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American Indian Culture and Research Journal

Title

David Zeisberger: A Life Among the Indians. By Earl P. Olmstead.

Permalink

<https://escholarship.org/uc/item/7sn0v576>

Journal

American Indian Culture and Research Journal , 23(4)

ISSN

0161-6463

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Publication Date

1999-09-01

DOI

10.17953

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ter education beyond elementary levels, and some off-reservation experience. In these conclusions and recommendations, she is very much in tune with reformers then and now who stress self-help whenever and wherever possible. Scattered throughout chapters three through five are many tables, giving details on size and furnishings of the Indian homes. We find information on the height and number of rooms, types of wall-hangings, kitchen utensils, bedding, and rugs. A few tables denote marital status and religious affiliation, alcohol consumption, and types of reading matter in the homes. Appendices supply such information as the few number of families still speaking the Chippewa language, the number of parents with some formal education, and how many families traveled off the reservation. The amount of detail in the book is impressive and shows that Hilger gathered and itemized data carefully. As stated by Kimberly Blaeser in her introductory remarks, "The tabulated results of Hilger's investigation are a rich resource for anyone wanting specifics; they stand as a concrete catalog of material culture" (xiv).

Hilger's background as an anthropologist and a Benedictine sister surely colors her approach to the research and its conclusions—resulting in occasional stereotypes and a somewhat static view of the people. But on the whole, hers is a solid piece of work, in which an abundance of statistical material is brightened by sketches of the persons she interviewed.

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David Zeisberger: A Life Among the Indians. By Earl P. Olmstead. Kent: Kent University Press, 1997. 465 pages. \$39.00 cloth.

In this study, Earl P. Olmstead examines the life and works of the Moravian missionary David Zeisberger from his birth in 1721 in Moravia (present day Czech Republic) until the Gnadenuhnten massacre of 1782 in Ohio. The study is divided in four sections that move chronologically through the missionary's life. Although Zeisberger lived until 1808, this book covers the first period of his life. In his previously published *Blackcoats among the Delaware: David Zeisberger on the Ohio Frontier*, however, Olmstead covers the man's life from 1782 to 1808.

In *David Zeisberger: A Life among the Indians*, Olmstead describes the entire Moravian effort to Christianize the Indians, with special focus on the Delaware. Therefore, a better title for the book might have been *David Zeisberger and the Moravian Missionaries among the Indians*.

Part one covers the years between 1721 and 1753. Zeisberger joined the Moravian, or Unitas Fratrum, sect when he was a child. Accused of theft on a trumped-up charge, he left Saxony for America in 1738, stopping first at Savannah, Georgia. In 1741, Zeisberger moved to Pennsylvania and made his home on the old Walking Purchase lands along the forks of the Delaware River. Four years later, he began studying for missionary duty. Soon after, Zeisberger and another missionary, Christian Frederick Post, were sent to

Mohawk country. Post would become well-known in religious circles; he devoted almost as much effort among the Indians as Zeisberger, in both New York and in Pennsylvania.

The author does not know much about Native Americans. He mentions Zeisberger's involvement with the Mohawk and the Onondaga. However, he does not clarify which tribe he is discussing. This is especially problematic, since the Six Nations were not completely united at this time. There were French and English factions in each village. Evidently, Olmstead does not know this. He perceives the Six Nations to be a powerful and united force at this time. And while the Onondaga adopted Zeisberger, Olmstead does not specify which Onondaga did this, leaving it impossible to know why they made him one of their brethren.

Olmstead's book has other problems, as well. All Indians were savage and nomadic, ignoble or noble. What about Iroquois towns, or castles? Evidently, they did not represent a settled people to the author. In writing of the Iroquois Chief Shickellamy's death, Olmstead mentions the fact that he "joined his great Manitou in heaven" (p. 50). This seems to be condescending. Native Americans would never have spoken of heaven the way the author does here. Olmstead, in speaking of the early efforts to establish missions among the Iroquois, makes it seem as though they were the all-powerful confederacy that Daniel K. Richter, as well as the present reviewer, have disproved. Finally, Olmstead believes Sir William Johnson was a great man because he had the "ability to think and sometimes act like an Indian" (p. 74). This appears quite racist.

