

# The Eighteenth-Century Moravian Congregational Archive at Fulneck in Northern England

by  
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The Fulneck settlement of the Moravian Church was founded on the southern outskirts of Pudsey about five miles west of Leeds in 1744 and has been in continuous use ever since. It is small and compact, consisting of a series of brick or stone terraces. Most have an east-west alignment along the settlement's through-road and are located on the south-facing slope of a steep ridge overlooking meadows and woodland. Except for the eighteenth-century church and a few rented congregational dwellings, these older buildings and a group of substantial new ones are mainly used by two separate boys' and girls' public schools with a nominally Moravian connection. These are well known locally and Fulneck is regarded as an educational institution. Where serious thought is given to the possible denominational stance, the public impression is of an inexplicable connection with a remote and possibly alien church in Czechoslovakia. The school staff and pupils flood in and out each working day, but have no regular contact with the congregation and are unaware of the complex and unusual history of the place, which is locked up in its very rich and underused archive.

Two sets of bound manuscripts, the Congregation Diaries<sup>1</sup> and the Minutes of the Elders' Conference,<sup>2</sup> are pre-eminent in the archive. They date from 1748<sup>3</sup> and 1750 respectively, deal with the settlement as a whole and complement each other as a communal spiritual autobiography, illustrating with gratitude the beneficent results of the leading of the Holy Spirit. The volume of available written evidence about settlement organisation and practice necessitates

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<sup>1</sup> The National Register of Archives, West Riding of Yorkshire (Northern Section) Committee completed a catalogue in June 1967. All citations in footnotes which refer directly to the archive quote the appropriate catalogue number. The Congregation Diaries collectively are therefore Fulneck 1. Hereinafter the capital F will be used with the catalogue number.

<sup>2</sup> F.54.

<sup>3</sup> There is very little in the archive written before 1748.

tes sifting through hundreds of pages to separate the fundamental ideas and important changes from the meticulously recorded but inevitably repetitive minutiae of settlement life. Most of the leaders and early diarists were Germans, who used their language in the archive during the first few years; it was then replaced by English, a gradual process completed by 1752 and representing a notable achievement in its own right. Thereafter entries were made in good idiomatic English with only occasional lapses into German grammatical forms.

## The Congregation Diaries

The principal collection covering the period 1748–1976 consists of forty-six bound volumes of which eighteen refer to the eighteenth century. The first was started in July 1748 and like its successors gives a detailed and continuous narrative of everyday congregational life within Fulneck, or Lamb's Hill<sup>4</sup> as it was then called. Particular attention is given to the recurrent meetings for worship, pastoral visitations and the coming and going of visitors. The early volumes also deal with the subordinate country congregations of Pudsey, Gomersal, Mirfield and Wyke until they, along with Fulneck, were officially ›settled‹ by Johannes von Watteville in April 1755. Thereafter they enjoyed a degree of independence and the ordained Labourers in each one compiled their own congregational diaries, bringing copied extracts to the regular Fulneck<sup>5</sup> meetings of the Elders' Conference of which they were members. Such extracts were placed in the Fulneck archive<sup>6</sup> and can be read at the present time.

During the first twenty years of recorded Moravian activity after 1748 substantial entries were made on most days by the various congregational leaders. Despite being repetitive and often verbose what was written conveys an exciting exuberant spirit; the writers believed they were witnessing encouraging spiritual activity. The early volumes are noticeably bulky; there was a great deal to record. By the late 1770s and 1780s entries were becoming more infrequent; less was being written and the volumes are slimmer. To a large extent this represented an inevitable slackening of the fervour which had characterised

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<sup>4</sup> This name was used until 1749; it referred to the geographical locality and also to the Moravian premises used in it. From 1749 until 1763 the name Grace Hall was used. Finally in April 1763 the area and its buildings were renamed Fulneck.

<sup>5</sup> Grace Hall.

<sup>6</sup> F.6, for example, is a packet of manuscripts from the four country congregations, dated 1757. Later collections are listed similarly.

the early period; despite evidence of continuity the diarists often wrote of their yearning for a revival of the original enthusiasm of the 1740s and 1750s.

