

CHARLES ROBERT DARWIN.

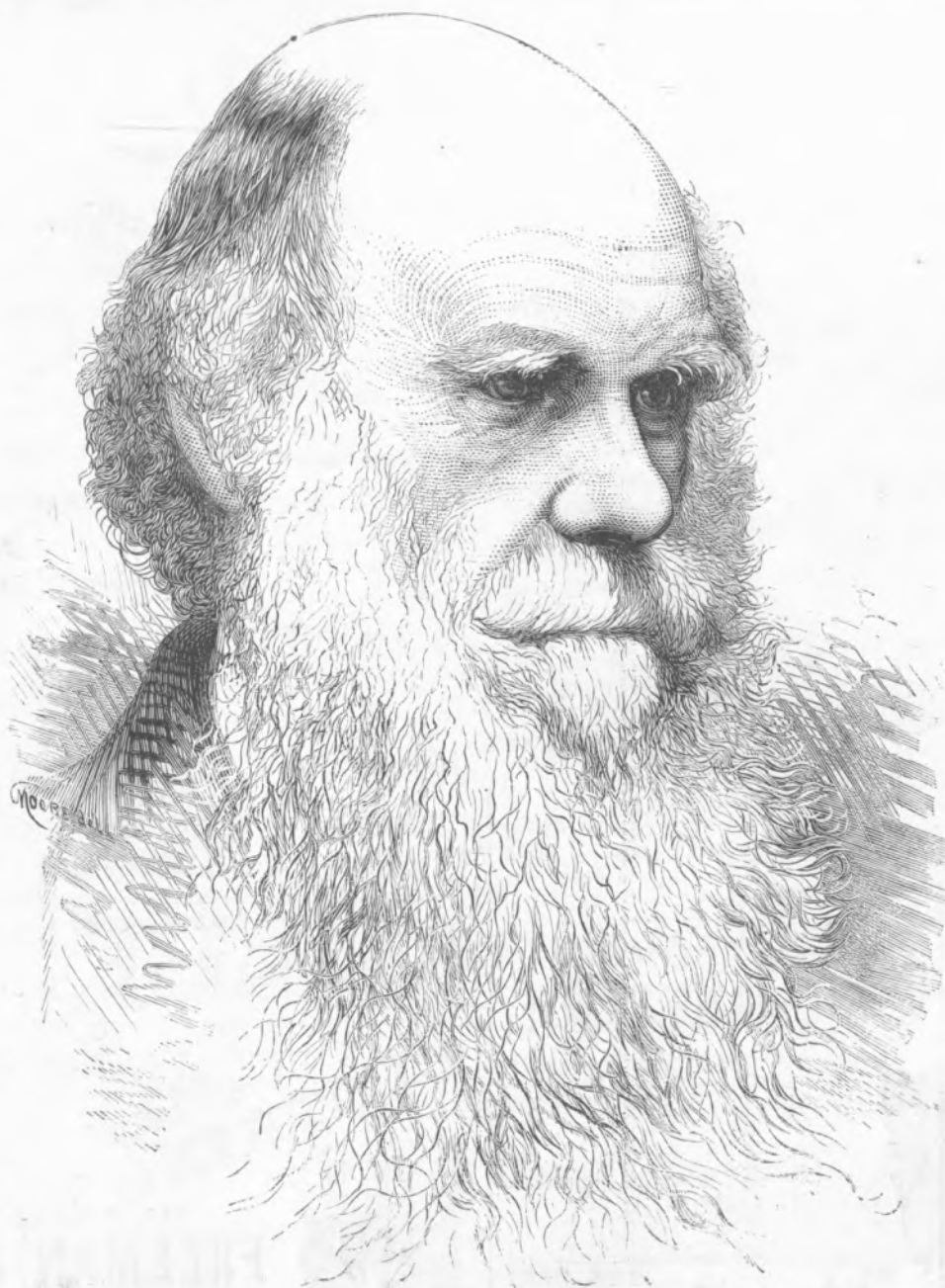
THIS distinguished naturalist and author was born in Shrewsbury, England, February 12, 1809. He took his degree at Christ's College, Cambridge, in 1831, and the same year sailed with Captain FITZROY in the ship *Beagle* on an exploring expedition round the world, returning in the fall of 1836. In 1839 he published an interesting narrative of the voyage, and subsequently several other works embodying the scientific results of his observations. His best-known work, *On the Origin of Species by Means of Natural Selection*, appeared in 1859. It has passed through many editions in England, has been translated into German, French, Dutch, Italian, and Russian, and has been the subject of bitter controversy. A recent catalogue of the literature of Darwinism gives the names of 312 authors who have treated the subject. In 1871 he published a treatise on the *Descent of Man, and Selection in Relation to Sex*. His latest work, published in 1872, is *On the Expression of the Emotions in Men and Animals*.