Part two extends from 1754 to 1764. The missionaries had met with some success; five missions had been established by 1754. Zeisberger was not alone. In addition to Post, there were such missionaries as Augustus Gottlieb Spangenberg and John Heckewelder working in the area. These men had a gigantic task before them because of the hostilities between England and France that commenced in 1754. The Moravians did the best they could to keep their Native American converts out of the war, but they ended with mixed results. Teedyuscung, sometimes called King of the Delawares, and his followers, left the mission at Gnadenhutten and went to war against Pennsylvania. Olmstead makes an important point here. These Indians might never have gone to war if Pennsylvania could have kept the Susquehannah Company (land speculators) from invading a region known as the Wyoming Valley. Other Pennsylvania Indians likewise fought against the colony. Several missionaries in addition to Zeisberger attempted to re-establish peace, but, as with their converts, they had mixed results.

After France lost Canada, the English colonials had little time to relax. In 1763, Pontiac, the great Ottawa chief, and his allies among numerous nations, started a war—they wanted to keep white settlers off their land. Olmstead examines the massacre perpetrated against the Conestoga Indians at the hands of the Paxton Boys. One thing was sure: in order to expand the mission system, in order to gain additional converts, the Moravians and their followers had to leave eastern Pennsylvania and move West.

Part three covers 1765–1774. Zeisberger and others established new mis-

sions in the trans-Allegheny region, in areas such as Schoenbrunn. At this point in the book, the author makes an important observation. Zeisberger, a man of God, was also a European. He refused to let any Native American symbols exist in his settlements. Because of this restriction, many Indians were turned off by his teachings. In addition, white settlers wanted this Native land and their vices disrupted Moravian religious efforts. There was only one thing to do to get rid of Native and European trouble: move farther West, into the area of the Muskingum Valley. Missions in this region proved the most successful. Trouble arose in 1774, however, between the Virginians under Lord Dunmore and the Shawnee of the Ohio country.

Part four covers the period between 1775 and 1782. All frontier colonials wondered whether the Natives would support them or the British. Obviously, if they supported the British, western settlers would have big problems on their hands. Therefore, the colonists wanted Delaware and Shawnee neutrality at all costs. The Pennsylvanians signed a treaty with the area Natives that kept peace for two years. Zeisberger and the Delaware Chief White Eyes experienced conflict discussing the placement of the missions. Zeisberger wanted a region where only converts would live, while the Delaware wanted a colony for Indians only. Other groups, such as the Mingo, attacked western settlements and disrupted mission life. Suspicions were raised on both sides and Zeisberger even thought that the Delaware were plotting with the Mingo to destroy the missions. In 1777, the converts and the missionaries ran away from Schoenbrunn. This was a serious blow to the Moravians. In addition, the Shawnees, after many confrontations with colonials, went to war and the Delaware, lacking access to goods such as rifles and clothes, deserted the Americans for the British because the British promised to fulfill their requests. The Delaware also moved the Americans away from three missionary towns in the Muskingum Valley. The Americans were pushed deeper into Indian Country in order to keep an eye on them. In 1782, Zeisberger and his converts returned to the valley the Americans eventually attacked. Gnadenhutten was destroyed. This is where Olmstead's story ends.

This study provides, as noted, an excellent account of the Moravian missionary efforts among the Indians. Yet, at the same time, it is not concerned about how Native Americans perceived these efforts. This is a good place to begin research. It is necessary to examine both the motives and the ideas that contributed to the interactions between peoples. The author provides several appendices that could also be employed as starting points. The bibliography contains most of the older secondary sources. Scholars should consult it, but remember that it is not current. Readers interested in early church history, as well as some of the events that occurred between whites and Native Americans throughout the eighteenth century, may enjoy this book. One final point: Olmstead, whether or not he meant to do this, included outdated—and wrong—assumptions about Indians in *David Zeisberger: A Life among the Indians*.