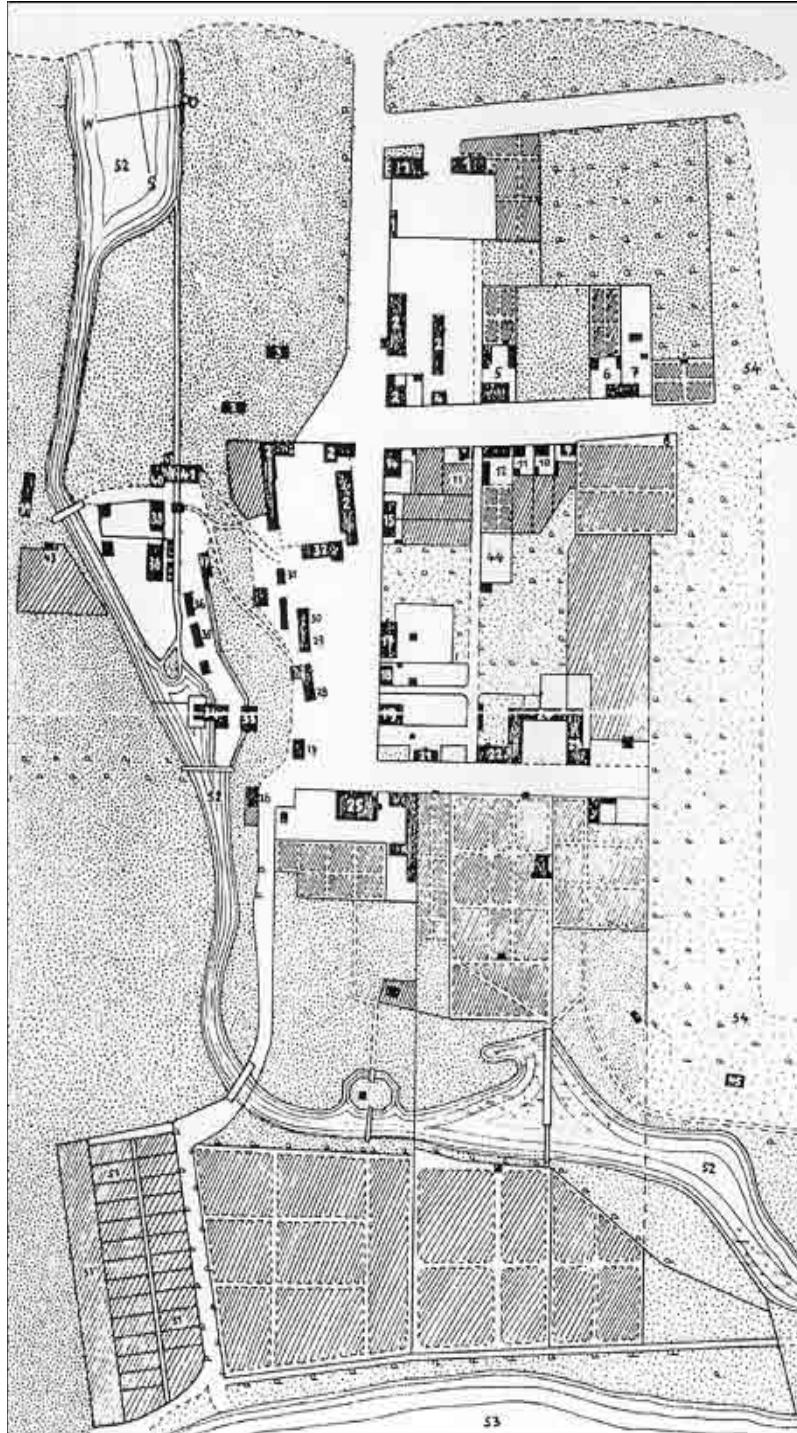
Today, Bethlehem remains the northern seat of the Moravian community in the United States. Although many of the industrial buildings later erected along Monocacy Creek were destroyed by fire or demolished in the 19th century, four of the original structures survive and are being, or have been, restored to their original appearance. The original church and choir buildings not only exist but have been in continuous use since their construction.



