

Schoenbrunn Village: Diary Excerpts

A Note on the Diary Excerpts

The following pages are the excerpts pulled from the Schoenbrunn and Gnadenhutten diaries. The originals of the two diaries are housed in the Moravian Archives in Bethlehem, Pennsylvania. The translation was done in the 1950s by August Mahr, an Ohio State University German professor. He translated them first into Low German (they were written in High German, a more formal version of the language) and then into English. Neither diary has been published, although excerpts from the Schoenbrunn diary make up a booklet Schoenbrunn Story.

It should be noted that these diaries were written to be read by the church elders and probably the authors (mainly David Zeisberger in Schoenbrunn and John Jacob Schmick in Gnadenhutten) were not as candid as they'd have been with a personal diary. Also most of the elders were familiar with mission life and did not need to be told of everyday occurrences.

The diary was written on folio-size (approx. 12" x 18") paper, which was folded into small squares. When a trader or church member or someone trustworthy came into the village on the way back east, he was entrusted with the diary. Miraculously, only one section is missing: the one after David Zeisberger left Schoenbrunn to found Lichtenau in April, 1776. The Schoenbrunn diary picks up about six months later in the hand of John Heckewelder.

Mohican converts from Friedenshutten, in eastern Pennsylvania originally settled Gnadenhutten. Since their language and customs are different, they thought it better to settle in separate towns. Later, Delaware Indians settled in Gnadenhutten and the town became more of a mixture of the two tribes.

Begins on following page.

Diary Excerpts – 1772

April 14. We began our journey, the Daily Word being, I will make an everlasting covenant with them, that I will not turn away from them, to do them good, and I will put my fear in their hearts, that they may not depart from me. Jer. 32.90

May 3. Toward noon, to our great joy, we arrived at our destination by the great spring . Here we encamped and even on this day reared our huts for ourselves and looked over the grounds again for the most suitable place for our Town .

May 4. We staked off the plantations, and each one began with the clearing of the land, continuing operations until we were finished.

May 23. There raged a violent storm with rain and hail. It was so bad that, because of the many trees that stood all around, we had to clear out of our huts, at the height of the storm, and retreat to a clearing where little timber grew, watching the storm lay low the trees, like someone cutting so much grass. Although none of the huts was considerably damaged, yet part of our town area suffered all the more, and especially our corn-fields were in very bad shape.

June 7. Many of the Indians are now subsisting only on game, on wild potatoes and other edible herbs.

June 9. I moved into my house which we had erected several days ago, after we had finished with planting, where we also shall have our services for the time being; up to this time we have conducted them under the open skies.

June 5. A family numbering ten persons came from Kekelmukpechink Newcomerstown in order to live among us. It would have been more pleasing to us had they waited awhile, but they would not be turned away.

August 2. The little daughter of Bro. Lucas and Sr. Pauline Indian converts , born on the 30th of last month, was baptized and named Anna their child is the first to be baptized here.

August 7. Echpalawehunt, the chief, was with me in my house until midnight, indicating that he was considering to cut himself loose from his functions as Chief and to come to us . If he should come to us, it is to be feared that all our good friends on the Delaware Council would follow him, and that finally Netawatives leading chief of the Delaware also would tire of it and lay down his office of chief and come to us. Thus there would be no one left to curb the enmity of the savages against us.

August 25. We staked out the Town anew, added another street, and also the congregation meetinghouse.

August 29. We selected the site for the cemetery. With the brethren we discussed various points, which all must observe who wish to live here, and agreed on everything.

September 11. The brethren began with the meetinghouse. They undertook serious treatment for Bro. Heckewelder, who had been down with rheumatism for several days and has not been able to go out.

September 23. Joshua went out again with several others to look at a place up the river which pleased him very much. It lies about three or four miles away from us on the west side of the River, which he, on the 24th moved with all his people primarily Mohican Christian Indians, after we had given them some provisions.

October 17. We came to our Mohican brethren, where I conducted the first service for them and at the same time informed them that this place shall be known as Gnadenhutzen, for which they were very glad. They had, in the meantime, already built several houses and were very busy with further building.

November 16. Traders arrived from Pittsburgh, selling a goodly portion of their wares to our Indians.

Otherwise, our people were busily occupied in building their houses.

December 22. The brethren today began to build the schoolhouse; all the brethren and sisters are very eager that their children should be instructed.

December 29. The infant's body was taken to its little chamber of repose and, on this occasion, our God's Acre was inaugurated with a heartfelt prayer.