### The Minutes of the Elders' Conference

The principal collection covering the period 1750–1912 consists of forty-eight bound volumes of which twenty-six refer to the eighteenth century. The Fulneck-based Elders had a presidential role in both the settlement and the Yorkshire congregation generally. Voluminous records of their meetings date from October 1750, referring mostly to their normal weekly meetings. They minuted discussions about running the settlement in accordance with the Saviour's will and instructions from Germany, with recourse to the lot when necessary to alleviate lapses in the general level of spiritual commitment. During times of stress Elders' Conferences were held more often than once a week with more frequent use of the lot. Such concerns, depicted in great detail, are now less informative than might be expected because the writers were usually reluctant to admit failings in their system. Dissension tended to be alluded to obliquely without any clear explanation either of causes or context. One interesting and illuminating exception occurred during the summer of 1772 when some of the Single Brethren agitated the rest of the congregation by their spirit of criticism, censuring and reasoning. The alarmed local leaders requested help from Germany and Count Reuß XXVIII accompanied by Benjamin Latrobe came to Fulneck on 22 August. The lot was consulted and the result was that Holy Communion was to be with-held from the congregation until further notice. During the tense period of prohibition the Elders' Conference met frequently and on 18 September at a specially enlarged gathering the Elders minuted amongst other things their own shortcomings with unprecedented and frank self-criticism. They accepted that they had not maintained the Yorkshire congregation as a unified and single-minded community and had failed to prevent a weakening of the unconstrained co-operative spirit believed to have existed two decades previously. On this and a few other occasions the minutes seem to reflect the innermost feelings of the participants.

Further evidence about the social and religious interactions of those within the settlement can be derived from the Single Brethren's<sup>7</sup> and Single Sisters'<sup>8</sup> Choir House diaries. The former consists of seven bound volumes covering the

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<sup>7</sup> F.210.

<sup>8</sup> F.237, and F.242; 10 and 9 vols. respectively.

period 1753–98, though with a gap from 1784–91; the latter, from two separate sections of the archive, comprises nineteen volumes in all dealing with the period 1748–1824. However, entries tend mainly to confirm and amplify principles and factual information which are dealt with in the Congregation Diaries and Minutes of the Elders' Conferences, so it is doubtful if they could be a basis for research in depth of social and religious life in these partially autonomous sub-units of the settlement as a whole.

### Eighteenth-Century Records of ›Working‹ Fulneck

Economic life in the settlement was largely based on the textile-manufacturing activities of Brethren who were independent masters employing varying numbers of journeymen and apprentices from within the community. Other masters practised service trades such as the making of shoes and furniture. Single Sisters were employed in spinning, sewing and other crafts in their choir house; the married Sisters helped their husbands. Most residents seem to have had a part in the agrarian side of the settlement by gardening, keeping livestock and helping with the hay and harvest.

Events in ›working‹ Fulneck were not always recorded in detail; more was written about ›industrial‹ workshop activity than about the more marginal work on the land. The laymen who documented these activities did not have the same point of view as the Labourers who were compiling the spiritually- and pastorally-orientated congregation diaries. The clerical leaders clearly believed that the purpose of the inhabitants' coming together was above all else religious: they were to personify a Christian way of life in what they did. So Labourers as diarists created a continuous communal spiritual autobiography.

In contrast, lay tradesmen recorded the economic life of the settlement with much more limited, episodic and short-term objectives. These artisans were not trying to present a comprehensive and accessible chronological sequence in the development of manufacture and trade within the settlement as a whole or in part comparable with a spiritual autobiography. What they recorded is partial and restricted. For example, there are no detailed descriptions or catalogues of the ›industrial‹ premises and the equipment contained in them; there are no means of tracing the fortunes of, say, one particular manufacturing or trading business over an extended period with balance sheets and other comparative statistical data such as the general level of wages and number of employees. Further, and more seriously, there are no data concerning the financial situation of the community as a whole at any one time. The laymen wrote in detail about

the failure of some masters of pay wages regularly and punctually; they described recurrent efforts to control the deleterious though endemic practice of borrowing money, but only when these concerns surfaced for the attention of higher authority. Manufacturing and trading activities which were being carried on successfully attracted very little comment.