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Visual Evidence

Drawing 1: Bethlehem, Pennsylvania, 1766



(Original housed at the Moravian Archives, Herrnhut, Germany)



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Key for Drawing 1

1. Gasthoff (Sun Inn 1758)
2. Plantage (Farm)
3. Cunklers (Cukler House)
4. Wagnery (Cartwright House)
5. Loden (Store)
6. Boempere (First Store 1753)
7. Horffields (Horsefield House 1749)
8. Goettes Acker (God's Acre)
9. Ant Schmids (Anton Schmidts House 1750s)
10. Casp Fischers (Caspar Fischer's House)
11. Hirts (Hirte House)
12. Okeleys (Okely House)
13. Schobers (Schober House)
14. Boeckerey (Bakery)
15. Ths. Fischers (Thomas Fischer's House)
16. Langens (Langen House)
17. Kinder-Anstalt (Children's Boarding School)
18. Apotheque (Apothecary Shop 1752)
19. Familienhaus (Family House)
20. Wasser Thurm (Water Tower)
21. Familienhaus
22. Gemeinhaus (Community Building 1742)
23. Led Schwesternhaus (Single Sisters' House)
24. Modgenhaus (Bell House 1746; extensions 1748, 1749)
25. Led Bruderhaus (Single Brothers' House)
26. Schaafs (Schaaf's House)
27. Schreinerey (Cabinet maker)
28. Topferey (Potter, Tinsmith 1750)
29. Schlosserey u Schmeide (Locksmith 1743, Blacksmith 1761)
30. Nagelschmiede (Nailsmith 1750)
31. Familienhaus
32. Markthausgen (Small Market Buildings)
33. Wasserwerk (Waterworks 1754, 1761)
34. Ochlmuhle (Oil Mill 1745, 1763)
35. Weissgerberey (Tannery 1743, 1761)
36. Lohgerberey (Tawer's Shop)
37. Springhaus (Spring House)
38. Fleischerey (Slaughter House)
39. Seifensiederey (Soap Boiling House)
40. Farberey (Dye Works)
41. Mohl u Walkmuhle (Grist and Fulling Mill 1743)
42. Zur Weissgerberey (To the Tannery)
43. Zur Walkmuhle (To the Fulling Mill)
45. Flachshaus (Flax House)
51. Burgergarten (Citizen's Garden)
52. Manakesy (Monocacy Creek)
53. Lecha (Lehigh River)
54. Obstgarten (Orchards)

The original Bethlehem settlement was located in the present day historic district of Bethlehem at the junction of the Monocacy Creek and the Lehigh River in Northampton County.



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Visual Evidence

Photo 1: The Gemeinhaus



(The Moravian Museum of Bethlehem)

The Gemeinhaus was one of the largest log structures ever built in this country. The completed building measured 94' X 32' and contained a chapel, several rooms, and two dormitories. It served as the community house or "the house of many uses" and its design was based on the church houses of early Moravia and Bohemia. This building has been used continuously since construction began in 1741, but the exterior has been covered with clapboard siding since the mid-19th century.



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Visual Evidence

Photo 2: The Single Brethren House



(Photo by Diane LaBelle)

