

**The Arrival of the Moravians to Pennsylvania:
A Look at their influence on the industrial, economic and political development of
Bethlehem, Pennsylvania and their contributions to the American Revolutionary
War 1741-1783**

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Introduction

Christianity has been long present within the boundaries of what is today the Continental United States. There are many Christian groups who comprise the United States including the Anglicans/Episcopalians, Presbyterians, Puritans, Lutherans, Roman Catholic and Baptists, however one Christian group that is not as known in comparison to these groups is the Moravians. The Moravians, just like the Anglicans, Presbyterians, Lutherans and Baptists are Protestant Christians. The Moravians, however are not quite your typical Protestants in that their history has a component that predates the formal Protestant Reformation which began through the efforts of Martin Luther. They also developed in a very particular way that will be further discussed in this paper. Prior to the more famous Protestant Reformation, there were several figures who dissented with some aspects of Roman Catholic doctrine who are known as the Proto-Protestants and one of them is a figure that the Moravians are historically associated with. Some of the followers of that very figure would then become a part of a religious community in Germany some of whose members would finally make their way to North America in the 18th Century. Those members would go on to become known as the Moravians. They would then go on to establish communities in what is today the State of Pennsylvania – one of them being Bethlehem which would eventually grow into an industrial town. The Moravians would also go on to participate during the American Revolution even on the side of the Patriots. With that being said, what role did the Moravians play in the industrial and economic development of the town of Bethlehem, Pennsylvania from its founding in 1741 up until the outbreak of the American Revolutionary War in 1775? Did Moravian spirituality, customs and doctrine contribute to said development, and furthermore, what role did the Moravians and their beliefs play during the American Revolution from 1775-1783? In order to answer that, we must first begin by learning

who the Moravians are, their history as a group, what their doctrines are and also what type of customs they follow.

Who are the Moravians? Their History, Doctrine & Customs

The Moravian Church traces its historical roots back to a 15th Century Proto-Protestant movement known as Hussitism which pre-dates Martin Luther's much more famous Protestant Reformation by around a century. The Hussites were the followers of an Eastern European former Catholic priest and controversial Proto-Protestant named Jan Hus whose life and legacy spawned the Bohemian Reformation. Born around 1369 (some others say 1372) in Husinec (in the region of Bohemia), Jan Hus earned his master's degree by 1396 from the University of Prague.¹ In 1401, he was ordained a Roman Catholic priest and eventually became a faculty member of the University of Prague.² At around that same time, he read the works of yet another Proto-Protestant reformer named John Wycliffe and became inspired by them so much that he even began translating some of Wycliffe's works and distributed them.³ In 1402, he became the pastor of the Bethlehem Chapel and not too long after, he began calling out corruption in the Roman Catholic Church from the pulpit.⁴ In his homilies, Hus criticized priests and bishops who violated their vows of chastity and poverty, criticized simony and eventually he went into criticizing the sale of indulgences.⁵ Unfortunately, there were a few individuals (including clergy) within the Medieval Catholic Church who used indulgences as a tactic to scare people

¹ R.R. Betts, "JAN HUS", *History* 24, no. 94 (1939):103-104; Tom Schwanda, "The Legacy of John Hus", C.S. Lewis Institute, December 1, 2015, <https://www.cslewisinstitute.org/resources/the-legacy-of-john-hus/>.

² Ibid.,105.

³ Ibid.

⁴ Enrico C.S. Molnar, "The Liturgical Reforms of John Hus", *Speculum* 41, no. 2 (1966):300. Betts, "JAN HUS", 108.

⁵ Betts, "JAN HUS", 106 & 110.

into handing money over to the Church in exchange for remission of temporal sins for them or their dead loved ones. The Church members would then use the funds for a variety of purposes. When Wycliffe's writings were ordered to be burned, Hus protested this from the pulpit.⁶ Hus was then excommunicated in 1410 for that but that did not stop him in his cause. When Antipope John XXIII proclaimed via two papal bulls in 1411 that indulgences would be given to those who had contributed funds to the Crusade against King Ladislaus of Naples, Hus had attacked the two papal bulls for those reasons.⁷ Antipope John XXIII then ordered the destruction of Bethlehem Chapel and Hus went into exile in Southern Bohemia.⁸ Hus also had some of his own ideas regarding the liturgy such as translating parts of the Mass into the vernacular Czech language and promoted popular participation in the Mass in the form of singing hymns.⁹ In 1414, King Sigismund of Luxembourg, Hungary, Croatia, of the Romans and Germany decided to call for a council to resolve the issue of the ongoing Western Schism and issues within the Church to take place in Konstanz (Constance) in what is today Germany.¹⁰ Hus was invited to speak at the Council of Constance to discuss his views hopeful that the Emperor would protect him, however he apparently walked into a trap as he was arrested and condemned.¹¹ On July 6, 1415, Hus along with his writings was condemned by clergymen, removed from the priesthood and a tall

