

Peter Vogt, (Hg.) *Authentische Relation von dem Anlass, Fortgang und Schlusse der am 1sten und 2ten Januarii Anno 1741/2 in Germantown gehaltenen Versammlung einiger Arbeiter derer meisten Christlichen Religionen und vieler vor sich selbst Gottdienenden Christen-Menschen in Pennsilvania / An Authentic Relation of the Occasion, Continuance and Conclusion of the First Assembly of some Labourers out of most of the Christian Religions and other private religious People in Pensilvania kept in German Town 1st & 2nd Jan. 1741/2*. Hildesheim: Georg Olms Verlag, 1998. lxx, 314 p. DM 148.

Published as volume 30 in the second series (Materialen und Dokumente) of the collected works of Nicholas Ludwig von Zinzendorf, this valuable bilingual sourcebook will be of great interest to a wide-ranging number of scholars – first, of course, those studying the Moravian Church and its fascinating leader, Count Zinzendorf, followed by those interested in ecumenical, American colonial, and general church history. Long recognized as the earliest attempt at church unity in North America, the seven Pennsylvania Synods here chronicled had the ironic effect of heightening denominational consciousness in the Quaker colony of Pennsylvania. The tolerant religious policy of colony founder William Penn – as contrasted with the church establishments in most other colonies – had attracted a diverse and confusing number of religious adherents from several European nations and provinces. It was just the diversity of belief and freedom of religious affairs in Pennsylvania that attracted the Moravian leader.

Actually, the long title of the present volume does not accurately reveal its contents. Far more than a relation of the proceedings of only the first of the Pennsylvania Synods, the book contains the official records of all seven. The German text is reproduced from the contemporaneous printing (in Roman type) by Philadelphian printer and politician Benjamin Franklin; synods six and seven were published in one volume. Published here side-by-side with Franklin's German text is a contemporary English translation by an unknown assistant of the count. Vogt suggests (p. lxx) that the translator could have been the Swedish-born teacher-minister Olaf Malander, who worked in Franklin's printshop from late 1742 to early 1744.

The authors of the original German text are anonymous, but the editor makes clear that Count Zinzendorf played a significant role in what was to be printed, probably by editing the minutes kept by other hands (p. viii). What is now well-known is the fact that as the synods progressed, the number of delegates diminished, to the extent that the count's leading role became more obvious. Suspicions grew among the non-Moravians that the attractively-sounding concept was at bottom an attempt to gain proselytes. The complex ecumenical

vision of Count Zinzendorf, which sought religious renewal without actual Moravian aggrandizement, was poorly understood at that time and since.

Editor Vogt provides a concise and clear introduction, first in German and then in English, to set the stage for the synodical proceedings. To save space, he combines the endnote citations, which, as needed, are presented in both German and English. The same pattern is followed in the explanatory «Notes to the Text,» where the reference numbers are inserted in the English translation, so as not to mar the reproduction of the German text from the Franklin imprints. Pagination is kept uniform for German text and English translation on opposing pages, unlike the practice used for the introductions (with endnotes), notes to the text, expansive bibliography, bilingual general index, and scriptural index. The effect of this decision is to obscure the actual length of the book, the last page of which is numbered 195, following the separately-numbered seventy-pages of introductory material. It would have been useful to have had included a running pagination.

Where needed, editorial clarifications have been added to the English translation, including (in three cases) new translations of documents lacking in the original manuscript. Only slight editorial modifications have been made to the English text for the purpose of clarity, as for example, correction of confusing punctuation. Editorial interpolations have been made deftly, with adequate information added to enable readers to understand the course of the meetings and to identify the protagonists, without obscuring the flavor of the original records.

