

While elites hoped to maintain industrial capitalism by concealing laboring bodies, workers' struggles certainly remained visible, as evidenced by repeated instances of worker militancy in Pittsburgh. Slavishak's analysis of "the working body at war" ends in 1892, but working bodies in steel struck again in 1901, 1904, and in 1909 at McKees Rocks. How did this sustained militancy shape elites' efforts to discipline the working body? In addition, Slavishak's concern for the body at times minimizes other variables that framed struggles over class in Pittsburgh, especially the category of space. As the events of the Homestead strike suggested, the strike was, in part, a contest over the control of urban and industrial space; and thereby best understood by considering space as closely as the body.

But these are issues that scholars will enjoy discussing further in other settings. *Bodies of Work* is not only indispensable to specialists in the histories of Pennsylvania, labor, and American culture, but will also work very well as an assigned reading in upper-division undergraduate and graduate courses.

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Corinna Dally-Starna and William Starna, eds. *Gideon's People: Being a Chronicle of an American Indian Community in Colonial Connecticut and the Moravian Missionaries Who Served There*. 2 Vols. (Lincoln: University of Nebraska Press, 2009. Pp. x, 692; vi, 656, illustrations, maps, tables, appendixes, glossary, bibliography, index. Cloth, \$170.00.)

In recent years a number of new secondary works and document editions concerning German Moravian Indian missions in eighteenth century British North America have enriched our understanding of native perspectives on this era of Euroamerican expansion and conflict, as well as on the missionary enterprise itself. This new collection translated and edited by Corinna Dally-Starna and William Starna contributes significantly to this historiographical development. This edition focuses on the mission at Pachgatgoch, an Indian community on the Housatonic River in Connecticut led by a convert named Gideon, and the Moravian missionaries who began working to convert natives there in 1743 and remained until 1770. The two volumes contain 22 diaries totaling 982 pages written by eleven missionaries between the years 1747 and 1763. Two of the missionaries were English, while the rest were

German-speakers, and all were men. Authorities at the Moravian community of Bethlehem, Pennsylvania sent and supported the missionaries. In addition to the missionary diaries, these volumes contain appendixes with correspondence (some written by Indians at Pachgatgoch), petitions, a gazeteer of place names, lists of Indian participants in the mission, biographical information on Europeans connected to the mission, and a glossary of Latin and peculiar Moravian religious terms. The edition is well translated and edited, with voluminous end notes that explain and cross reference names, places, terms, and ideas in the text and refer to other documents and secondary literature in German and English. The bibliography contains primary and secondary sources, and is followed by separate name and subject indexes.

In the 73-page introduction the editors describe the settlement, growth, and decline of Pachgatgoch, the Moravian missionary effort, and the native response. Mahicans, Esopus, Highland Indians, Wompanoos, Minisinks, and perhaps others living near New Milford, Connecticut began the Pachgatgoch community, which lay just east of Shekomeko and Wechquadnach in New York, where Moravian missionaries also worked. They spoke several languages, including English and Dutch, and when the German Moravians arrived, they spoke with them in English, although the diaries contain native language transliterations that will interest linguists. In 1743 and 1744 rumors that the Moravians were arming Indians against the colonists and other concerns led the Connecticut and New York governments to expel the missionaries, but the Moravians in Bethlehem maintained contact and returned to Pachgatgoch in 1749. In 1746 converts and others in all three communities began moving to the Moravian praying town in Gnadenhütten, Pennsylvania and in some cases to their community at Nazareth. But about one hundred inhabitants of Pachgatgoch held on, led by Gideon until his death in 1760, after which the mission and the community declined.

Dally-Starna and Starna stress that Pachgatgoch remained an Indian community, with the Moravians more or less attached to it. The Indians built their own dwellings, and Gideon shared power with the missionaries in order to help unify the community and to survive in an increasingly hostile environment. Gideon essentially “recruited” the Moravians, whom he and others tolerated. Unlike in Gnadenhütten and other Moravian missions, in Pachgatgoch the missionaries realized that they could not push European religion and culture too hard or they would be asked to leave. And so they lived there, attempted to learn Indian languages (with only modest success), conducted their religious services, and achieved some success with conversion.