ROBERT BROWNING.

THE author of *Bells and Pomegranates* was born in Camberwell, a suburb of London, in 1812. He was educated at the London University. At the age of twenty he went to Italy, and resided several years in that country. The influence of his Italian studies is apparent in nearly every thing he has written. His best works are his dramatic and lyric poems, published in numbers between 1842 and 1846 under the title of *Bells and Pomegranates*, which included a powerful and striking tragedy, called "A Blot on the Scutcheon." His latest publications are *The Ring and the Book*, *Balaustion's Adventure*, *Prince Hohensteil-Schwangan*, *Saviour of Society*, *Fifine at the Fair*, and *Red Cotton Night-cap Country*. In 1846 Mr. BROWNING was married to Miss ELIZABETH BARRETT. They resided chiefly in Italy. After her death at Florence, in 1861, he returned to England with their only child, a son, and now resides in London.

DEAN STANLEY.

THE Very Rev. ARTHUR PENHRYN STANLEY, D.D., Dean of Westminster, was born in Norwich, England, in 1815. He was educated under Dr. ARNOLD at Rugby, and commenced a distinguished career at Oxford by obtaining a scholarship at Balliol College. He graduated with high honors, was for twelve years tutor of his college, Secretary of the Oxford University Commission from 1850 to 1852, Canon of Canterbury from 1851 to 1858, and held other honorable ecclesiastical positions, till 1863, when he became Dean of Westminster. He is a man of great learning, and the author of a large number of works, chiefly on religious topics. His first work was the *Life of Dr. Arnold*, published in 1844.



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BETHEHEM, PENNSYLVANIA.

THE Moravian Church was first established in this country by a colony of the "United Brethren" from Herrnhut, in Saxony. This colony went to Georgia in 1735, but being opposed to bearing arms against the Spaniards in Florida, with whom five years after war was declared,

they removed to Nazareth, on the Delaware River, and in 1741, having purchased five hundred acres on the Lehigh River, commenced the settlement, to which at Christmas of that year Count ZINZENDORF gave the name of Bethlehem.

It became a great centre of missionary enterprise among the German settlers and Indians. With the latter the Moravians were very success-

ful, but the various wars and the action of unscrupulous whites at last put an end to the good work in Pennsylvania, as the same influences have done ever since in other parts of our country.

The Moravian religion is a simple form of Christianity. It originated in the appearance of some persecuted Waldenses (exiles from Piedmont) in Bohemia and Moravia, A.D. 1176. From that time till the establishment of the church in America the Moravians were subject to the persecutions of the Roman Catholics.

The service of the Moravian Church is impressive, accompanied by much singing, and the occasional addition of string and wind instruments to the organ accompaniment. The congregation rises in prayer. The funeral ceremonies are peculiar. When a Moravian dies the trombone-players give funeral marches and hymns from the church steeple. By the music the initiated can tell if the deceased be male or female, old or young, etc. At the grave-yard, after services in the church, the trombones head the funeral procession, playing, and accompany the singers in the services at the grave.

On Easter morning special services are held at daybreak in the grave-yard, at which the trombones assist. These instruments also announce from the steeple the love-feasts, of which there are some for the brothers, the single sisters, the children, etc., and others to which all are invited. At such times the old church kitchen is in requisition, and buns and hot coffee distributed, with appropriate services. On the next page we give illustrations of these interesting features of Moravian life.

The borough of Bethlehem is pleasantly situated on the Lehigh at its junction with the Monocacy, a small but picturesque stream which rises in the Blue Ridge.

There is much that is quaint and interesting in the old buildings and institutions of the Moravians, although the flavor of exclusiveness has passed away, and the march of improvement is gradually destroying the antique.

Churches of various denominations lift their spires above the embowered streets and houses, where forty years ago only Moravian doctrine was allowed. The establishment of the Bethlehem Iron-works, the Lehigh University, the Zinc-works, and of the depôts of three railroads, has materially interfered with the former exclusiveness of the sect, while adding immensely to the prosperity and resources of the borough.

The dialect called Pennsylvania Dutch is still in common use. There are many people living in the neighboring farming districts whose parents were born in this country but who can not speak English.

These American descendants of the early Moravian settlers maintain the charming simplicity of manners by which their ancestors were marked in the Old World. They are temperate, virtuous, and industrious. To visit their village is like going into a new world, whose inhabitants are totally different from ourselves in manners and customs; but they can hardly be expected to maintain this Arcadian simplicity.