A number of tables provide succinct information. These include an overview of the complicated publication history of the original Franklin imprints, the reprintings in Germany, and the translations, as well as a chronology of Zinzendorf's movements in Pennsylvania. Of special value is the comprehensive bibliography, divided into bibliographical aides, primary sources, and secondary sources. This reflects the editor's intensive study of the synods, beginning with a honors thesis completed at Moravian College in 1992, followed by two essays in Moravian scholarly journals (1994, 1997). With this editorial achievement, Peter Vogt has established himself as one of the leading younger scholars in Pietist studies.

Following the style of the larger Zinzendorf publications, the book is well-produced and sturdily-bound. Various type-fonts are found in the German text, because of the variations in the reproduced originals, but all of these pages are quite legible. The same variation of font is true of the pages of English translations, to retain the parallel with the German text. A small number of typographical errors were noted: (p. xvi), »Inspriationsbewegung«; (48), »a Bother from Ephrata« (at some points the Moravians felt that this was true!); (155), »Pittsburg« twice, instead of Pittsburgh; (160), »Schultz,« instead of Shultz. In a text this complicated, these minor blemishes are hardly worth mentioning, except for the thought that in a possible reprinting they could be eliminated.

All of those with interest in an especially intriguing and historically significant event in the history of 18th century church development will welcome this useful and important volume.

Donald F. Durnbaugh

*Graf ohne Grenzen. Leben und Werk von Nikolaus Ludwig Graf von Zinzendorf.* [Katalog der] Ausstellung im Völkerkundemuseum Herrnhut [...] und im Heimatmuseum der Stadt Herrnhut vom 26. Mai 2000 bis zum 7. Januar 2001, Hg. von Dietrich Meyer und Paul Peucker. Herrnhut, Unitätsarchiv im Verl. der Comenius-Buchhandlung, 2000. VIII, 215 S., 218., teilw. farb. Abb., ISBN 3-9804690-9-3. DM 40.-

Unter dem originellen, in vieler Hinsicht treffenden, aber auch zu kritischen Rückfragen provozierenden Titel »Graf ohne Grenzen« (von Peter Bentzien) fand im Zinzendorf-Jubiläumjahr in Herrnhut eine gut gemachte und vielbesuchte Ausstellung statt, deren Objekte im gleichnamigen Katalog beschrieben (S. 160-210) und teilweise abgebildet werden. Der Katalog bietet auch einen umfangreichen Aufsatzteil zu vielen wesentlichen Fragen, die mit Zinzendorfs Leben und Wirken zusammenhängen (1-158).

Unter der Federführung von Dietrich Meyer haben insgesamt 22 Autorinnen und Autoren aus der ganzen Welt, viele aus Kreisen der Brüderunität, etwas beigetragen. Nicht alle Aufsätze führen die Forschung weiter, aber insgesamt wird ein beeindruckender und lesenswerter Überblick geboten, der auf dem aktuellen Stand der Forschung basiert. Insgesamt wird ein positives Bild des Grafen gezeichnet, die kritische Auseinandersetzung mit seinem Wesen und Denken wird kaum gesucht. Anders formuliert: Die Grenzen des Grafen »ohne Grenzen« werden nicht aufgezeigt. Die Aufsätze bieten knappe Literaturangaben und notwendige Quellenhinweise, sind also für den wissenschaftlichen Gebrauch verwertbar.

Am Anfang steht ein von Paul Peucker verfaßter, auf der schon von Beyreuther abgedruckten Arbeit von Joseph Theodor Müller (1935) basierender chronologischer Überblick über Zinzendorfs Leben (S. 1-9), der teilweise sehr detailliert nachweist, wann Zinzendorf auf seinen zahlreichen Reisen welche Orte besucht hat. Bedauerlich ist, daß in diese Übersicht nicht Zinzendorfs letzter Besuch in Tübingen (29.11.-1.12.1757) eingearbeitet wurde (vgl. *Unitas Fratrum* 39, 1996, S. 69-76).

Hans Schneider behandelt Zinzendorf als »Gestalt der Kirchengeschichte« (10-29). Es ist der längste Beitrag im Katalog. Schneider bietet, worauf er aus-