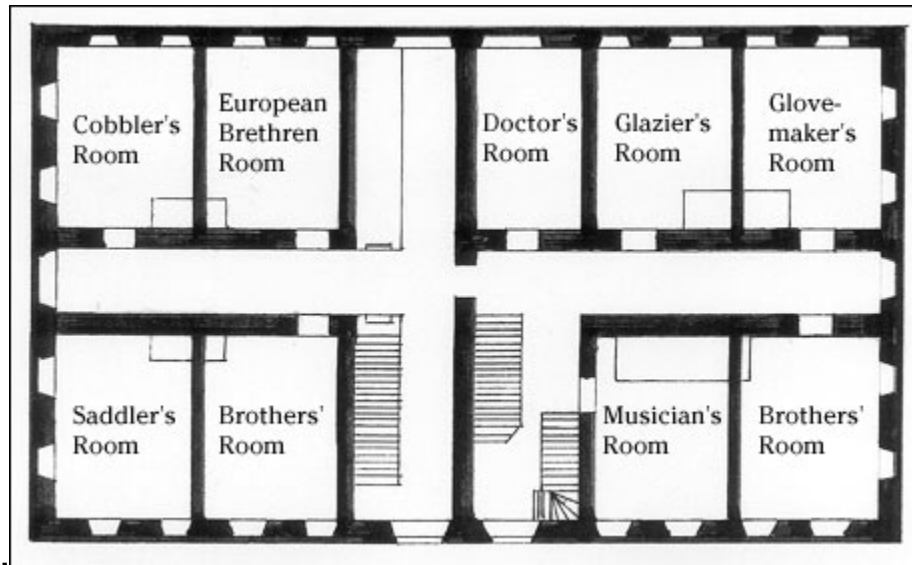
The first Single Brethren House was constructed in 1744 and housed 50 men and several boys. It became the home of the Single Sisters' Choir in 1748 when the Single Brethren moved into a new, larger building (depicted here). The second Single Brethren House has been in continuous use since it was built. It served as the residence for the Choir, but it also housed several of the smaller craft industries for the community. The use of rooms shown on the floor plan are taken from an undated drawing in the Bethlehem Moravian Archives.



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Visual Evidence

Drawing 2a: The Single Brethren House, plan of first floor



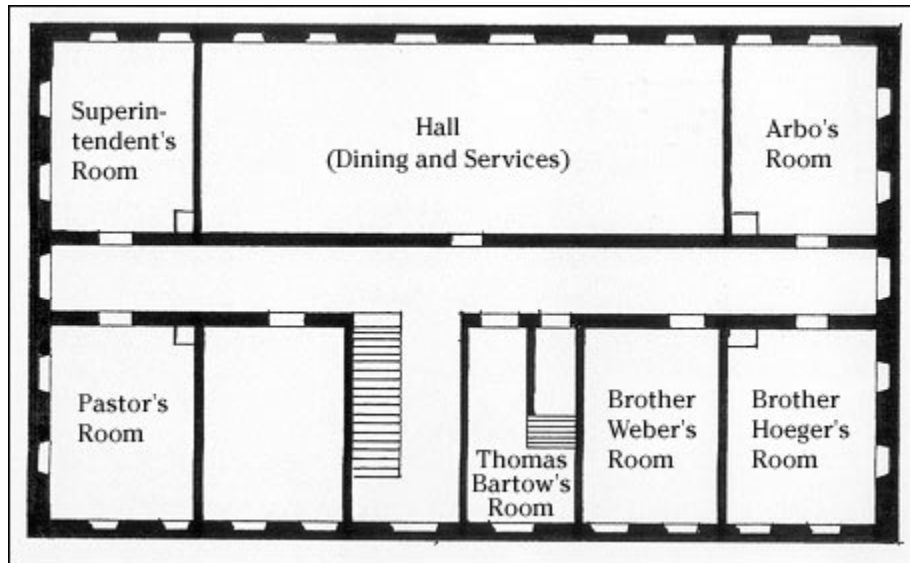
(Drawn by Brian M. Baker)