What this means is that we have a detailed record of a community that was much more “Indian” than “European,” and Dally-Starna and Starna describe the potential for scholarly investigation. Unlike some other Moravian mission diaries, these unfortunately do not provide good material for ethnographic study, as they contain little about native kinship, medicine and curing, death and mourning, dress, hair styles, ornamentation, tattooing, physical appearance, and native religious practice. Yet their portrayals of everyday life in and around Pachgatgoch and the connections among Indians, Moravians, black slaves, and colonists in the area provide, as the editors put it, “one of the most intimate pictures of community dynamics known for the region from any time period” (1:43). Here we have material to construct a portrait of a small native community as it was being enveloped by a rapidly growing colonial society that was often at war. In this respect this collection is invaluable.

There are a number of important themes that historians and others can investigate using these volumes, first and foremost of which are the religious aspects of the mission from the European Moravian perspective. Indeed, the editors note that Moravian leaders preferred that the diarists stress this in their writings. Here we see first hand evidence of Moravian spiritual practice, language, and commitment that is common in most of their missionary records, from Surinam to Greenland and beyond. This includes ritual love feasts, Communion, prayer and other spiritual meetings, as well as the group’s so-called “blood and wounds” theology and language that included singing from the controversial 12th Appendix of the Moravian hymnal, sensual descriptions of believers’ relationships with the Savior, and the Side Hole devotion (referring to Christ’s wound on the Cross). It also includes references to their controversial practice of referring to the Holy Spirit as a mother and Jesus with both female and male qualities. Additionally, there are numerous references to European women working in the Moravian mission, which was also controversial among rival religious groups, and the missionaries made references to the numerous polemics attacking the group for the above beliefs and practices. In short, the Indians and missionaries at Pachgatgoch experienced much of the religious enthusiasm and its consequences that was associated with the Moravian movement as a whole in the mid-eighteenth century.

Another important theme for which these volumes provide valuable evidence is the community’s relationship with the colonists, authorities, and others around them. The missionaries dealt almost constantly with suspicious colonial authorities and white encroachments on their land. At one point in 1757 the Connecticut Assembly sent Roger Sherman and Sam Adams to

investigate a land dispute between the Pachgatgoch Indians and their white neighbors. Examples of runaway Indian servants and slaves appear in these records as well, along with alcohol problems and the recruitment of Indians into the army to fight in colonial and imperial wars. What we see is a portrait of Indian village life in close proximity to Anglo-Americans, blacks, and others in the mid-18th century, when native political entities were clearly operating in spite of the growing colonial settlements that were enveloping them. Under these conditions the missionaries and Indians were defensive toward those around them and even refused to let interested white ministers and others into their community to worship. In the diaries one finds evidence of everyday life under these circumstances, including creolization, hunting, schooling, and holiday celebrations. The diarists note, for example, that on Thanksgiving in November the Pachgatgoch Indians went out among whites to eat and receive gifts.

The records of this Christian Indian community will be important for placing Pachgatgoch in the larger context of British North American Indian and mission history. The Moravians developed the most successful Indian missions in the British colonies during this period, but no one model explains how they did it. The editors contrast Pachgatgoch with the Moravian mission communities at Gnadenhütten, Friedenshütten, and Nain, Pennsylvania and later in the Ohio Valley, which were praying Indian towns. In the latter, David Zeisberger was a more accomplished linguist and ethnographer, yet he demanded more significant change in Indian behavior than the missionaries at Pachgatgoch. He got it, becoming the most successful Moravian missionary in North America during this period. As historians of Moravian Indian missions like Carola Wessel (*Delaware-Indianer und Herrnhuter Missionare im Upper Ohio Valley*, 1999) have already noted, developments among Moravians and Indians from Pachgatgoch to the Ohio Valley make it clear that we cannot rely merely on models of Christianization and civilization or vice versa to explain what happened in this period or why some missionary groups were more successful at conversion than others. The example of Pachgatgoch provides voluminous important evidence for what happened when non-British, pacifist missionaries began working in an Indian community struggling to survive well within the bounds of British settlement.

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