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**Year of Foundation: 1861. Edited by Unitarian Church. Appears quarterly.**

Editor in Chief: **dr. Sándor Kovács**

Editor: **Róbert Zoltán Bálint**

Copyreader: **Miklós Kürti**

Layout: **Péter Virág**

Members of the Editorial Board: **dr. Mihály Balázs, dr. Juliane Brandt, dr. Szabolcs Czire,  
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Printed in the GLORIA Printing House. ISSN 1222-8370.

# ABSTRACTS

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**Lehel Molnár B.**

**The Role of János Körmöczi in Establishing the Unitarian Church Archives**

János Körmöczi (1763–1836) is an unjustly neglected figure in the history of our Unitarian culture and church. This is especially striking, because during his western travels he became thoroughly acquainted with the ideas of the great French and German Enlightenment thinkers, and back home he proved to be an extremely productive scholar using these ideas.

In addition to teaching and organizing church life, he attributed great importance to the establishment of the church archives. At the end of the 18th century it became necessary for the Unitarian Church to implement both administrative reform as well as an inventory of assets. This could only be achieved by ensuring that the foundational letters, various reports, financial statements and other documents of historical value were counted, collected and placed in the archives of the Consistory. This was especially important because the congregations were not taking sufficient care of their written heritage. The driving force for this work was János Körmöczi who played a leading role in establishing the church archives in the new school building in Kolozsvár, constructed in 1806. Even today we use Körmöczi's two-volume catalogue ("Regesztrum") to navigate among the oldest documents of our church archives.

Keywords: archives, Enlightenment, Unitarian Church, János Körmöczi, travels

**Zsuzsa Font**

**Sámuel Köleséri jr. – The Protagonist of Transylvanian Early Enlightenment (*Frühauflärung*)**

Sámuel Köleséri jr. (1663–1732) was a Calvinist churchman's son. Originally preparing for the same career, he acquired a doctorate in philosophy and theology at Batavian (Dutch) universities. However, he ultimately became a doctor and an expert in geology, and was employed by the newly established Habsburg government. In 1699 he became the supervisor of Transylvanian ore mining, while later he was a secretary and advisor to the government (gubernium).

A rich correspondence records his contacts with leading European scientific circles (the dominantly Latin correspondence has recently been published in an annotated edition: Jakó Zsigmond: *Köleséri Sámuel tudományos levelezése (Sámuel Köleséri's Scientific Correspondence) (1709–1732)*. Ed. Zsuzsa Font. Kolozsvár, 2012.) This correspondence testifies to an intense interest toward Christian Wolff (1679–1754), and includes Köleséri's opinion and reflections about the philosopher-professor's removal from his position at the University of Halle in 1723.

Köleséri was the earliest Transylvanian expert in the philosophical system of Gottfried Wilhelm Leibniz (1646–1716), and the world-class master of – among others – Christian Wolff (1679–1754). In the 1720s, he became the initiator and patron of several Latin editions of Leibniz's works, and also of the 1728 printed composite volume entitled *Godefridi Guilielmi Leibnitii Principia philosophiae more geometrico demonstrata*. In this work, one of the contributors as a translator and editor (and a helper of Leibniz during his lifetime) was Michael Gottlieb Hansch (1683–1749).

Keywords: Sámuel Köleséri jr., Christian Wolff, Michael Gottlieb Hansch, Gottfried Wilhelm Leibniz philosophy, geology, Habsburgs

### **Gizella Keserű**

#### **János Körmöczi and the Nonadorantist Tradition**

This paper argues that during his studies in Göttingen, János Körmöczi (1763–1836) concurrently encountered both the post-Kantian philosophers' concepts of religion, and the most prominent recent works of German church history. For the former group, a series of dogmas became irrelevant, and therefore they remained untouched by Christological debates. The latter group (Planck, Wendeborn), however, provided a detailed discussion of the various revived Unitarian groups of England based on Theophilus Lindsey (1723–1808), which probably inspired the Hungarian Unitarian to establish contact with them. Learning about these later English followers of nonadorantism, which was already flourishing in Transylvania, probably played a role in invoking the Christological views condemned by the Accord of Dés (Dej) in 1638.

Besides prohibiting the worship of Jesus, there are numerous similarities between the opinions of contemporary English Unitarians and Körmöczi's social views, as exemplified by a shared enthusiasm for Thomas Paine. In the latter part of his life, while making excerpts from the work of J. A. L. Wegschneider (1771–1849), a follower of Friedrich Schleiermacher (1768–1834), he confirms not only

the consistency of his interest toward nonadorantism, but also his familiarity with the latest trends.

Keywords: János Körmöczi, Theophilus Lindsey, Accord of Dés, Thomas Paine, J. A. L. Wegschneider, Friedrich Schleiermacher, Göttingen, post-Kantian, nonadorantism, Planck, Wendeborn, Christology

### **Péter Balázs**

#### **About the Moses-manuscript Executed by János Körmöczi**

This paper aims to reconstruct in detail both the arguments, and the intellectual/historical context of a 40 page manuscript translation, bearing the title “Moses”, written by the young Körmöczi somewhere in the 1790s. We have identified the original of the rather fragmentary translation in the second book of the *Einleitung ins Alte Testament (Introduction to the Old Testament)*, written by the great Göttingen scholar, Johann Gottfried Eichhorn (1753–1827). As the difficult posterity of the works shows, translating such an innovative scholarly work is not without dangers: in the 1800s Körmöczi was accused by his personal enemies of propagating lies about the founder of the Jewish religion and the great legislator.