⁶ Concordia Historical Institute, "Jan Hus: Reformer, Confessor, Martyr – Schism Controversy", *Concordia Historical Institute*, N.D., <https://concordiahistoricalinstitute.org/jan-hus-r-c-m-schism-controversy/>.

⁷ Joseph Wilhelm, "Jan Hus [from the Catholic Encyclopedia]", *New Advent Encyclopedia*, N.D., <https://www.newadvent.org/cathen/07584b.htm>; Betts, "JAN HUS", 110.

⁸ Betts, JAN HUS, 110-111; Wilhelm, "Jan Hus", *New Advent Encyclopedia*, <https://www.newadvent.org/cathen/07584b.htm>.

⁹ Molnar, "Liturgical Reforms", 298-302.

¹⁰ Catholic Church, "Council of Constance, 1414-1418", *Papal Encyclicals Online*, N.D., <https://www.papalencyclicals.net/councils/ecum16.htm>;

¹¹ Betts, "JAN HUS", 111.

paper hat was placed on his head.¹² He was then burned at the stake and following his execution, Hus' execution ultimately resulted in the Bohemian Reformation and his followers became known as the Hussites.¹³ Ultimately, Hus' legacy would be defended first by his fellow Hussites who engaged in the Hussite Wars with the Catholics following his death and then later by the Lutherans who also dissented against some teachings of the Medieval Catholic Church. The Protestant Reformation also triggered a response from the Church in the form of the Catholic Counterreformation and the Council of Trent where Luther's doctrines were anathematized at the Sixth Session.¹⁴ Around 1457, the Hussites adopted the name of *Jednota bratrská* (or Unity of the Brethren) to refer to themselves and within that Hussite church there existed followers in Hus' native Bohemia as well as in the region of Moravia.¹⁵ They ordained their very first priests around 1467 and despite some recurrent persecution whereby they were forced underground, they maintained themselves as an existing Christian group.¹⁶ Nevertheless, as Protestantism continued to spread throughout Europe, slowly proto-Protestant groups such as the Moravian Hussites began to be absorbed into the mainline Protestant churches. Initially, the Unity of the Brethren remained a separate community and they even made overtures to the Eastern Orthodox in Russia in the 16th Century which were not fruitful.¹⁷ Given their status as Christians not in communion with the Catholic Church, as time went by, they began to share far more with the

¹² Anonymous, "Council of Constance", Papal Encyclicals, Session 15 – 6 July 1415; Betts, "JAN HUS", 111.

¹³ Betts, "JAN HUS", 112.

¹⁴ Catholic Church, "General Council of Trent, 1547: Sixth Session", *Papal Encyclicals Online*, N.D., <https://www.papalencyclicals.net/councils/trent/sixth-session.htm>.

¹⁵ Peter Vogt, "How Moravian Are the Moravians? The Paradox of Moravian Identity." *Journal of Moravian History* 18, no. 1 (2018):79.

¹⁶ Nola Reed Knouse, "The Moravians and Their Music." In Nola Reed Knouse, *The Music of the Moravian Church in America* (Boydell & Brewer, 2008), 7.

¹⁷ *Ibid*, 8.