December 31. We are especially thankful to the Savior that He brought all our brethren and sisters safely to this place. At present there are living in Welhik Tupspek

Schoenbrunn children and adults, 92 persons, and in Gnadenhutzen 94 persons.

Diary Excerpts – 1773

January 10. The rules were read to them. Along with this it was made known to them that we missionaries did not wish to lord it over them but were willing to help them with good counsel if they wished to be a people of the Savior. They received it with all good grace and accepted all the points, it being made clear that from this time on we should hold to these regulations and whoever might set himself against them and not conduct himself accordingly, him we should remove from us. At a service

for the Married People, Gabriel and Lydia, whose engagement had been announced on the 8th of this month, were united in holy wedlock.

February 2. The brethren went out today to make fence rails, in order to fence in forty acres of land that have been laid out in plantations, in addition to those that were cleared last year. School sessions for our youth were started today and will in future be continued daily.

May 6 & 7. We tried to find lodgings for all our brethren and sisters as well as it could be done; we assigned the fields and the building lots, and everybody at once went to the plantations in order to prepare them for planting.

May 15. The brethren finished making the fences and now there are more than 80 acres fenced in three different places, all of which will this year be planted.

July 15. A bad cough which has infested this entire region and since spring alone has taken a toll of 50 children, has also spread among our own children and only a very few have been spared.

July 29. Our schoolhouse was entirely completed today, so that Bro. And Sr. Roth may live in it for a time, when Bro. and Sr. Schmick go to Gnadenhutten. The building of a

house for Bro. and Sr. Jungmann was begun.

August 27. Many brethren and sisters are beginning to get sick with the fever and our Bro. Anton Penn. also came down today with a hot fever.

September 20. An Indian sent us, through Bro. Abraham, his idol which consisted of a face carved in wood which an Indian had given him and had said that if he would sacrifice bear meat to the image, he would never become sick and would always have good luck in hunting. In case, however, that he wanted not to do this, he would die. Since now he was afraid to do away with it himself, and yet he wished to get rid of it, he turned it over to us to be burned or to do with as we wished.

September 24. All the brethren went out to hunt and brought meat together to serve at the erection of the meetinghouse.

October 17. The first frost of the fall occurred, and this was very opportune for our brethren and sisters, some of whom had planted very late, at the end of June or the beginning of July. Nothing therefore was frozen and everything ripened.

October 24. In the morning our meetinghouse was dedicated to the Savior with a fervent prayer, offered kneeling, and this place commended to

His grace, in order that many Indians might yet, through the Word of Reconciliation be brought to Him.

December 24. In the evening the congregation assembled for the Christmas Eve Vigils which began with a love feast service, and during which the story of our Savior's birth was read. We contemplated, and sang of, the Child in the Manger, prayed on our knees and lighted tapers were distributed at the close of the service.

December 31. At the close of the year there were here at Schoenbrunn: 81 adult baptized people, among these 50 communicants, 2 grown boys, 11 little boys, 1 grown girl and 11 little girls. Unbaptized there were 15 adults, 4 grown boys, 3 grown girls, 23 little boys and 33 little girls. The grand total: 184 persons.

Diary Excerpts – 1774

January 3. Today, we spoke with various brethren and sisters; and quite a few, who for some time have been regressing, repented and found the cause within themselves, so that we could thank the Savior. The brethren collected pelts today for the Chief Netawatwes, in the interest of public affairs.

January 11. Our school for the children was opened again, for which they have great enthusiasm, many of them rising long before daybreak,

stamping corn and doing their chores, in order that they might not miss school.

January 19. The members collected corn for the two families newly arrived in order that they might have something to eat until the hard winter is passed and they maybe able to fetch their own. At the evening service, the first mission to the heathen, 41 years ago, to Greenland was recalled, and we remembered with thankful hearts what the Savior has done among the heathen of all places and even here, since that time. Eight Indians came out of the forest about Tuscarawi from their hunting lodges to pay us a visit. They attended our services, and our Indian brethren preached almost the whole night and the day after, since they had come for this purpose.

February 3. To our joy, we received letters from Lilitz Pennsylvania, from Bro. Mattaeus, dated in November, of last year.

February 25. Most of the brethren and sisters went out to seek places for sugar boiling and to make preparations for that purpose.

March 2. We spoke with Indians who had come from Pittsburgh bringing rum with which to trade with the Indians, telling them that if they had such wares they

should take another route, not passing through here. The same notice will be given traders who come here or pass through.

