

greatest achievement and one of the most intriguing chapters of American mission history.

But Olmstead does not hesitate to point out the weaknesses of Zeisberger's method. If Indians left their villages and families to become members of the Christian congregation, this had a disruptive effect on their old social and political networks. This was especially true when members of the Delaware council became converts. Zeisberger knew that such a move could prove disastrous for the Indian society. Olmstead is right when he states that the missionary left it to the Indians to cope with that problem. Many of them couldn't.

The Revolution was a test for old and new loyalties. Olmstead shows us how these crucial years almost tore the mission apart. Zeisberger was in the midst of it and Olmstead shows how the missionary sometimes could hardly carry the burden. Zeisberger supported Chief White Eyes' plan to keep the Delawares neutral because he knew that this would be the best protection for his converts. Many converts left the mission because old loyalties were stronger than new ones. But unlike the situation in 1765, the mission was never on the brink of disaster. Even after the converts were carried off to the Sandusky, and even after the brutal massacre at Gnadenhütten, many converts stayed together and revived the mission led by the then 60-year old David Zeisberger.

With Olmstead's brilliant narrative and the other works mentioned above the groundwork is laid for gaining a fuller perspective on the Moravian mission of the 18th century, using contemporary historical, archaeological, and anthropological methods. Now it is time for interpretation and evaluation. Scholars of Moravian mission history should meet to discuss the implications of these new approaches for their own studies. Perhaps Zinzendorf's 300th anniversary in the year 2000 might be a significant date for such an undertaking.

Stefan Hertramp

Colin Podmore. *The Moravian Church in England, 1728-1760*. Oxford: The Clarendon Press, 1998. 332 p. £ 45,00.

Much has already been written about the eighteenth-century beginnings of the Moravian Church in the United Kingdom. This is particularly true of the Moravians' relations (or lack of them) with the Wesleys. Most of these studies, however, have been written from a Methodist perspective. Colin



Podmore, Deputy Secretary of the Church of England Council for Christian Unity, has provided a valuable service in producing this new history. Not only is it balanced in approach and readable in style, but he has made extensive use of Moravian manuscript sources, both in England and Germany, to give a clearer understanding of how Moravians viewed issues and events. His bibliography of other manuscripts and printed sources is quite impressive as well.

The book provides a detailed account of the coming of Moravians to England in 1728 and their interactions with British Evangelicals, including an analysis of the Moravian role in the Fetter Lane Society. Their friendship, alliance, and subsequent parting of the ways with the Wesleys and the Methodists receives careful attention, but Moravian relations with the Anglicans, leading to recognition by the British Parliament in 1749, are also explored. One of the most interesting chapters in the book is the one entitled „The Appeal of the Moravian Church in England,“ which explains what attracted persons in England to join it, particularly its pastoral care and community life. Most intriguing was the Moravians' desire not to attract large numbers of converts, but rather to be delivered from „unhallowed growth.“ The less happy story of the Moravians' speedy fall from popular favor is also detailed.

In short, this is a work which can hold its own in scholarly circles, while at the same time providing enjoyable reading for those more interested in the story than the footnotes. It is one of the most valuable works on the Moravians to appear in recent years.

C. Daniel Crews