Surviving records of economic activities fall into three categories, the Minutes of the Elders' Conference, Trades Conference (2vols.), and College of Overseers (2vols.). The Elders' minutes, with a few notable exceptions<sup>9</sup> contain little of significance and it can be assumed that economic activity was directed by the Congregation Servant on their behalf. He left no records as such. The Trades Conference<sup>10</sup> was inaugurated by the Elders' Conference on 4 January 1758<sup>11</sup> as a group of lay tradesmen who would assist the Congregation Servant and act for him. They were called upon to guide ›Brethren who are in Business to settle their Course and Method with the People with whom they deal. Members met for the first time of 11 January 1758 and with one gap between 1762 and 1764 minuted regular monthly meetings until June 1783, the date of the last surviving entry. Finally there was the small group of tradesmen Brethren who constituted the College of Overseers.<sup>12</sup> Members acted on behalf of the Elders' Conference and met for the first time on 20 December 1764. Thereafter the College developed as a pre-eminent supervisory body. It acquired a range of functions far beyond the limitations of manufacturing and trading, but nevertheless retained links with the existing Trades Conference which became increasingly concerned with advice-giving rather than direction.

As far as agrarian Fulneck was concerned the records of the College and Trades Conference tend to admonitions or lamentations. On 6 July 1765, for example, as part of a lengthy series of prohibitions prompted by previous sins of commission the College minuted that no one was to dig turf, cut down trees or collect dung from the common except those who had a legal right to do so. There was to be no fishing in brooks, ponds and rivers. There was to be no breaking of hedges and going on foot or horseback through other inhabitants' ground without leave. Owners of farmyard animals incurred the displeasure of neighbours and wrath of the College when, as on 20 August 1767 it was mi-

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<sup>9</sup> F.54. 11 August 1753. During his visit to the settlement Johannes von Watteville reminded the Labourers that ›Brethren who had Trades should work at them when not visiting. This is itself a Blessing and also a great Honour to the Matter of the Saviour. <

<sup>10</sup> F.80.

<sup>11</sup> F.54.

<sup>12</sup> F.75 and 76.

nuted that several pigs belonging to the congregation butcher, ›ran about both on the common and also here in the Place and have done a great deal of mischief; it is surprising that such things should be so frequent among us – it is quite contrary to Order to have Pigs running about the Place‹.

›Industrial‹ management was more complex. The records show that the difficulties of trying to maintain a completely united position as a religious and therefore ›fair trading‹ brotherhood in internal trading practices were trivial in comparison with problems encountered in regular dealings with the textile manufacturing and trading community ›outside‹. The principal local trading centre was Leeds and most of the manufactured products of the settlement were handled by its merchants on whom the Brethren were absolutely dependent. Inevitably, supply and demand were affected by regional, national and international market fluctuations over which the Brethren had no control; yet it is a feature of the records that these matters were often referred to in a surprisingly off-hand and vague manner despite their serious implications. Underlying these fluctuations was a feeling among at least some of the Trades Conference and perhaps others in the congregation that only by scrupulously honest trading would their work have divine support. On 29 June 1767 they minuted that the ›Book of National Statutes about Lawful Trade‹ was to be bought, ›to ensure full payment of the King's revenues and other things enacted by the Government and we would make no exception to it on account of any Profits arising to us, for if we did we cannot expect our Saviour's Protection and Benediction‹.

### Registers of Members

The detailed registration of members' personal circumstances is a strong feature of the archive, one volume in particular being of exceptional value. It is listed as the ›Church Book of the United Brethren in Yorkshire 1742–83‹.<sup>13</sup> Entries include date and place of birth and original denomination of adults received into membership in Fulneck and the four country congregations. Dates of reception into ›ordinary‹ and later communicant membership are quoted; for a proportion of the Brethren their trades are listed. There are brief notes recording subsequent ›occurrences‹ such as marriage, promotion to an official position or departure elsewhere in the Saviour's service. The Church Book also acts as a marriage register. A second volume<sup>14</sup> lists admissions from 1783 until

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<sup>13</sup> F.23.

<sup>14</sup> F.35.

1824. The archive also contains annual catalogues for some years; three in the 1780s and four in the 1790s. The 1790<sup>15</sup> volume is typical, listing personal details of all members in Fulneck and the four country congregations. Occupations are listed, so it is possible to analyse the manufacturing and trading activities of Fulneck as an ›industrialising village‹ similar to numerous others in West Yorkshire. In 1755 the population of the settlement was 222; by 1790 it had increased to 393 with approximately twice as many Sisters as Brethren. Fifty different trades and crafts were represented and although cloth manufacturing and trading remained important they no longer had the pre-eminence of the early years; several luxury trades such as book-binding and watchmaking and professional services had now appeared, to cater for a sophisticated and more affluent clientele. For a community of this size the medical facilities were exceptional: three surgeons, a nurse and an apothecary catered for their needs. This proliferation of trades and their extension into those which catered for varied income groups suggests that Fulneck's economic development had been considerable.