March 6. All our brethren and sisters who had been in the woods boiling sugar returned home. On account of the extraordinarily high water, which flooded not only the low lands here along the river but also that along the creeks in the woods, they had been obliged to flee.

March 30. An interview was held with three more persons who had come to remain. After our statutes had been communicated to them, and they had agreed to same, they, also, were granted permission to dwell here.

April 9. Our members concluded the sugar boiling for this year. This spring proved to be no particularly good season for sugar boiling, as the people were first hindered by the high water, and then warm weather came too soon. Yet most of our members obtained over a hundred pounds.

April 22. The brethren fenced in our town after they had completed the fence around the plantations.

April 23. We learned through Indians who came from Pittsburgh that the three Cherokee who had recently visited here had killed two white people. They had been

proceeding down the Ohio with traders from Pittsburgh, and the traders, of who there were but three, had made the mistake of showing them the quantity of silver they carried with them for trading. This had led them to commit the deed of violence.

April 26. A very sad thing occurred here. The daughter of Jacob Gendaskund, a girl of ten years, was crushed to death by a burning tree which broke off while she was at work planting on the plantation. As she was working alone, the matter was not at once discovered.

May 6. It seems as though an Indian war would break out. We hear the Virginians along the Ohio threaten to attack the Shawnee in their settlements and destroy their towns.

May 8. Toward evening a special messenger arrived here from Kekelemukpechink with the unwelcome news that the white people along the Ohio had killed nine of the Mingo and wounded two, which tidings have spread alarm everywhere. The messenger arrived here with terrible yelling, as is customary among Indians in war times.

May 15. Here, the brethren met and came to an agreement that no one should go alone into the woods, nor go very far from town, because of a party of Mingo in these parts, who are

angered at the Delaware because they have taken white people under their protection, and they ordered that a watch of several brethren be stationed in the town until we shall have a better view of how conditions will shape up.

May 29. Two Mingo, friends of our Agnes, came from Woaketammeki

Dresden as visitors. Such visitors are not exactly welcome at the present time, because one never knows what such people have up their sleeves, or whether they are not spies. Yet we cannot do anything about it, but have to be all the more careful and watchful.

June 13. Netawatives has sent word to our people, both here and in Gnadenhutzen, exhorting them not to be too much afraid and intimidated so that they might neglect their plantations; for if they would fail to plant, they would have to suffer distress, be it war or peace. Indeed, we have not been deterred from planting by all the disturbances, but have constantly exhorted our people and strengthened their morale, and on the average they have planted a good deal more than a year ago. Yet the sisters repeatedly and several times a day have been scared away from the plantations, as a rumor came that Mingo and Shawnee had been sighted.

July 2. Again all kinds of bad news arrived, among others, that the Virginians were supposed to have already reached the region of Kekelemukpechink Creek

Tuscarawas River and that they would raid Gnadenhutzen this night. We did not pay very great attention to this, because too many lies which create fear primarily among the Indians are being spread.

July 6. The morning brought us the good news that there was nothing to be feared of the white people; in fact, that they were giving the Delaware every assurance of their goodwill; no white people, moreover, would be coming into their

Delaware land, across the Ohio. Three Shawnee and three Mingo from Woaketammeki passed through here with three white scalps, on their journey to the Six Nations a few brethren conducted them right through our town and escorted them for a good piece of the way beyond our boundaries.

July 7. This night there was a false alarm. A few shots were heard, not too far away in the forest; hence many suspected that the white people should be in the offing.

July 10. From Pittsburgh there arrived Captain White Eyes a Delaware chief with a message to the

Delaware and Shawnee. The latter were informed that peace was out of the question unless the offenders on both sides would be extradited and punished. They were also informed that a great many Virginians were on their march to the big Kanawha River .

July 11. From Netawatives we received a message saying that we should be well provided with canoes, so that, when it would come to fleeing, we might be ready.

July 19. Since now it had become a little more peaceful and quiet, many went out for a few days' hunting. Up to now, the troubled times had prevented anybody from going out.

September 26. Traders arrived with some merchandise to do business here. That was a very welcome opportunity for our Indian brethren and sisters because they needed quite a number of things with which previously they had been well provided. They also brought the news that the Shawnee again had committed murder, and also that Governor Dunmore had arrived from Virginia in Pittsburgh.

