

Tomahawk and Cross: Lutheran Missionaries among the Northern Plains Tribes, 1858-1866, by Gerhard M. Schmutterer. Sioux Falls, SD: Center for Western Studies, Augustana College, 1989. xvi, 219 pp. Illustrations, map, bibliography, appendixes. \$12.95 paper.

REVIEWED BY JAMES S. HAMRE, WALDORF COLLEGE

The Center for Western Studies, an archives and museum that is committed to defining the contributions of the northern prairie plains to American civilization, has published several works attempting to fulfill its objective. This book is one of them. Gerhard M. Schmutterer, professor emeritus of German studies and geography at Augustana College in Sioux Falls, has written an interesting account of the Iowa Synod's short-lived mission effort among the northern plains Indians (primarily the Crow and Cheyenne tribes in portions of what are now the states of Montana and Wyoming).

The Iowa Synod of the Evangelical Lutheran Church was formed in 1854 among German immigrants. The perspective of its early leaders was strongly influenced by the concerns and outlook of Wilhelm Loehe, a pastor in Neuendettelsau, Germany. From that source came an impulse that "supported the notion of spiritually aiding the German immigrants in America and saving the souls of native tribesmen" (4). Schmutterer's book focuses on the second of those two concerns.

The book consists of two main sections. The first, containing nine chapters and a postscript, is the author's account of the missionary efforts among the Indians. Based largely on primary sources (especially a diary and an autobiographical account by two of the young missionaries), this section seeks to provide an overview of the developments from the first exploratory boat trip up the Missouri and Yellowstone rivers in 1858 by two of the young German immigrant missionaries to the decision by the Iowa Synod in 1867 to discontinue the enterprise. In between are descriptions of the difficulties and perplexities the young men faced in a strange land, the language problems, the efforts to contact and carry on work among the Indians, the harshness of the winters, the tragedy of one of the missionaries killed by Indians, and the dedication of these young men to their tasks.

The second main section of the book consists of two appendixes: the author's translations of "The Diary of Missionary Schmidt in North America" and the "Autobiography of the Missionary to the Indians, Carl Krebs." These are the most significant and interesting portions of the book (although Schmutterer's narrative in the first section is useful for providing context for these primary source materials). Schmidt's diary in particular provides a vivid account of what it meant to be an immigrant on the American western frontier. Schmidt

was one of the two young men on the initial exploratory trip in 1858. Considerably longer than Krebs's autobiography, his diary contains entries from May 11 to November 19 of that year. Schmidt appears to have been a very observant young man. His diary contains descriptions of the wildlife, landscapes, food, people (both whites and Indians), and struggles encountered on the trip. It also portrays the young missionaries' bewilderment and conflicting emotions as they encountered expectations and attitudes that conflicted sharply with what they had known in Europe. Historians and others interested in primary sources dealing with the American West of the nineteenth century and with relations between whites and Indians during that period will find this a useful and fascinating document. They will also gain insights into what it meant to come from the more established cultures of Europe into the cultural and religious pluralism of the American frontier.

Schmutterer's book is a valuable contribution to the historiography of the northern prairie plains. One senses the author's respect and admiration for the dedication of the young German missionaries, even though the enterprise ended in failure. Of course, those who regard efforts to Christianize the Indians as a kind of cultural imperialism will not share the author's positive attitude toward the undertaking, and they may be glad that it failed. Readers must make that assessment for themselves.

The addition of an index would have further enhanced the quality and usefulness of the work.

The Protestant Clergy in the Great Plains and Mountain West, 1865-1915, by Ferenc Morton Szasz. Albuquerque: University of New Mexico Press, 1988. 288 pp. Illustrations, notes, bibliography, index. \$27.50 cloth.

REVIEWED BY MARVIN BERGMAN, STATE HISTORICAL SOCIETY OF IOWA

This book begins to fill a huge gap in the literature on the West and on American religion. While there are purely descriptive accounts of particular denominations in particular states, little interpretive work has been done on religion in the trans-Mississippi West. Now readers will have a useful account of the strategies of Methodist, Baptist, Presbyterian, Congregationalist, and Episcopal clergymen in the Great Plains (from Dakota Territory to west Texas) and the Rocky Mountain-Great Basin region of the interior.

The book bucks some trends in the recent scholarly literature. Accounts of the American West are increasingly questioning earlier

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