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Visual Evidence

Drawing 2b: The Single Brethren House, plan of second floor



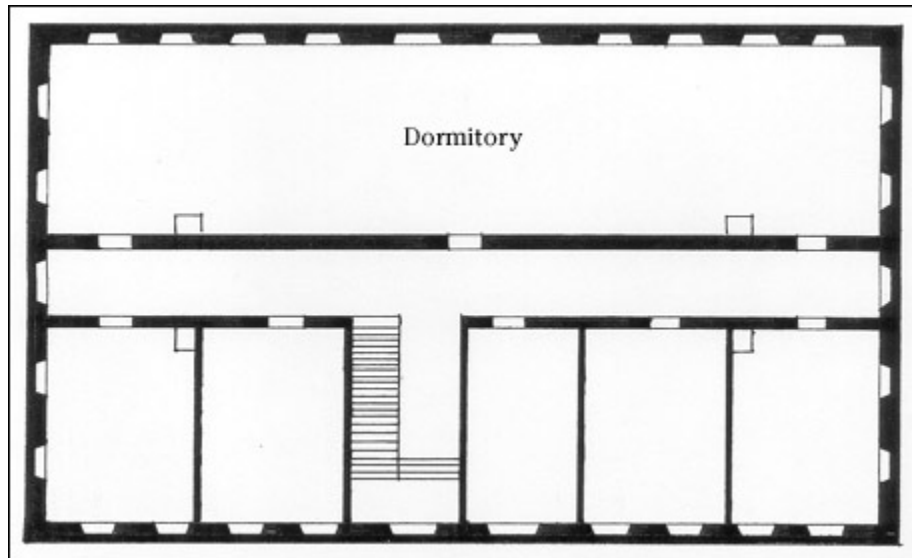
(Drawn by Brian M. Baker)



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Visual Evidence

Drawing 2c: The Single Brethren House, plan third floor



(Drawn by Brian M. Baker)



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Questions for Photo 2, Drawing 2a, 2b, 2c

1) Describe the building. Why do you think it is so large?

2) What were some of the uses of the different rooms?

3) Can you imagine what it might have been like to live in this building as part of a communal society? What might be some advantages and disadvantages to living in a dormitory setting such as this?



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Visual Evidence

Photo 3: The Bethlehem Waterworks



(Photo by Diane LaBelle)

Originally constructed in 1754, the Bethlehem Waterworks is likely the first municipal pumping system ever built in the United States. The limestone building houses an 18-foot waterwheel designed to capture water from the Monocacy Creek. In colonial times, the waterworks pumped fresh water through 94 feet of pipe to a water tower located on a nearby hill. Gravity then pulled the water from the tower to cisterns located in the town of Bethlehem, below. The waterworks building was restored in the early 1970s.



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Questions for Photo 3

1) Locate the waterworks on Drawing 1. Which buildings in Bethlehem existed before the waterworks was constructed? Why do you think the waterworks was built later than these other buildings?

2) How do you think the people of Bethlehem got fresh water to their homes and businesses before the waterworks was built? Why might a water pumping system be preferable to earlier methods?

2) Compare the waterworks with the Single Brethern House (Photo 2). What features do you see on either that might help you distinguish one as a residence and one as a non-residential building?



Visual Evidence

Photo 4: The Moravian Chapel



(Photo by Diane LaBelle)

After 1743, 90 percent of all buildings were constructed of stone removed from a quarry on the south side of the Lehigh River. The Gemeinhaus contained a chapel, but a larger building was needed as the community grew. This building was constructed in 1751 and attached to the Gemeinhaus. A third church replaced this one in 1806.

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Putting It All Together

The following activities will help students incorporate the events and architecture of the community of Bethlehem into local, national, and world events.

Activity 1: Developing a Time Line

Have students draw a time line on a long roll of kraft paper that begins with the year 1400 and ends with the year 1800. Direct them to mark the top of the time line with major world events such as the Reformation, wars, etc., and the bottom of the time line with important events in the history of the Moravian Church. If possible, ask students to illustrate some of the events by bringing in photocopies of pictures from textbooks, research books, etc. Complete the activity by discussing how and why certain events impacted or did not appear to impact the Moravian Church.

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Activity 2: Mapping a Neighborhood

Ask students to compare photos of the buildings in Bethlehem with the oldest buildings they can find in their community. What similarities or differences do they find in size, purpose, and building materials? What may account for the differences? Next, have students locate a copy of the oldest map or drawing possible of their community and compare it with Drawing 2 of Bethlehem in 1766. Have the class as a whole make a list of the types of buildings found in cities or neighborhoods such as residential, industrial, commercial, etc., and assign a color to each building type. Then ask them to identify the building types on Drawing 2 and the map of their community and color the buildings according to type. Finally, conduct a general discussion in which the class compares the two communities. They should address issues such as the reason the community was founded; whether the community was planned or grew haphazardly; and what buildings, services, and businesses appeared first.



