

settlers from Europe, and several tours of exploration through the forests to the north and west.

Meantime in Herrnhut Christian Henry Rauch had been set apart as the first missionary to the Indians, and had landed alone and a stranger in New York. Only discouragements met him. But hearing that a delegation of Mohicans was in the city, he sought them out, and, sad prophecy of woe, found them in beastly intoxication. They had learned the Dutch language from their neighbors, and taking advantage of a few rational moments, he offered to return with them as a religious teacher, and in due season set out for Shekomeko, in Dutchess County, and near the Connecticut line. For a time his message was heard with interest, but when the novelty was gone his hearers fell away, rebuffs and insults became his daily portion, and he was bidden to be off by the way he came. However, additional helpers were sent, and at the end of a year the seemingly barren soil suddenly began to whiten with a harvest. Tschoop (Job) and Shabash, the debauched wretches he had followed to their homes, through deepest penitence entered thoroughly into the kingdom, though one of them before had been "the greatest drunkard and most outrageous villain" in all that region. Savages came twenty and thirty miles to listen to the "great words," a church of 70 was gathered, a second station was opened further east upon the Housatonic (Pach-gatgoch), and five missionaries were kept busy preaching, teaching and visiting from lodge to lodge. But those were troublous times. Evil doers found their gains from the vices of the Indians sadly lessened by the success of the Moravians, much sectarian bigotry and jealousy were abroad, and, worse, there was constant peril from the French. So from these combined sources fierce opposition arose, and their arrest followed upon the charge of being "Jesuits in disguise," and finally in New York an act was passed which ordered "the several Moravian and vagrant teachers to desist from further teaching and preaching, and to depart the province." Thus expelled and the mission broken up, teachers and converts were presently transferred to Bethlehem. This was the first forced exodus in a long and lamentable series.

In 1745 a Delaware chief and his wife were baptized, the first converts from that tribe upon which the bulk of Moravian fervor was henceforth to be expended. But just now great things were planned in behalf of the Iroquois to subdue their haughtiness by the power of the Cross, and inspire their hearts with the pity of Christ. A mission board was formed. Young men were to be chosen and trained for the task by years of study and familiar intercourse. David Zeisberger was one of the first appointed (*destin irter Heidenbote*), and was sent to the Mohawk Valley to study the language. Arrested as a *French spy* and sent back, and little later with Bishop Spangenberg he made