

*The Moravian Mission Diaries of David Zeisberger, 1772–1781.* Edited by HERMANN WELLENREUTHER and CAROLA WESSEL. (University Park: Pennsylvania State University Press, 2005. x, 666p. Maps, notes, appendix, bibliography, index. \$65.)

Colonial Pennsylvania provided fertile ground in which numerous European Pietist groups were planted and grew. Thanks to the religious toleration provided by William Penn's Frame of Government, these proponents of experiential Christianity, while viewed with some suspicion by the established churches of Europe, were welcome additions to the religious mix of Penn's Woods. The Moravians, spiritual descendants of the pre-Reformation Unity of the Brethren, were one such group. During the eighteenth century, they helped settle the Pennsylvania towns of Bethlehem, Nazareth, and Lititz along with Salem in North Carolina.

Part of the Pietist heritage that the Moravians brought to North America included their passion to preach the Christian faith to cultures that had not yet been exposed to it. Their attempts at reaching non-European, nonwhites with the message of Christianity were some of Protestantism's earliest endeavors in cross-cultural missions. In coming to the New World, the Moravians desired to share their Christian faith with the Native American tribes populating the North American East Coast. Bethlehem, Pennsylvania, served as the headquarters of the Moravians in the colonies, so it is not surprising that the Moravians focused their early missionary efforts on the tribes of the Pennsylvania and Ohio frontiers. David Zeisberger was one of those early missionaries.

Zeisberger's diaries, highlighting his ministry among the Native Americans of western Pennsylvania and Ohio, previously available only in the original German, are now available to a wider audience thanks to this translation by Hermann Wellenreuther and Carola Wessel. Their contribution to the field of Pietist studies provides the reader with more than an accessible translation. The introduction supplies a historical contextualization that outlines the state of the Pennsylvania and Ohio frontiers of the late eighteenth century. Further, Wellenreuther and Wessel detail the geography of the land where Zeisberger worked and present a helpful ethnography of the tribes that lived in the region. Appendices give insight into Moravian mission strategy, including the rules that Native American residents in Moravian villages were expected to obey and an index of both people and places mentioned by Zeisberger.

The diaries themselves give the reader insight into the clash of cultures, illustrated by the conflict between Zeisberger's white, European worldview and that of the Eastern Woodlands Native Americans among whom he worked. Following the Moravian tradition of writing diaries for sharing among other settlements, Zeisberger carefully recorded his struggle to remain true to his Christian conviction that he was obliged to encourage Native American conver-

sion to Christianity while at the same time allowing them to maintain parts of their culture considered consistent with Christian ethics. Also evident are Zeisberger's attempts to differentiate the Moravians from other Europeans who saw the Native Americans as resources to be exploited rather than as persons with eternal dignity. Even though the world was being "turned upside down" by the American Revolution, Zeisberger kept the Moravian missionaries focused on their perceived mission and took a stand for neutrality in the conflict, as British-American politics were not on their agenda.

Students of Pietism and early North American missionary strategy will welcome this addition to the field. But a wider audience will also benefit from this contribution. Students of Native American culture and politics will profit from Zeisberger's careful recording. Those interested in the events surrounding the American Revolution will appreciate the insight provided by this "disinterested bystander." Colonial historians will welcome Zeisberger's commentary on life on the frontier, and genealogists can make good use of the helpful register of persons provided. Wellenreuther and Wessel's work has made available a valuable resource for a wide range of scholars.

*Evangelical School of Theology*

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*Army and Empire: British Soldiers on the American Frontier, 1758–1775.* By MICHAEL N. MCCONNELL. (Lincoln: University of Nebraska Press, 2005. xix, 211p. Illustrations, maps, tables, notes, bibliography, index. \$49.95.)

Americans holding traditional hostility toward British soldiers who had been stationed in the American colonies may be surprised to learn from Michael N. McConnell's *Army and Empire* that, as A. A. Milne's Alice told Christopher Robin, "A soldier's life is terribly hard." Redcoats, sometimes vicious toward colonists, were themselves trapped and abused in the isolated forts west of the Appalachians. McConnell describes the culture and daily experiences of fort garrisons, mixing anthropological evidence with insightful analysis of written primary sources.

Opening the first chapter with Robert Rogers's 1760 expedition to occupy the surrendered French Great Lakes forts, McConnell examines details of time, distances, and circumstances of many later journeys from eastern departure points to the western forts. The British gradually reduced the number of fortified areas between 1763 and 1775, from three frontier regions with forts—Great Lakes, Ohio and Mississippi river valleys, and gulf coast—to two by the late 1760s as they completely withdrew from the Ohio-Mississippi. They also abandoned smaller forts in the other regions and downsized the remaining citadels, kept up to control major routes.