October 3. Nathanael Davis returned from Pittsburgh . He had met the Governor of Virginia with 2,

500 men and 150 river barges on their march to the Shawnee.

October 16. In the evening Johannes Martin came from Gnadenhutzen as a carrier of news : namely, that the Shawnee, six days ago had fought a battle with the Virginians at the mouth of the Kanawha River; and that the former had been beaten after fifty men had remained on the battlefield.

Afterwards, we heard of only twenty-five, but that many of them had been wounded.

November 15. Since we had this favorable occasion we for once had a detailed discussion with White Eyes and informed him of our Community Statutes, read them to him, and gave him the reason for every one of them, because, after all, he hears a lot of talk about us among the Indians; that, for example, we often send people away, and that this had to be done because they did not behave themselves according to our regulations. He understood everything and accepted it very well.

December 1. A few days ago, an alien Indian woman had come here to await delivery of a child which today at last took place under favorable circumstances. It had frequently happened before that Indians, under such circumstances,

had taken their refuge to the brethren, in diseases as well as when there was danger for their lives and limbs. They are quite frank about it, saying that even if they should depart from this temporal life while with us, at least they would have some hope left to be saved before their end.

December 24. At the vigil of Christmas, which was begun with a love feast in which about 250 persons including the strangers were present, the story of the day was read, the nativity and incarnation of our dear Savior was celebrated in a lovely manner with songs and words. In conclusion, written verses and little candles were distributed among the children whereupon they went happily home.

Diary Excerpts – 1775

January 27. From traders who had come from Pittsburgh we heard many things about the serious conditions in the colonies of this Country

February 28. We received the enjoyable and welcome news that the Chief Netawatives yesterday in presence of his councilors had with regard to our Indians declared himself for the brethren and their cause. He had said that from now on they will make common cause with them; that they would accept the word of God;

and that the believing Indians with their teachers should enjoy, in the Indian country, all liberties and equal rights and privileges. The country, he said from now on should be open to us, and the non-believing ones. Further, that whoever of the Indians wants to turn to the brethren and become a believer, he shall have the liberty to do so and should not be hindered. On the other hand, no Indians should settle in our neighborhood, and those who were already there have been enjoined to move down the river towards them. The Chief further announced that in a few days they would leave Kekelemukpechink and move farther away, and that we should not think anything bad about it, or draw the wrong conclusions that they might wish to desert us. He said that we were their friends, and that they were glad and grateful for our having come to them, on which occasion, repeatedly, he expressed his most solemn thanks. The reason for their removal was, he said, that they were living too close to us, and that they wanted to move out of our was so that we should have sufficient space for ourselves and our cattle, and that the latter should not suffer any want. He suggested that, because our numbers were already very great, we should lay out another town, and that we should look around the

country for a place which suited us best . The Chief and White Eyes with their council have thus professed, in the name of the entire nation, that they are willing to accept the Christian faith and, although many Indians are still against it, in fact, hostile to it, yet by this measure they will be silenced and they can no longer rise against us openly.

March 27. As the wolves had done much damage for some time past, having killed cattle; and we realize that unless we take measures to destroy them it will be impossible to raise cattle, a price, namely, one dollar a head, was fixed and charged to congregation expenses. This had the desired effect, for within a week ten of them were killed, and in a short time all were destroyed.

April 6. Drunken Indians arrived with several horse-loads of rum, causing us some disquiet for a short time. We took charge of their rum, whereupon it became quiet.

April 7. The Brn. Isaac and Wilhelm returned from Koshackkink Coshocton , the new town which the people of Kekelemukpechink are founding . Their new town has been laid out and staked off in the form of a cross street, lying along the along the Muskingum, the design having been copied from us, for usually Indians do

not build regularly, but each tribe, clan, and nation is to have its own street. One street has been designated for those Indians who are sent away from our town or who leave here of their own volition. As they have much work and there are many people who, however, hinder each other because they do not know how to portion out the work, and there is no one to assign people to their tasks, our brethren, upon their request, gave them good advice and told them how we proceeded in our towns.

April 27. Yesterday and today, large parties of Indians arrived. Famine is very general among the Indians, because a year ago they were thinking more of flight than of planting. It is a blessing for them that they can purchase here and at a reasonable price namely, six shillings per bushel, as we had decided among ourselves, wherewith they are well satisfied . Our brethren finished today the task of repairing the fences and extending the fields, so that all the new arrivals might have fields. In the evening, at the Singing Service, attended only by the inhabitants, parents were reminded to be more painstaking with their children: to accustom them to work, especially the boys; to train them to attend the

services in a devout manner; and to cleanse, comb, and wash themselves.