mainline Protestants. As Protestants, the tensions between them and Catholics continued causing some of them to move elsewhere. A few such refugees crossed over into what is today Germany by 1722 to the lands of Count Nicholas Ludwig von Zinzendorf, the grandson of the Countess von Gersdorf. Their new settlement would be named Herrnhut which in German means “under the Lord’s protection” and it would be precisely here where these Hussites would become transformed into a new Protestant group known as the “Moravians”. Von Zinzendorf was a very religious man who was educated in German Lutheran Pietism at Halle and he became the leader of this new religious community. The Moravian Hussites were actually just a small number of the inhabitants of Herrnhut and soon they were joined by Lutherans and Calvinists as well. Through the leadership of Count von Zinzendorf, this new community slowly began to take on a unique Protestant identity.¹⁸ Even the Moravian scholar Peter Vogt points that out when he says “that the [Moravian] church we know today as the Moravian Church is the product of many influences, of which the ancient Moravian tradition is just one among others and arguably not even the most important one.”¹⁹ While at Herrnhut, the Moravians gradually adopted Lutheran influences owing to the fact that the Moravian refugees would be required to adhere to the Lutheran faith that prevailed there. In fact, Zinzendorf had to find ways to get the Moravians to integrate with the Lutherans given that their desires to hold on to their Moravian identity conflicted with the vision of the local Lutheran pastor.²⁰ This included them adhering to the Augsburg Confession of the Lutheran faith as well.²¹ Undoubtably, this meant that the Moravians

¹⁸ Katherine Carte Engel, “Of Heaven and Earth: Religion and economic activity among Bethlehem’s Moravians, 1741-1800” (PhD diss., The University of Wisconsin, Madison, 2003), 9-11.

¹⁹ Vogt, “How Moravian are the Moravians?”, 84.

²⁰ Ibid, 87.

²¹ Ibid, 85 & 88.

would grow to adopt not only Lutheran influences but also German Pietist influences owing to the influence of their community leader, Count von Zinzendorf. While at Herrnhut, this new Protestant identity for the Moravians manifested itself in a few ways that made them diverge from their traditional Hussite heritage and made them resemble more mainline Protestants.

Unlike most Protestants and even unlike John Wycliffe, Jan Hus liturgically and even doctrinally more closely resembled a Roman Catholic. For example, he was not against the veneration of icons and statues²², and he even held to the Catholic doctrine of Transubstantiation which would most definitely not be the case to the later Protestants.²³ Even Vogt admits that the newer Moravian Church that we know today that descends from the Hussites would indeed go on to diverge from Ancient Hussitism on a variety of ways in terms of church organization, theology and even in the way they would worship.²⁴ The Pietist influence was so prominent that the Moravians grew to place a strong emphasis on the spiritual regeneration of self that was shown by adherence to the commands of the Bible and the Moravians (like those of Herrnhut) adopted a life of daily devotional readings, congregational meetings, adhering to strict discipline and the formation of lay offices for the members. Zinzendorf's time at Halle also greatly influenced the development of Herrnhut and that of the Moravians there due to them following in the example of the Pietist theologian August Hermann Francke who was very devoted to the establishment of institutions such as schools, print shops, orphanages and pharmaceutical plants. The Moravians at Herrnhut adopted a similar devotion to establishing not only those same institutions as

²² Molnar "Liturgical Reforms", 297, referencing and quoting from Hus' *Expositio Decalogi*.

²³ Hieromonk Patapios, "SUB UTRAQUE SPECIE: THE ARGUMENTS OF JOHN HUS AND JACOUBEK OF STRÍBRO IN DEFENCE OF GIVING COMMUNION TO THE LAITY UNDER BOTH KINDS", *The Journal of Theological Studies* 53, no. 2 (2002):507.

²⁴ Vogt, "How Moravian are the Moravians?", 91.

Francke, but also towards mission work in other parts of the world.²⁵ Another example of Pietist influence was the belief in interdenominational fellowship (AKA Philadelphianism) which believed that Christians from all denominations were called to see one another as brothers and sisters in Christ regardless of their differing confessions and theology as well as that they were all going to be a part of the united “Body of Christ” of true believers by love at the end of times.²⁶ Even the modern-day Moravian Covenant of Christian Living reflects several of those influences – particularly in its calls to “have fellowship, in all sincerity, with children of God in other Christians churches, and will carefully avoid all disputes respecting opinions and ceremonies peculiar to one or another church” (Philadelphianism), desiring to “grow in our Christian lives through family devotions, personal prayer and study, and the opportunities for spiritual development offered by the Church” (personal spiritual regeneration) and to have a Board of Elders who “see that this Moravian Covenant be adhered to and faithfully observed” (discipline).²⁷ During the liturgy, the Moravians prostrated themselves and engaged in prayer, sang hymns and also wept as documented in the Herrnhut diary for the worship service that took place on August 10, 1727.²⁸ When it came to music, the Moravians sang hymns. Vogt also noted how in Germany, the Moravians still carried an old traditional custom of hosting beautiful funeral processions and even cited back to a recent example of the funeral of a Moravian Church member whose funeral procession consisted of a Moravian brass band playing traditional

²⁵ Ibid, 85-86.