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References and Endnotes

Introduction

¹Remarks made by Grieve, the translator of the Marquis de Chastellux, *Travels in North America in the Years 1780, 1781, and 1782*, (reprint, Chapel Hill: University of North Carolina, 1963), 648-649.

Reading 1

Reading 1 was adapted from Dr. Hellmuth Erbe, *A Communistic Herrnhut Colony of the Eighteenth Century*. Elizabeth Bahnsen, trans. (Stuttgart: German Foreign Institute, 1929); Joseph Mortimer Levering, *A History of Bethlehem, Pennsylvania: 1741-1892* (Bethlehem, PA: Times Publishing Company, 1903); and W. Ross Yates, *Bethlehem of Pennsylvania: The First Hundred Years, 1741-1841* (Bethlehem, PA: Bethlehem Chamber of Congress, 1968).

¹Dr. Hellmuth Erbe, *A Communistic Herrnhut Colony of the Eighteenth Century*. Elizabeth Bahnsen, trans. (Stuttgart: German Foreign Institute, 1929), 10.

Reading 2

Reading 2 was adapted from Dr. Hellmuth Erbe, *A Communistic Herrnhut Colony of the Eighteenth Century*. Elizabeth Bahnsen, trans. (Stuttgart: German Foreign Institute, 1929); Joseph Mortimer Levering, *A History of Bethlehem, Pennsylvania: 1741-1892* (Bethlehem, PA: Times Publishing Company, 1903); and W. Ross Yates, *Bethlehem of Pennsylvania: The First Hundred Years, 1741-1841* (Bethlehem, PA: Bethlehem Chamber of Congress, 1968).

Reading 3

Reading 3 was adapted from Gilliam Gollin, *Moravians in Two Worlds: A Study of Changing Communities* (New York: Columbia University Press, 1967); Joseph Mortimer Levering, *A History of Bethlehem, Pennsylvania: 1741-1892* (Bethlehem, PA: Times Publishing Company, 1903); William J. Murtagh, *Moravian Architecture and Town Planning* (Chapel Hill: The University of North Carolina Press, 1967); Ralph Grayson Schwarze, *Bethlehem on the Lehigh* (Bethlehem, PA: The Bethlehem Area Foundation, 1991); and T. Vadasz, *The History of an Industrial Community: Bethlehem, Pennsylvania, 1741-1920* (Ann Arbor, MI: University Microfilms International, 1975).



Bethlehem, Pennsylvania: A Moravian Settlement in Colonial America

Additional Resources

By looking at Bethlehem, Pennsylvania: A Moravian Settlement in Colonial America, students will understand why Moravians immigrated to America and how the communities they established embodied their religious beliefs. Those interested in learning more will find that the Internet offers a variety of interesting materials.

The Moravian Museum of Bethlehem

The Moravian Museum of Bethlehem's [website](#) describes the historic sites in the Central Bethlehem Historic District and provides tour information and a calendar of events for special exhibits and guest activities.

The Moravian Church in America

This [website](#) contains links to home pages for regional Moravian church provinces in America. It also provides the Moravian Church's covenant for Christian living and a brief summary of the missionary activities and programs sponsored by the church today.

Cuyahoga Valley National Recreation Area

Cuyahoga Valley National Recreation Area is a unit of the National Park System. This [page](#) of the park's [website](#) describes the village of Pilgerruh (Pilgrim's Rest), a temporary Moravian mission village founded in 1786. Pilgerruh was the first settlement built by Europeans in the Cuyahoga Valley.

Library of Congress

Search the [digital collections](#) for historical resources on "Moravians." Included on the Web site is the 1859 publication, Sketches of Moravian Life and Character, which offers a general view of the history, life, character, and religious and educational institutions of the Moravians.

National Park Service Travel Itinerary

Explore the [Delaware and Lehigh National Heritage Corridor](#), featuring historic places in and near eastern Pennsylvania's canal and coal region. Included in the 46 historic places featured in this itinerary are the [Moravian Sun Inn](#) and the [Moravian Pottery & Tile Works](#).