a reflection of the fact that in this linguistic island, miners from East-Central Germany and peasants from the Upper Palatinate were compelled to reach a linguistic compromise. In this case it must, moreover, be remembered that a restructuring of the population had been made necessary in the town of Iglau from the last decades of the 14th century on, when the focus had to be shifted to the crafts and trades, especially clothmaking, due to the decline of mining. Thus it may be concluded that in appraising the language used by the German chancelleries, external elements of the public life of the Germans in Moravia in the centuries in question must also be taken into account.


Maria Dorda-Ebert

Land registers are among the most important and—as official records—reliable sources of social history. In view of the fact that in addition to containing data on property relations and the services and payments which derived from them, as well as on crafts and trades, they list the names of the tributaries, this study uses them as the basis for determining the nationality of the subjects of the domains of the monasteries of Chotieschau and Frauenthal and the secular domain of Netolitz in the pre-Hussite era. Where single names still prevailed—and this was mostly the case in the smaller localities—it is relatively easy to define German, Czech and „doubtful“ categories. The last-named category includes persons with saints’ names or names pronounced the same in both languages. Where double names are involved, a clear classification under either one of the languages is made only where both components bear the characteristics of the language in question, all mixed forms being placed in the „doubtful“ category. The results of this investigation are then compared with the census of 1910, and the transformations in the ethnic composition of these areas are examined.

JOHANN AMOS COMENIUS AND JOHANN VALENTIN ANDREEAE: THEIR PERSONAL TIES AND REFORMIST ASPIRATIONS

Richard van Dülmen

Andreae of Württemberg and the Moravian Comenius were among the most revealing personalities of the early 17th century. Both combined reli-
igiousness with the scientific spirit and a serious aspiration to a Christian reform of the whole society. The relationship between the two theologians has already been studied, but for the most part under the aspect of an alleged dependency of Comenius on Andreae, whose writings strongly influenced the Moravian’s pansophy.

To be sure, there are many points of contact in the views of the two, who were both part of the same Humanist tradition, but clear differences emerge in their respective reform ideas. In Comenius’ uniform world conception the sciences are wholly incorporated into a pansophist theology. In accord with the Christian view of salvation through redemption and grace, Comenius’ pansophist pedagogy maintains that man can achieve self-perfection through that method which is in harmony with nature, i.e. by becoming a Christian. Andreae, on the other hand, lacks any uniform basic conception — he was basically a critic of his times — but is likewise interested in a reform and in pointing to a path for modern man. He seeks this reform, however, not in any method, but rather in exemplariness. Man can be transformed only by Christ, the example and model for the Christian. Following from these differing views were divergences in the pedagogical programs of the two men, and above all in their attitudes toward the natural sciences (with which this study mainly deals). For Comenius, the sciences are part of his pansophy and, as such, fully Christianized. There was no place in his conception for the exact sciences and mathematics. Andreae, on the other hand, was far more receptive to the sciences and indeed became a propagator of mathematics. He did, however, maintain that only a Christian could successfully conduct scientific research. The moralizing theologian Andreae focused entirely on man and on changing his inner outlook, while Comenius wished to reform man by means of a spiritual transformation of the world around him.

ARTISTS AND CRAFTSMEN IN AUGSBURG FROM THE SUDETEN LANDS

Emil Popp

Augsburg’s reputation as a center of the arts and handicrafts exercised a strong attraction on artists and craftsmen throughout Europe. Despite the great obstacles to their settling there posed by guild regulations, important artistic personalities from the Bohemian lands were also unable to resist this attraction.

The most important of them was Gottfried Bernhard Göz (1708—1774), from Welehrad in Moravia, whose many-faceted activity, ranging from drawings and engravings to oil paintings and frescoes, branched out from Augsburg to cover all of the southern German-speaking area. Among his most important works were the frescoes in the church in Birnau on Lake