²⁶ Ibid.

²⁷ The Moravian Church in America, “The Moravian Covenant for Christian Living”, June 2018, <https://www.moravian.org/2018/06/moravian-covenant-for-christian-living/>.

²⁸ Knouse, “The Moravians”, 11 citing the Herrnhut Diary.

chorales and sang hymns.²⁹ Indeed, perhaps in the usage of hymns we still see a vestige of their Hussite heritage. By the 1730s, the Herrnhut Congregation including the Moravians grew into a newer evangelical renewal movement known as the Brüdergemeine (Unity of the Brethren) that sought to expand beyond their small town.³⁰ With their new Moravian Protestant identity, these Moravians then decided to set their sights towards the New World in order to fulfill what was commanded by Jesus known as the Great Commission.

The Moravians Come to the New World

During the early 1730s, Moravian missionaries were sent to places such as St. Thomas in 1732, Greenland in 1733 and to the newly established British Colony of Georgia in 1735.³¹ There in the Colony of Georgia, the Moravians would leave an impact on a local Anglican pastor who would go on to become a famous theologian and founder of Methodism. John Wesley first made his way to the Georgia Colony during the 1730s and he became known as a very strict High Church man preaching in the city of Savannah. The first Herrnhuter Moravians arrived in the Georgia Colony in April 1735.³² On October 14, 1735, he boarded the ship *Simmonds* and it would be during that voyage he would encounter the Moravians.³³ During said voyage on October 16, 1735, Wesley began having conversations with these Moravians wherein he had discussed his consecration as well as the Moravian beliefs with them. Not long after that, Wesley

²⁹ Vogt, "How Moravian are the Moravians?", 94.

³⁰ Ibid, 88.

³¹ Knouse, "Moravians", 13; Engel, "Heaven and Earth", 14.

³² James Nelson, "JOHN WESLEY AND THE GEORGIA MORAVIANS", *Transactions of the Moravian Historical Society* 23, no. 3/4 (1984):20.

³³ Ibid, 18.

began to learn some German so he can further converse with them and he even began to worship with them around October 19, 1735.³⁴ This experience began to question some of Wesley's views and is just one example of where the Moravians influenced those they came across.³⁵ Influence was also felt beyond Savannah and beyond the 18th Century with Baptist missionary William Carey also being influenced by them – most likely in their missionary work for in 1792, he would go on to organize a missionary society.³⁶ The Moravians were not to last long in the Colony of Georgia. Since Savannah was located south of the Charles Town Colony (in what is today South Carolina), its location was much closer to Spanish St. Augustine further south and so during the 1730s, there were numerous conflicts arising between the British and the Spanish. The Moravians, however were pacifists and they did not want to have any part to play with any of those conflicts. Therefore, they decided to move northwards to the Colony of Pennsylvania where the Schwenkfelders (who formerly lived on Count von Zinzendorf's estate) lived in a town called Skippack. Through the assistance of Moravian leaders David Nitschmann and Augustus Gottlieb Spangenberg, they established themselves in Pennsylvania. In 1740, Anglican priest and revivalist George Whitefield joined with the Moravians with the objective of having them serve as teachers for a school that was meant to serve enslaved African children. Whitefield also helped them purchase land to build a settlement by connecting them with landowner William Allen who was deeded some land (via the "Walking Purchase") from the Lenape nation. Their relationship with Whitefield eventually soured shortly thereafter following a religious

³⁴ Ibid, 22.

³⁵ Betts, "JAN HUS", 98.

³⁶ Greg Strand, "William Carey: An Enquiry Into the Obligations of Christians", *Strands of Thought*, Evangelical Free Church of America, May 12, 2017, <https://blogs.efca.org/strands-of-thought/posts/william-carey-an-enquiry-into-the-obligations-of-christians>.

dispute, however by 1741 they were sold a piece of land by Nathaniel Irish (who was the land agent of William Allen) and so with that land, they decided to build their new settlement.³⁷