Other supporting registers are those for the Single Brethren<sup>16</sup> and the Single Sisters.<sup>17</sup> The former is particularly informative about ›occurrences‹ after reception. It also records the movements of foreign Brethren, such as A. Dorffer (b. 1716 in Strasbourg) of Lutheran parentage. He was a trained shoemaker received in Herrnhag in 1746. He was called to Fulneck in 1751, stayed till 1754 and then served in the Surinam mission. J. Heberland was born in Moravia and received in Germany. After being in Fulneck from 1751–2 he was called to America; later he was recalled to Herrnhut. The presence of these and numerous others from different parts of Britain and the continent enriched the social and cultural life of the Single Brethren's House. The Single Sisters' House did not have a significant international element among the members and their register is rather disappointing; it consists for the most part of lists of names.

Finally there is a modern and valuable compilation<sup>18</sup> of the names of the principal Labourers in Fulneck and the country congregations from 1743 onwards. It was drawn up by C.H. Shawe and dated October 1924.

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<sup>15</sup> F.29.

<sup>16</sup> F.206.

<sup>17</sup> F.239.

<sup>18</sup> F.393.

## The Fulneck Collection of Memoirs

These augment the Congregational Diaries and Conference Minute Books as the continuously expanding spiritual autobiography of the Yorkshire Congregation as a whole, providing justification for its claim to be carrying out the work of the Saviour. The memoirs of 271 members have survived in the three principal eighteenth-century collections;<sup>19</sup> their length and possible edificatory content varies considerably. Many are too short and inarticulate to be spiritually significant. However, some demonstrate a considerable degree of lay religious sophistication. They are lengthy, detailed and analytical, offering an unrivalled insight into the religious preoccupations of the people who wrote them. Approved attitudes and appropriate actions are described, which derived from the teaching of the Labourers. Hence these memoirs are valuable as interpretations of the Brethren's spirituality.

Mary Wood (b. 6 April 1729 at Glossop in Derbyshire; d. 16 August 1763 at Fulneck) described the joy of her first visit to Lamb's Hill in 1746 and her conversation with some Single Sisters: »They asked me if I was resolved to be our Saviour's and to live for him. I told them that it was my whole intention to do so. They spoke of our Saviour's love to poor Sinners which made a deep impression on my Heart. The Fellowship which I enjoyed with the Sisters as also the blessed Feeling of this Place made me think that Lamb's Hill was a Heaven on Earth, which caused me much pain to leave it.«

Edmund Tattersalls (b. 5 October 1691 at Halifax; d. 3 August 1761 at Fulneck): »When the Brethren came to keep Meetings at the World End near Halifax I went to hear them, liked them well and desired also to be in their Society which was granted to me. Amongst the Brethren and in their preaching I found that which I wanted and loved them exceedingly because I was convinced the Lord was with them. I spared no Time or Pain to go and hear them and to accompany them from Place to Place and discoursed with them, being mostly concerned with points of Doctrine.«

Most of the more articulate memoirs have the typical format of an evangelical spiritual testimony. The writers describe a stable social and conventional religious background which tends to be more than usually devout. For a variety of reasons doubts about their salvation begin to trouble them. They feel that good works are not enough in themselves and experience a spiritual crisis. Conversion and renewal are seen as the only way to peace of mind. The Breth-

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<sup>19</sup> F.376, 105; F.377, 98; F.379, 68. Extracts from the Memoirs of Mary Wood and Edmund Tattersalls printed below are from F.376 and F.379 respectively.



ren show them the way; they are received into the Yorkshire congregation to their great joy. The rest is an intentionally detailed recital of the benefits of membership in order to edify and inspire other associates.