June 20. Many of the sisters went out to pick berries, of which this year there is an enormous quantity. They are a kind of wild cherries and they are very sweet. Many Indians, at the present great famine, subsist entirely on these.

September 21. At the Helpers' Conference the town's governing body, the brn. Abraham and Nathanael were charged with supervision of external matters, this having been the office of our late Johannes. For the women, the two sisters Anna Palome and A. Caritas were appointed to similar functions.

October 22. Sr. Jungmann, who for some time had been suffering attacks of three-day fever, today had severe pains in the side; after blood-letting and application of medicinal remedies, she improved.

December 4. School was opened again for the children, giving them great joy. Bro. David and Bro. Heckewelder divided the duty of conducting the school and, indeed, the Indian tongue. As we have no books for the children, we must write some for them for the time being, a considerable task since there are nearly a hundred children; but it is worth the effort if they learn something.

December 31. Two persons removed from here to Gnadenhutzen and one came here from that place during the year . Resident in Schoenbrunn are 98 married members, 17 single brethren and grown boys, 20 single sisters and grown girls, 2 widowers, 22 widows, 104 children; total 263, 43 more than a year ago.

Diary Excerpts – 1776

January 2-4. Upon deliberation with the Helper Brethren, we resolved to conduct water from the Muskingum Tuscarawas River into the little lake near our spring so that in summer we may not have the stagnant water, but a flowing stream beside our town . We can do this without much trouble and labor if we dig a ditch about 30 rods in length. On the 4th, the brethren made a beginning, completing the task in a few days as far as the water will now permit, the rest of the work must be left until warm weather comes.

January 15. In the evening, instead of the song service, there was a congregation council, our regulations being communicated again, as there are always new people who have not heard them. Among other things, dress was mentioned, it being state that we should be glad to see our members dressed neatly, at least on Sundays

and festival days, to be clean, not to hang on their clothing silver ornaments and numerous ribbons, which is the fashion of the savages, but not suitable for church members.

February 14. The Helper members were informed of the nature of our journey and the conditions we had found, in all of which they greatly rejoiced, particularly as a new settlement is to be founded in the spring. It is resolved that we should join in making several canoes for this purpose, which we could later sell there and use the proceeds to secure what is necessary for anew meetinghouse.

March 10. The Chiefs request the brethren to lay out a third town in their neighborhood, so that they have more opportunity to hear the gospel and also that we should not delay it any longer but rather start with it at once. Since we also had selected a site for this town already, it was announce to them that this spring about 8 families were going to move there .

April 9. The brethren and sisters who are to move to the new settlement prepared for their departure, and the canoes were loaded. Finally we decided among ourselves, in the presence of our dear Lord, that the new town to be laid out should be called Lichtenau.

[No Schoenbrunn diary exists for the remainder of this year. Bro. David Zeisberger devoted this period in the new settlement of Lichtenau, a short distance south of present day Coshocton.]

Diary Excerpts – 1777

January 2. School was started with the children; to their special joy, printed spelling booklets were distributed among them.

February 24. We received a letter in which it was announced that now the Shawnee (with the exception of a very few) had united in order to wage war against the Virginians and had already begun it.

February 27. It was stated that now the war seemed to be spreading over the entire country, and that the enemies of the Delaware had threatened to kill all white people living among the Indians, whoever they might be. In case that one or another Indian should protect such white people, it should cost him his head. Hence the chiefs in Koshackkink demanded to have speedily a few brethren from Gnadenhutten and Schoenbrunn dispatched to them in order to deliberate what was to be done in this matter.

March 3. Nicholaus, the son of Thomas the Mingo, who had come here the evening before yesterday with his father in order to fetch corn, told us

of the following: that a few days ago a Mingo had come to him into his house at Walthondink and had said to him that it had been decided that as soon as the weather would become warmer, so that one could boil sugar, a party of Mingo would come in order to take brothers Heckelwelder and Schebosh prisoners in their sugar-lodge or to kill them.

March 10. In this night, we white brethren and sisters were to be raided and taken prisoner by nine Indians, each of them from a different nation, and that we should be handed over to the Commandant at Detroit . Although this news did not appear reliable to us, yet the matter was discussed with the brethren, and they all agreed that under such circumstances one could not be careful enough . Messengers, therefore, were sent at once to all sugar lodges .