Bethlehem – From a Rural Community to an Industrial Town

The town of Bethlehem was born on December 24, 1741 and it was named as such by Count von Zinzendorf due to the Christmas vigil they hosted given that the town of Bethlehem is where Jesus was born.³⁸ The Moravians began life in Bethlehem engaging in trade mainly by the craft of artisanal work which they would trade in exchange for necessities such as food.³⁹ Unlike many other Christian groups who developed in the United States, the Moravians at Bethlehem and elsewhere disliked the open-air revivalism and outdoor preaching that was popular amongst other Christian groups as they saw it as deficient in attracting truly awakened souls.⁴⁰ Indeed, it is no wonder that the relationships between the Moravians and Whitefield soured when we see the Moravians disagree with many other Protestant Christians on such a practice. Miraculously, Whitefield's land north of Bethlehem, which was named Nazareth after the village where Jesus grew up, was sold to the Moravians. At both villages, the Moravians established communal houses, places of worship and launched missions from them. The Moravians also established industry in these towns with Nazareth serving as an agricultural providing village whereas Bethlehem dealt more with industrial work. Bethlehem was also quite conveniently located along the Monocacy Creek and Lehigh River and this allowed them to have some control over who

³⁷ Christopher James Malone, "[An] Establishment of Order and Prosperity: Moravian Material Culture Through the Eyes of Outsiders" (PhD diss., University of Delaware, 2021), 24-25.

³⁸ Ibid, 25.

³⁹ Engel, "Heaven and Earth", 22.

⁴⁰ Scott Paul Gordon, "Fishing for a Few: Moravians on the Eighteenth-Century Pennsylvania Frontier." *Pennsylvania History: A Journal of Mid-Atlantic Studies* 88, no. 3 (2021):334-335.

visited their town and this would help stimulate its industrial growth. The Moravians also lived communally in structures rather than in separate houses. Moravian women also wore very simple clothing (mainly colored silk or muslin ribbon clothing and a linen beaked hood called a *schneppe haube*). The Moravians were quite the entrepreneurial people and they had established a variety of businesses. Their location near rivers allowed them to establish their own ferrying service and as visitors to towns such as Bethlehem began to grow, they established lodging for visitors given that their church discouraged offering choir houses to lodgers fearing that non-Moravians would taint their members. One such inn called the Crown Inn was built in 1745 served visitors and at such inns, a person called the *fremdendiener* (or servant of strangers) dealt with the visitors by providing them with tours of the village, directions to places such as the store and even introducing them to a Moravian church elder. These *fremdendiener* often spoke other languages allowing them to serve a variety of visitors from all over the world and ensured that visitors to Bethlehem enjoyed their stay in the town.⁴¹ Bethlehem's residents also built mills, tanneries and engaged in trade which was facilitated sometimes through the visitors who stayed at inns such as the Crown Inn. At places such as the Crown Inn, visitors sometimes brought their own services and goods and so foreign goods such as Jamaican rum and tobacco were traded and this served as yet another source of income for the town, the Moravian church and its inhabitants. The Moravians of Bethlehem, however were seen with some suspicion from the British colonists due to the fact that Moravians engaged in mission work amongst the local Native Americans who were not trusted by the British. Despite all of that, the Moravians were nevertheless recognized a few years later as a valid church as in 1749, the British Parliament ultimately recognized them as

⁴¹ Malone, "Order and Prosperity", 25-39.

an “Antient Protestant Episcopal Church”.⁴² This obviously opened the door for them to engage in trade with their fellow British colonists in Pennsylvania and beyond. As the years passed, this industrial and economic development continued. Scholar Christopher James Malone also noted that inns such as the Crown Inn in Bethlehem also served somewhat as a bank where coin and paper money was exchanged.⁴³ The Moravians also engaged in trade with the Native Americans of the areas surrounding Bethlehem including the Mohican and Delaware people. A hotel with amenities such as a kitchen called the *Indianer Haus* (or Indian House) was built just on Bethlehem’s borders.⁴⁴ The Crown Inn was not just a place to stay as it also had its own *buchladen* (bookstore) run by the church which sold books to visitors of a largely religious nature.⁴⁵ Indeed, as Scholar Katherine Carte Engel points out, the Moravians never “challenged the concept of private property, the fundamental structure necessary for a capitalist economy.”⁴⁶ The Moravians in Pennsylvania (including at Bethlehem) also showed a strict adherence to discipline and to meticulous organization.

