

herrnhutisch geprägte Erbauungsversammlungen (46), die jedoch beim Kirchenvorstand Anstoß erregten (49) und zur Absetzung von Frizzoni in Bondo führten (47ff., 110-115). In Celerina, im romanisch sprechenden Oberengadin, konnte Frizzoni weiterwirken. Celerina wurde einer der wichtigsten Kontaktorte für die besuchenden Diasporaarbeiter der Brüdergemeine (122). Diese stießen dort auf eine für ihre Besuche dankbare, aber von ihnen nicht abhängige Versammlung von "Erweckten" (127), die neben diesen Versammlungen auch die Gottesdienste der reformierten Kirche besuchten.

Frizzoni – auf romanisch Frizun oder Fritschun (11. 18) – ist einer der wichtigsten Kirchenlieddichter des romanischsprachigen Graubündens. Die von Zinzendorf und den Herrnhuter Boten betonten Themen der Heilandsliebe, der Erlösung durch das Blut Jesu Christi, des Umgangs mit dem Heiland finden sich in seinen Liedern wieder. Diese sind zum Teil eigene Dichtung, zum Teil Übersetzungen oder freie Nachdichtungen deutschsprachiger evangelischer, darunter auch Herrnhuter Lieder. 1765, 1762, und 1789 gab er eigene Gesangbücher heraus (159-168). Mit Frizzonis Liedern erreichte eine herrnhutisch geprägte Frömmigkeit weite Kreise über Celerina hinaus. Während der Herrnhuter Einfluss in Graubünden gegen Ende des 18. Jahrhunderts zurückging (138), wirkt Frizzonis Lieddichtung bis auf den heutigen Tag weiter.

Das Buch spricht mindestens drei Personenkreise besonders an: die Freunde der Kirchengeschichte der Schweiz, Hymnologen und alle, die sich für die Wirkungsgeschichte Zinzendorfs und der Herrnhuter Bewegung überhaupt interessieren. Es vereint wissenschaftliche Akribie mit einem flüssigen, ansprechenden Stil und unterstreicht den Text mit zahlreichen Illustrationen.

Helmut Bintz

Geoffrey Stead, *The Moravian Settlement at Fulneck, 1742-1790*. Publications of The Thoresby Society, Second Series, vol. 9, 1999 (ISBN 0 900 741 55 4). viii + 127 pp.

Fulneck in Yorkshire is the oldest and grandest of the English Moravian settlements. The estate was purchased in 1744 as a base from which pastoral care of the West Yorkshire societies handed over to the Moravians two years earlier by Benjamin Ingham could be undertaken. This description of a number of aspects of the settlement's life in its first forty-five years is appropriately published by the Leeds Historical Society, and will give local readers some insight into Fulneck's

original purpose and nature as a spiritual and industrial community. Occasionally, information is of wider significance. Thus the author points out that membership of Ingham's societies was larger in the outlying areas of the large parishes than in their central townships, where the Church of England's influence was stronger (pp. 23-24). Although this is not surprising, the statistical confirmation is useful.

After a brief look at Fulneck's origins and foundation (Ch. 1), the three main chapters cover recruitment, organization and discipline; worship; and economic organization (the latter chapter being particularly valuable). A narrative account is not offered, but the concluding chapter 5 looks at how the settlement's character altered over the period, suggesting reasons. In the period 1742-72, 68% of the 439 Single Brethren were local and a further 17% from other parts of Britain; only 15% were born abroad (40). The sources do not reveal how typical these proportions were for the congregation as a whole, and one wonders what the proportions were at any one time, and whether/how they varied. Nonetheless, it is clear that the overwhelming majority of the members were English. The leadership, however, tended to consist largely of Germans (30), whose authoritarian approach contrasted with the libertarian traditions of England in general and Yorkshire in particular. Authoritarianism was broadly accepted in the spiritually highly charged early period, but tensions among the Single Brethren erupted in 1772 (107-8). Thereafter congregational life was accommodated to what the author terms 'local realities'. Expulsions and withdrawals (mostly for marrying non-Moravians), which (among those received into membership in Yorkshire) had run at five or six a year in the first two decades and three or four thereafter, became very infrequent (54). As the level of spirituality declined, however, the choir house regulations became more detailed and directive (106-7).

This is very much a work of local history, and manifests all the strengths and weaknesses which such a perspective brings. Thus it is well informed by the West Yorkshire context, but weak on wider Moravian history. (The first chapter, in particular, contains a number of mistakes and misconceptions.) As the author recognizes, Fulneck was 'only one element in an international connexion of similar congregations and mission stations; it was not an organization which could be thought of in isolation as a regional or local phenomenon' (40). A comparative study of Fulneck and the other British and Irish Moravian settlements, examining their development in the light of the numerous studies of Continental and American congregations and of recent Continental, British and American scholarship about early Moravian history and theology, waits to be written. Works written in isolation from that scholarship are bound to be of limited wider value.

As a contribution to local understanding of the early years of this particular settlement, this account has much to commend it.

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