
This volume, which is the author's doctoral dissertation, addresses the question of Zinzendorf's understanding of brotherly love and the hatred of enemies on the basis of Zinzendorf's early poetry. These texts are available in a collection of poems that Zinzendorf published in 1735 under the title *Teutsche Gedichte*, containing 127 poems and hymns written for various occasions between 1713 and 1734. Bouman's focus is on Zinzendorf's early poetic production, which she divides into two groups, 1713 to 1720, and 1720 to 1727. The goal of her study is, as she puts it, to "describe, on the basis of a detailed textual analysis, how the concepts of brotherly love and of the hatred of enemies developed in Zinzendorf's texts between 1713 and 1727, in what ways these concepts were influenced by the ideology of Pietism and Philadelphianism, whether they diverge from contemporary Lutheran orthodoxy, and how they relate to the understanding of brotherliness and animosity in the articles of the 1727 Brotherly Agreement of the Herrnhut congregation" (p. 56).

Bouman correctly recognizes that the concept of love stands at the center of the debate about different assessments of Zinzendorf's theology. Placing Zinzendorf in the tradition of an Augustinian understanding of love, some scholars have argued that Zinzendorf departed from Lutheran orthodoxy and should be regarded as a representative of heterodox radical Pietism rather than a legitimate heir of Lutheran theology. The central issue in this regard is the significance given to the idea that spiritual regeneration is defined in terms of love for God rather than faith in God. Equally important is the idea that true believers exhibit a special love for one another and spiritual hatred toward the fallen world. Accordingly, Bouman seeks to trace the understanding of love in Zinzendorf's early poetry in order to identify which traditions are most influential in his thought. Her findings are in line with the most recent developments in Zinzendorf research: Zinzendorf's theology is multifaceted and incorporates various influences, some very much indebted to Luther, others drawing on radical-Pietist and Philadelphian currents.

The strength of Bouman's study lies in the fact that she engages a source that has not received much attention in Zinzendorf scholarship so far. She is able to show that a careful reading of Zinzendorf's early poetic texts, even if they happen to be occasional compositions for birthdays, weddings or funerals,
is able to reveal interesting facets of his theology. Indeed, the exaggerated rhetorical style of the poetry sometimes illuminates strikingly some of the nuances in Zinzendorf's use of the terminology of love and hatred. Bouman takes a two-pronged approach of literary criticism, analyzing both the internal structure of the text under consideration and the particular historical situation in which it was composed. Incidentally, other studies of Moravian poetry and hymns, especially the pioneering study by Jörn Reichel on the twelfth appendix of the Herrnhut hymnal and the discussion of individual Moravian hymns by Burghardt Dohm, confirm the significance of utilizing literary methodologies.

At the same time, some weaknesses need to be noted. In the opinion of this reviewer, the focus of the study is not clear enough to provide for a streamlined and accessible discussion. Despite the detailed and extensive discussions of individual texts, the overall picture remains blurred and the overall organization of the book appears sometimes cumbersome. The summary at the end of the book's 415 pages corroborates the thesis that the concept of brotherly love played a central role for Zinzendorf and that it was shaped by various influences, including radical Pietism and Philadelphianism. As important as these findings are, they do not constitute what one would consider an exciting new discovery or open up truly original or innovative perspectives. Thus, the contribution of this book to the ongoing quest to solve the riddles in Zinzendorf's life and thought remains limited. It should be consulted, however, by all who wish to explore Zinzendorf's Teutsche Gedichte and his understanding of brotherly love.

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The history of America is the story of movement of individuals and groups who migrated to these shores and then constantly moved in search of new opportunities. Frequently, religion played a role as people pulled up stakes and relocated to different regions. According to S. Scott Rohrer, "Because these exoduses were so common and so widespread, the challenge becomes not detecting religious migration in America but making sense of their numbers and diversity" (p. 6). What the author of *Wandering Souls* attempts to do is to create a new model of migration, demonstrating ways religious migrants differed from their secular counterparts. As Rohrer puts it, religiously motivated