There is a small collection of Labourers' memoirs<sup>20</sup> entitled 'Memoirs of several Ministers'. Those from the eighteenth century include, Philip Henry Molther (b. 28 December 1714 at Jinsheim near Bußweiler in Alsace; d. 9 September 1780 at Bedford), distinguished by the following verbatim report of a brief conversation with Count Zinzendorf in his role of interpreter of the Saviour's will: »On July 1st (1739) the late Ordinary arrived from St. Thomas in the West Indies. As soon as he had saluted me he said: »My Brother, I have spoken to our Saviour concerning you whilst I was at sea. He has ordered me to mention to you in his name that you are to go to Pennsylvania to preach the Gospel in the whole Country.« I replied: »Here I am; may he do with me what is most pleasing to him.««

In a separate packet<sup>21</sup> there is the memoir of Sister Anne Kriegellstein (b. 10 July 1713 at Zauchtenthal in Moravia; d. 30 April 1778 at Herrnhut), which can be regarded alongside the Memoirs of Continental Brethren and Sisters<sup>22</sup> 1780–1853. Two examples are Single Sister Ottilia Maria Albertina von Löben (b. 22 October 1750 in Berlin; d. 20 March 1804 in Kleinwelka) and Single Sister Henrietta Sophia von Miltiz (b. 17 April 1728 at Weylar; d. 8 August 1787 at Herrnhut).

### News from Germany: Extracts from other Congregational Diaries, Discourses and Reports from Mission Stations

This very substantial »archive within an archive«<sup>23</sup> is collectively described as Disciple's House Diaries, Weeks and Discourses, Weekly Leaves and Mission Reports. Most manuscripts were sent from Germany already translated from original German-language sources. They are as yet largely unresearched, although continental and American settlements also received copies which may well have been studied locally. The enormous collection in Fulneck is an impressive testimony to German efforts to inform all members of the worldwide work of the Brotherhood as a whole and to disseminate its spiritual ideals.

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<sup>20</sup> F.378.

<sup>21</sup> F.382.

<sup>22</sup> F.383.

<sup>23</sup> F.346–375.

F.350<sup>24</sup> includes mission diary extracts from America and Greenland; it also contains an account of the last days of Christian Renatus Zinzendorf. F.357<sup>25</sup> consists of a collection of thirty-five packets described as ›Weekly Accounts and Discourses from the Unity Elders' Conference containing News Items from Various Congregations, Copies of Letters and Discourses‹. In one, delivered by Count Zinzendorf at Herrnhut on 3 May 1760<sup>26</sup> he referred to ›the small church.

›If the Holy Ghost is set upon a little Flock then it remains little. I have never seen an Instance yet wherein our own driving on to increase and enlarge any Place has conduced the least towards it. We really must wait till it makes itself. We may get fifty Souls in the Diaspora in the same time we may begin three new Families in the Congregations.‹

Shortly after the Count's death Johannes von Watteville preached about ›the last grievous Concern of our happy Papa‹. On 17 May 1760<sup>27</sup> he said, »But here I must tell you, my Brethren and Sisters, that the last grievous concern of our happy Papa was this, lest it might in Time and after his Departure come to pass that his fundamental Plan, which he had received out of the Heart of Jesus and our Saviour's Thoughts of Peace over his Villages of Christian Congregation-Places, should in this or any other Point be deviated from, or that from Time-to-Time something of a worldly Mind, or such sorts of People as have not the Character, Grace and Calling requisite for an Inhabitant of a Congregation-Place should creep in and thereby the whole might suffer Harm.«

### Other Sources

The archive contains many other items which are available in other settlements. These include manuscript copies of resolutions of eighteenth-century General Synods<sup>28</sup> and Provincial Conferences held in London.<sup>29</sup> There is also a collection of translations of Zinzendorf's sermons in various published volumes such as ›Sixteen Discourses on Jesus Christ our Lord; being an Exposition of the Second Part of the Creed‹ (London, 1750) and standard volumes by Cranz, Hutton and others on the general history of the church.

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<sup>24</sup> F.350 dated 1752.

<sup>25</sup> F.357 dated 1757–1829.

<sup>26</sup> F.357. Disciple's House Diary, week 18, Sunday 27 April – Saturday 3 May.

<sup>27</sup> F.357. Disciple's House Diary, week 20, Sunday 11 May – Saturday 17 May.

<sup>28</sup> F.315–335.

<sup>29</sup> F.336–345.

## Research at Fulneck, 1988–1994

My research aims have been confined to the eighteenth century with the theme, »European Pietism in Eighteenth-Century Yorkshire: The Origins and Development of the Moravian Settlement at Fulneck, 1742–90.«<sup>30</sup> I have used the sections of the archive mentioned in this article to argue that the outlook and practice of the Renewed Unity was as a reformed branch of Lutheranism stressing the communal dimension of Christian experience. It was an important part of the Pietist movement and the only institutional religious organisation deriving directly from its rejuvenating aspirations and interest in non-European heathen conversions.

