

These latter points constitute small issues that may call for future research in light of the rich and manifold material presented in this volume. Thanks to the intensive work already conducted in this area, Pietist medical networks are beginning to emerge around personalities in key positions like Carl, Senckenberg, Kämpf, and others. Their biographical accounts stress specific and common patterns of religious and professional ethics which could contribute to the development of typologies in the historiography of religion and healing. Many relations within and outside of these networks—e.g., Christoph Johann Oetinger, who attended Kämpf's lectures in medical practice, or Johann Wolfgang Goethe, who was treated with universal salt (both presented in Ulf Lückel's contribution)—are still largely unexplored.

—Tilman Hannemann, *University of Bremen*

W. J. op 't Hof and F. W. Huisman, *Hendrik Versteeg, een nader-reformato-rische uitgever, werkzaam in Utrecht van 1654–1672* (EON Pers: Amstelveen, 2016). Paperback, 112 pp., €13.

W. J. op 't Hof and F. W. Huisman have written a study on the life and work of the Utrecht bookseller Hendrik Versteeg (1630–1673). Their intention is to study a number of publishers, who were among the avid promoters of piety, and to present their findings on each person in separate publications.

Hendrik Versteeg was one of the so-called secondary representatives of the Dutch Further Reformation—those, such as booksellers and publishers, who though they were not theologians, have contributed to the dissemination of theological ideas. It is worth studying them because, as Robert Darnton explains through his “book-scientific model” (1939) (the so-called communication circuit), it is not only authors who contribute to the dissemination of ideas, but also the whole chain of contributors.

In the seventeenth century, the term “publisher” was not yet known. The term bookseller, “boekverkoper,” did exist, and such a person could print his own books or have them printed. The book trader flourished in particular through his ability to exchange books with colleagues. Op 't Hof analyzes the

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life and work of the Utrecht bookseller, whereas Huisman mainly focuses on the more historical aspects of his books, such as the vignettes he used and the books that he published. Both authors have made their mark in the area of theology and historical studies. While op 't Hof's work has focused on the Dutch translations of Puritan writings and other historical subjects, Huisman has focused primarily on Pietistic bibliographic research.

Op 't Hof explores the career of this Utrecht resident, who promoted vigorously the cause of the Further Reformation in turbulent times. His family, life, and official role in the Dutch Reformed Church of Utrecht are all discussed. He emerges as a man who was sincerely committed to the Further Reformation. For example, he took up the translation of a number of Puritan works in order to promote Further Reformation piety. Op 't Hof argues that, besides business interests, he may also have been motivated by personal ones. This idea is reinforced by the fact that Versteeg was an elder in a period when the Utrecht Reformed congregation was particularly characterized by its Further Reformation program, a period in which the aim for piety was translated into practical measures. Finally, the Versteeg funding list, which was reconstructed by Huisman, also demonstrated this.

Versteeg was a small publisher who put about sixty publications on the market. Versteeg may have learned the trade from his brother-in-law, Hermannus Ribbius. When he started his own business as a publisher in 1654, he initially focused on the work of Christopher Love, whose writings he translated. He introduced the writings of this Englishman to the Netherlands. Op 't Hof also describes the relationships Versteeg had with Jacobus Koelman and Jodocus van Lodenstein and their work. There must have been more than a business relationship between them. The publishing history of *Den donder-slach der goddeloosen* (The Thunder of the Wicked) of Cornelis van Niel is also discussed, along with his other business network and his struggle with De Wild, the pirate publisher and his Amsterdam colleague. All in all, an image emerges of a publisher who, after a promising start, was not very successful in his business practices.

There is a growing interest in these so-called secondary representatives of the Further Reformation. There have been other studies of important figures, such as Willem Clerck, Boekholt, the widow of De Groot, and Douci and Van Pelt, who were the Rotterdam publishers of the Erskine brothers. The intrinsic motivation to produce Pietistic publications appeared in the preface of the printer to the reader, from which his motivation becomes clear. Authors, translators, publishers, and booksellers were all important

in the process of disseminating the ideas of the Further Reformation, as the above-mentioned Darnton model indicates.

The authors provide valuable insight into how dedicated publishers handled Pietistic manuscripts. In addition, this book serves as a tool for those who wish to further explore this subject. Just as Willem Teellinck, Godefridus Udemans, and Jodocus van Lodenstein were more important for the Further Reformation than others, so were their booksellers and publishers. Recent treatment of these theologians has opened the way for more focused attention on how their theology was made widely available through the publication of their works.

—Jan Willem Stolk, *Independent Researcher*

Peter Zimmerling, *Die Losungen. Eine Erfolgsgeschichte durch die Jahrhunderte* (Göttingen: Vandenhoeck & Ruprecht, 2014). Hardcover, 198 pp., €13.

Already in 1739 the so-called “Daily Watchwords” (*Losungen*) of the Moravians (Herrnhuter Brüdergemeine) were being read in not only “Herrnhut, Herrenhaag, Herendyk, Pilgerruh, Ebersdorf, Jena, Amsterdam, Rotterdam, London, Oxford, Berlin, Greenland, Sainte-Croix, Saint-Thomas, Saint-Jean, Barbados, Palestine, Surinam, and Savannah (Georgia), but also among the Moors in the Carolinas, the savages in Irene (Pennsylvania), the Hottentots (in Guinea), and many other places throughout the world” (161). In all these places there were Moravian settlements or missions. Presently disseminated in more than fifty languages, the Watchwords are a “mark of living ecumenism” (162), crossing denominational boundaries.

Peter Zimmerling, professor of Practical Theology in Leipzig, has published numerous studies, particularly on Count Nikolaus Ludwig von Zinzendorf (1700–1760). In this book he traces the history of the calendars with biblical texts printed on them from 1728 to the present day. Through a procedure of drawing lots—hence the name—a prepared selection of Bible verses was used both for divine guidance and comfort in communities and for individual decision-making among the early Moravians. Their founder, Nicholas Zinzendorf, played a crucial role. The Watchword texts were intended to enable one to live each day with the Scriptures. Each day followers of this tradition would cast lots and choose a selection from the Old Testament, a didactic text from the New Testament, and a prayer or hymn-verse. Zimmerling calls this triad “a condensed liturgy of worship