The Bethlehem Moravians Community Diary provides us with some evidence of that disciplined attitude and meticulous organization that was once held by some of the brethren that lived in Bethlehem during the early years of the settlement. In the entry dated June 24, 1742, there is an entry noting that “the brethren of the congregational settlement are to build dwellings at intervals of half an hour’s walk each in preparation for the winter” which were to “serve to

⁴² Ibid.; 25-39 & 63; Engel, “Heaven and Earth”, 17.

⁴³ Ibid, 66.

⁴⁴ Ibid, 67.

⁴⁵ Ibid, 69.

⁴⁶ Engel, “Heaven and Earth”, 22-23.

prepare the messengers to the heathen for their isolation”.⁴⁷ Through such an entry, we see that the Moravian inhabitant of Bethlehem had a very disciplined and meticulous system of organization which is quite conducive to business. We also see that the Moravians took their duties to interact with the visitors to the town quite seriously. In the entry dated July 1, 1742, orders were noted for some church brethren “to look after the non-Moravians who visit us, spend time with them, and converse with them.”⁴⁸ Indeed, given that such attention was placed on attending to visitors to the town, we can see just why Bethlehem started to attract so many visitors which undoubtedly opened the door for further economic and industrial development. As the years went by, the Moravians were once again faced with the prospect of a war – this time between the Patriots who wanted independence and the British who did not want to relinquish control of their 13 North American Colonies in what is today the United States.

The Moravians in the American Revolutionary War

When the American Revolution broke out following the Battles of Lexington and Concord in 1775, the Moravians had a complicated relationship with the American Revolution. Since the Moravians were pacifists and were against war, they sought to be neutral so as to not offend the British who previously recognized them as legitimate Protestant Christians in 1749 while at the same time not to infuriate their British-American neighbors.⁴⁹ However, regardless of what efforts were taken to avoid direct participation in the war, the Moravians had no choice but to participate in the war – if not in the battlefield, at least outside of it. Malone notes that

⁴⁷ The Moravian Church, “Bethlehem Diary - June 24, 1742”, Bethlehem Digital History Project, http://bdhp.moravian.edu/community_records/bethlehem_diary/6241742.html.

⁴⁸ The Moravian Church, “Bethlehem Diary - July 1, 1742”, Bethlehem Digital History Project, http://bdhp.moravian.edu/community_records/bethlehem_diary/711742.html.

⁴⁹ Malone, “Order and Prosperity”, 26-27.

some Moravian church members enlisted and fought for the Patriots side and others also produced rifles for the Pennsylvania Militia.⁵⁰ On May 6, 1775, the Moravians issued a circular letter discouraging their members from lifting up arms in response to the war reflecting their pacifist approach.⁵¹ They also dissented to the war on a few other grounds. For example, they considered the Declaration of Independence to be premature, however they also reflected some form of sympathy for the patriot cause when they changed a prayer in their liturgy that was originally meant for the King of England to be for the country instead.⁵² During the early years of the war, the Single Brethren's House in Bethlehem was used twice as the General Hospital of the Army and Moravian brethren assisted in the medical care and even burial of wounded and dying soldiers. Private homes and other structures were also used to house wounded soldiers as well to recover. In 1777, Bethlehem also served an industrial purpose when it served as the depot of military stores where the Moravians assisted in the war effort.⁵³ Outside of Bethlehem, some soldiers and prisoners passed through the nearby town of Nazareth where they stayed for 1-2 days usually in the Old Nazareth Hall.⁵⁴ Overall, while the Moravians are not the most prominent Christian group to have participated in the American Revolution, the Moravians nevertheless did contribute to the wellbeing of soldiers and found an economic motivation to nevertheless assist in the war effort. While they were pacifistic and reluctant to participate directly in the American Revolution given that it was a war, they nevertheless showed Christian charity when possible

⁵⁰ Ibid.

⁵¹ John R. Weinlick, "THE MORAVIANS AND THE AMERICAN REVOLUTION: An Overview", *Transactions of the Moravian Historical Society* 23, no. 1 (1977):3.

⁵² Ibid.

⁵³ Ibid, 4.

⁵⁴ Ibid.

during the war in accordance with their faith and some of their members also went on to serve as patriots for what eventually became the United States of America.