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<sup>30</sup> Ph.D. thesis, submitted for examination by the School of History, Leeds University, 24 June 1994.

# European Pietism in Eighteenth-Century Yorkshire

The Origins and Early Development of the Moravian Settlement at Fulneck, 1742–90. University of Leeds. School of History 1994

This thesis re-examines one part of the history of Moravian religious activity among English-speaking people which is well-known in outline. It is a study in depth of the motivation and organisation of German evangelists and preachers and their spiritual influence on the host community of West Yorkshire during the mid to late eighteenth century. It is argued that in its earliest form, Fulneck was part of the flowering of continental pietism that occurred all over protestant Europe.

There is detailed investigation of elaborate methods used to inspire and supervise local recruits, showing that the settlement leaders provided new ways by which the patriarchal elements of contemporary society could be enhanced in a context of piety, moral earnestness and industry. Unfortunately, many who came to Fulneck were unwittingly joining an exclusive religious organisation which because of its central-European, aristocratic and Lutheran background, was radically different from anything they had known previously. Settlement communal religious life was superficially appealing because it was novel, but many underestimated the extent and difficulty of the required cultural adjustment for deeper personal integration. The Brotherhood put religious concerns before the demands of everyday life and most congregational members were unable to meet this requirement.

In a sense, therefore, the theme of this thesis is failure, not only in Fulneck, but in the other British settlements. The Brethren were disappointed with Britain. Their intense spirituality, resemblance to a religious order and failure to attract into membership men of the calibre of John Wesley, all indicated that this was an alien plant on British soil.

## Zusammenfassung

Die kleine brüderische Ortsgemeinde Fulneck bei Pudsey westlich von Leeds, England, wurde 1744 gegründet. Fulneck ist durch seine Internatsschulen bekannt, die jedoch nur in losem Kontakt zur Brüdergemeinde stehen.

Das Archiv enthält Tagebücher der Gemeine seit 1748 und die Protokolle des Ältestenrates seit 1750. Anfänglich deutsch geschrieben, wurden sie bereits ab 1752 durchgängig englisch verfaßt. Von 46 gebundenen Tagebüchern 1748–1912 beziehen sich 18 auf das 18. Jahrhundert. Von 48 Bänden mit Protokollen 1750–1912 befassen sich 26 Niederschriften mit dem 18. Jahrhundert. Daneben sind Tagebücher aus dem Brüderhaus (1753–98, mit Unterbrechung von 1784–91) und dem Schwesternhaus (1748–1824) vorhanden. Die Archivalien berichten vom geistlichen, aber auch vom beruflichen – handwerklichen und landwirtschaftlichen – Leben der Gemeinde Fulneck. Neben den Protokollen des Ältestenrates sind die der Gewerbekonferenz und des Aufseherkollegiums aufschlußreich. Weitere wichtige Archivalien sind das Kirchenbuch der Brüdergemeinde in Yorkshire 1742–83, das Mitgliederverzeichnisse enthält und in einem 2. Band bis 1824 fortgesetzt wird. In den achtziger und neunziger Jahren werden wiederholt auch Jahreskataloge mit Mitgliederzahlen verfaßt. Hilfreich sind auch die Mitgliederverzeichnisse des Brüder- und des Schwesternchores, vor allem aber die Sammlung von 271 Lebensläufen aus dem 18. Jahrhundert. Ein Archiv im Archiv bilden die Abschriften kontinentaler Archivalien (Jüngerhausdiarium, Missionsberichte u.a.).

Die Bestandsaufnahme der Bestände aus dem 18. Jahrhundert im Fulnecker Archiv entstand bei der Arbeit des Verfassers »Europäischer Pietismus im Yorkshire des 18. Jahrhunderts. Die Ursprünge und die anfängliche Entwicklung der Brüdergemeinde Fulneck 1742–92«. Eine vom Verfasser selbst geschriebene inhaltliche Zusammenfassung dieser Arbeit folgt seinem Artikel. Danach weist der Verfasser in seiner Untersuchung über Fulneck auf die Schwierigkeiten hin, die die kulturell und konfessionell vom Kontinent geprägte kleine Gemeinde in ihrer Umgebung hatte. Es sei ihr nicht gelungen, ihren Charakter als Fremdkörper zu überwinden.