Through the feudal and ecclesiastical development the fate is examined of the German-Moravian independent speech-area at Köllein from the 14th Century onwards. In 1326 it belonged to the estate of Adam von Konitz, whose grandson sold the village of Köllein to Hecht von Schützendorf in 1376. After changing hands several times, it came into the possession of the town of Olmütz, along with other villages, for the price of 8500 Schock Prager Groschen. The ecclesiastical patronages of Köllein were transferred by Adam von Konitz to the Premonstratensian foundation at Olmütz, which retained them until its dissolution in 1784.

All the inhabitants of the village were farmers, and investigations of names in the registers between 1614 and 1619 show that the community was predominantly German. Proof of even earlier German habitation of Köllein is the German inscription on the church bell, dating from 1526, and also numerous German local-names, which were taken over by the later Czech inhabitants. One of the few names from the oldest land-register of 1606 which survived right up to the present time (1926), was the name Krumnikl, which appears there as Krump, but which in 1695 had already taken the form Krumnikel-Krumpnikl, a form which probably originally signified the individual peculiarity (deformation) of a villager called Nikolaus, and then with the close association of name and characteristic, was handed in as both family- and sur-name.
and Czechoslovakian regional newspapers, election statistics, by the programmes of national defensive and offensive organisations on either side, and by the memoirs and reports of authoritative persons involved. In addition, there is a series of comprehensive theses dealing with the national and political situation of Moravia. The author examines, in particular, the national development up to the “Moravian Settlement” of 1905, the struggle for the Chamber of Commerce, and the great national-political significance of the flourishing Czechoslovakian Savings Bank and co-operative organisations, the formation and political activities of the Czech national fighting organisation (Národní jednota pro Severní Moravu) founded in 1885, and the activities of the German organisation for protection of national interests (Bund der Deutschen Nordmährers). She also investigates the effectiveness of German and Czech educational organisations, whose work consisted mainly in trying to prevent the assimilation of German children into Czech schools and vice versa by building schools of their own in areas of Czech or German minority.

The position of the Church in the nationality conflict is examined in a separate section. The Church was drawn into the national dispute through the strength of the rising generation of Czech priests on the one hand, and the shortage of German priests on the other, and was capable, through the activities of the Czech country clergy alone, of becoming a significant instrument of Czech national politics. The figure of the Archbishop Kohn of Olmütz makes the complexity and ambiguity of this struggle particularly clear. On the other hand, the section concerning the role of the Jewish part of the population in the national dispute makes it apparent that Czech anti-semitism was provoked by very different causes and produced very different consequences from those of German anti-semitism. The Jews, who were originally closely allied to the Germans, found themselves as a result of German anti-semitism, in an isolation which forced them, in spite of Czech animosity, to join the Slavic side, or at least to withdraw from German societies and organisations. The result of this, particularly in small places, was a weakening of the German element.

The Moravian Settlement of 1905 (“Mährischer Ausgleich”) and the „Lex Perek“ of 1907, which was a supplementation of the Settlement covering the educational system, brought these national disputes to some sort of conclusion. But in the course of the disputes numerous isolated German speech-areas, or islands, had become Czech.