March 16. This morning a messenger had come from the old town of Kekelmukspechink with the news that 3 Delaware about 15 miles from here yesterday morning had been attacked before daybreak by 5 unknown men and that one had been shot through his hand and his clothes, that none, however, had been killed. Thus rumor, as many more of the same kind, caused our brethren not to stand on guard without a rifle.

March 17. At 1 o'clock at night, one again heard the death halloo from across the river. a few Indian strangers who happened to be here on a visit said to the brethren, If these people come here to attack your teachers, we are going to fight for them. At once and without being asked to do so, they the brethren set up a rigorous watch.

March 18. Two white people and one Indian from Pittsburgh passed through here . From these people we learned that now the Americans are actually mobilizing in order to invade the land of the Indians, there to seek out their enemies and to destroy their towns, since, as they say, they will no longer tolerate seeing the tomahawk sticking in their heads. Kulpikammen, who had come here from Goshachkink; at once bade the brethren assemble and made the following speech to them:

My friends: This is to inform you that there is danger brewing for your teachers. Do, however, not suspect me if something will happen to them, for I wish to be detached. Nevertheless, accept my advice and lead them away.

March 23. After the sermon by our dear Brother David, accompanied by the two brethren Isaac and Abraham, arrived here from

Lichtenau, entirely unexpectedly. He at once informed us about the purpose of his present visit; namely, that the chiefs, in view of the present warlike times, and the dangerous circumstances, and for the sake of greater safety for us, were positively demanding that we, here in Schoenbrunn, as well as our brethren and sisters at Gnadenhutzen should move to Lichtenau near Koshackkink.

March 24. This afternoon, a part of the Munsee who live here declared that they wished to have no part in what we now were facing . They said briefly in one word: We are through believing.

March 25. At the early meeting, which Bro. David conducted, no one of all those who yesterday had forsaken the Savior and His congregation was present. Us, however, who were left, the dear Savior blessed with His precious nearness.

March 27. 52 of us partook, for the last time in this place, of the Lord's Supper in the Holy Sacrament.

April 1. Br. Schebosh departed with the greater part of his belongings, with 3 canoes that had been brought up from Gnadenhutzen for that very purpose, to that place in order to remain there. This evening, Sem brought the news that 18 warriors were

in the forks near Tuscarawas and that it was the intention to kill us white brethren and sisters both here and at Gnadenhutzen. Finally it was decided that we white brethren and sisters, in the dark of the night, should have ourselves be taken to Koshackkink in a canoe.

April 3. All sorts of good-for-nothing rabble are assembling here and are rejoicing at our secession.

April 5. Bro. Heckewelder, at the request of the brethren and sisters, held the early service, and thereafter a beginning was made of loading things into the canoes. There also were 2 canoes dragged down by the brethren from the forest into the water. Again a deserter arrived from the fort. What he had to tell about the happenings in the open country was not exactly pleasant.

April 8. Others arrived here, and it was decided that this place should be inhabited by strangers since they found such beautiful houses and plantations here, a few indeed already began inspecting our houses into which they intended to move, and only wished that we would vacate the place very soon. The brethren, a few of whom are still here, divided their labor in such a way that the town would never be entirely empty but that at least a few brethren would be on guard.

April 10. The brethren and sisters declared that now they could no longer stand it here, I that things were going on here worse than in other pagan towns. They believed that these people did it only to tire us out so that we soon would go and they could take possession of our houses.

April 11. A shooting match was held. Now the only thing that is left to be feared is that rum will be brought in. A few of our renegades registered their dissatisfaction at having heard that, before our departure, we intended to tear down our meeting house. Today, 10 canoes were sent up by our 6 brethren and sisters in Gnadenhutzen in order to help remove our poor, weak, and endangered brethren and sisters hurriedly, for which we were very grateful.

April 13. We discussed with the brethren how and by what means we might speed up progress of our prospective departure from here. It was resolved to request once more the assistance of our brethren in Gnadenhutzen so that we could, as a first step, take our belongings there; for we realize that, for the time being, there was nothing more for us to do here, in that paganism had taken possession of everything.

April 19. Bro. David conducted the early meeting, and for the last time in this church at that . Immediately after this meeting, the roof was torn down from the meetinghouse and all kinds of other things were done to it in order to ruin it for further use.

April 20. Bro. David, Heckewelder, and many brethren and sisters departed by water for Gnadenhutzen. The few Brethren that remained followed the next day.

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