Conclusion

Now we return to the question – Did Moravian spirituality, customs and doctrine contribute to the economic and industrial development of the town of Pennsylvania from the years 1741 to 1775 and what role did their beliefs play during the American Revolution from 1775-1783? The Moravians were a very well-disciplined people and they also showed themselves to be also quite entrepreneurial. As we saw in the Moravian Covenant for Christian Living, the Moravians had a Board of Elders who were responsible for maintaining the discipline of the congregation and so we can quite clearly see that discipline was a major part of the Moravian way of life.⁵⁵ This was manifested in a variety of ways including in their disciplined regimen of daily family devotional readings, congregational meetings, personal prayer and study, participation in church life with the goal of personal, spiritual improvement and even a (perhaps a very German-like) strong inclination to organization and meticulousness as shown in the Bethlehem Diary. This shows that the Moravian religion preached organization and discipline to their congregants and so when they made their way to the New World with the British, they were far more prepared to deal with the uncertainties that came with living first in the Colony of Georgia and later in the northern Colony of Pennsylvania. The Moravians also apparently had a very strong sense of self owing to the fact that they considered themselves to be not only Protestants, but also members of an ancient faith that predates Luther's Protestant Reformation. All of this was most definitely a factor that ultimately assisted in the industrial and economic development of Bethlehem. We also

⁵⁵ The Moravian Church in America, "The Moravian Covenant for Christian Living", June 2018, <https://www.moravian.org/2018/06/moravian-covenant-for-christian-living/>.

see that the Moravians were also encouraged to be entrepreneurial. Owing to the influence of German Pietists such as August Hermann Francke who influenced the Herrnhut leader Count von Zinzendorf. Through the example of Francke, who established schools, print shops, orphanages and pharmaceutical plants, the Moravians also found an entrepreneurial spirit that sought to use their skills to build institutions that would ultimately not help mankind but also fulfill the Great Commission as preached by Jesus Christ. We see that they took hospitality quite seriously in the example of inns such as the Crown Inn in Bethlehem which served multiple purposes – as a lodging for non-Moravian visitors, a marketplace and even a religious book store. We also see it in the Bethlehem Diary as well and even in the example of the *fremdendiener* who served said visitors. The entrepreneurial nature of the Moravians was also seen in Bethlehem where the Moravians began the industrial and economic development of the town in the form of artisanal work which was an early form of trade. Such entrepreneurial spirit then developed into larger scale businesses such as inns, mills, tanneries, hotels, ferrying and even mercantile trade and agriculture. Given that the Moravian Church required an income to finance its mission work and more, that also served as a major motivation for its brethren to develop their entrepreneurial spirit. The town of Bethlehem was located in a very convenient location along the Monocacy Creek and Lehigh River, however only a strong entrepreneurial spirit could have motivated a small rural village like Bethlehem to grow into a proper industrial town. As Engel pointed out, the Moravians always carried with them a strong capitalist streak that most certainly worked to their advantage and served as a strong supplement to an already strong and disciplined religion. Given that the Moravians developed much of their identity around the religious commune of Herrnhut, we also see that the Moravians came with very strong interpersonal skills. Those skills allowed them to get the British Empire on their side and get them to recognize their Moravian

Church as a valid Protestant church which most definitely helped with trade. We also saw their relationship building skills in how they initially established a rapport with George Whitefield and other figures such as the land owner Wiliam Allen. All of this most definitely played a role in them being able to establish the town of Bethlehem. Finally, as to the American Revolutionary War, we also see that the Moravians were flexible when it was necessary. While they strongly (as a church) held to their principles when it came to opposing participation in war, they nonetheless participated non-violently and helped the wounded and the dying. They were open to having their structures used as hospitals and lodging for soldiers. Some Moravians even jumped ship on pacifism and joined the war effort as soldiers. Their strong Christian moral ethic was able to manifest itself in such wartime hospitality. Ultimately, we see that the Moravian religion strongly inclined its members towards a strongly disciplined and organized regimen, a strong and ancient sense of identity as well as an entrepreneurial spirit born out of their Pietist influence and also out of necessity most definitely allowed them to contribute to the economic and industrial development of the town of Bethlehem from the years 1741-1775, and their strong Christian ethic that is willing to be flexible when necessary most definitely allowed them to play a role in the American Revolution from 1775-1783. Ultimately, Moravian spirituality, customs and doctrines greatly influenced the industrial, economic and industrial development of the town of Bethlehem, Pennsylvania from its founding in 1741 up until the outbreak of the American Revolutionary War in 1775, and their faith also greatly influenced Moravian participation in the American Revolutionary War until its end in 1783. Moravians may not be the most known group of Christians in the United States, but they most certainly left their mark on American history.

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