Keywords: Moses, János Körmöczi, Johann Gottfried Eichhorn, manuscript, Johann Gottfried Eichhorn, translation

### **Mária Ludassy**

#### **Between Price and Paine**

This paper presents the work “Review of the Principal Questions in Morals” by the dissenter Richard Price (1723–1791) and its Hungarian translation. It states that the concept of patriotism outlined in Price’s writing is very close to Thomas Paine’s (1737–1809) ideas, which is preserved in the Hungarian translation also. The author considers this worthy of recognition, for Körmöczi was using a German text to create the Hungarian version.

Keywords: Richard Price, Thomas Paine, translation, Hungarian, German, János Körmöczi

### **Vera Tünde Vulkán**

#### **József Mártonfi’s “Common Regulation”**

Analyzing the activity of the school-inspector Joseph Mártonfi (1746–1815) we can draw the conclusion that he had an indisputable role in the scientific and cultural life of Transylvania at the end of the 18th century and the beginning of the 19th century. Getting closer to his network of relationships and the respon-

sibility that he showed through his work we can see better the picture of this functionary and scientist who showed his greatest devotion and seriousness in his work by bringing reform to the life of the catholic schools.

In the presentation of the Common Regulation (Közönséges rendtartás) we can draw the conclusion that the dates of the text's genesis and its publication differ. Mártonfi came home after the Jesuit order was banished (1773), and he taught Mathematics in the normal school in Szeben. That's possibly the period when he wrote the Regulation, which he then presented to the catholic bishop. But the bishop refused it. We don't know the precise date of the writing of the Regulation, but we can guess that it was written at the end of the 1770's, because in that period Felbiger's method (Johann Ignaz von Felbiger (1724–1788) had no appreciation among the bishops.

In spite of the early origin of the Regulation, Mártonfi recognized, that Felbiger's method of teaching could only be introduced to Transylvania if he could make it possible to first establish rural schools. In other words, the conditions for introducing the new method were to have both functioning schools, and the teachers through whom the new method could be applied. Due to his activity and capacity of organizing the functioning of schools, he could make his Regulation compulsory for all the rural schools in 1784, and that's why he published it.

In the edition of the Common Regulation we can see the result of Mártonfi's school-visitations: the building of new schools, the adjusting of the salaries of the teachers, which made it possible for the inspector to introduce Felbiger's methodology into these schools. He considered it important to put the money given for education to its proper use. He could clearly see that it was first necessary for the teachers to come to grips with existential problems, to be trained, and to be adequately paid, in order for the introduction of the new method to be possible, or *aquam ex pumice*... The objective of his ambition was to strengthen the school-maintaining collective conscience, to create schools independent from the central government through the local communities, which recognized supporting their teachers as their own responsibility.

Keywords: regulation, education, Johann Ignaz von Felbiger, innovation, school, methodology, József Mártonfi

**Kinga-Éva Mórítz**

***Einleitung in die Philosophie (Introduction to Philosophy): Levels of Interpretation of a Körmöczi manuscript***

Even before János Körmöczi departed for his academic studies, the Consistory of the Unitarian Church intended for him to teach pure and applied sciences upon his homecoming. Despite, or rather complementary to that, he began to study the humanities as well. Furthermore, in order to properly fulfill his future teaching position, he wrote lecture notes, copies of lectures and concurrently, translating into Hungarian. All these occurred during the cultural shifts in society following the emergence of rationality and the development of science. Thus, this paper is an attempt to reveal different aspects of Körmöczi's *Introduction to Philosophy* relative to such considerations as contents, origin, as well as how it relates to his other manuscripts, by addressing topics as languages and forms of education at the end of the 18<sup>th</sup> century Hungary and the dialogue between disciplines.

Keyword: János Körmöczi, travels, academic notes, late 18th century science history

**Irén Rab**

**„Wir sind alle Brüder und einander gleich” (We are all brothers and equal to each other) Data on the history of mentality of students in Göttingen**

The University of Göttingen was founded in 1737. According to the royal founding proclamation it was intended to be the “educative school of science and good habits”. This is exactly what this University represents for the posterity: the spirit of Enlightenment, outstanding professors, freedom of education from the knowledge-perspective, and elegant manners, and usefulness to society from the ethical side.

However, it took decades until students' habits attained these high standards. The German university students were anything but well mannered at this time. Hiding behind the autonomy of the universities, they broke the local laws, provoked citizens, taunted and revolted. These habits also appeared at the newly founded University of Göttingen. This paper, based on contemporary documents, depicts the types of students and manners at German universities in the 18th century, and the transformation of the students' habits in Göttingen throughout the century. The paper has a special focus on the mentality and the relationship-system of the Hungarian students in Göttingen. For that, entries in friendship albums and memoirs were used as sources.

Keywords: history of mentality, History of the Göttingen University, Enlightenment, friendship album

### **Miklós Latzkovits**

#### **József Pákei's Letters to János Körmöczi (text publishing)**

The paper offers an introduction to (and publishes the text of) eight letters by József Pákei (1759–1802). The letters written between November 1794 and October 1797 were sent to János Körmöczi, who was traveling at the time. This correspondence was only partially known before from Kelemen Gál's abridged edition. A new, unabridged publication is justified by the abbreviated nature of Gál's edition which ignores the true importance of the letters, especially concerning the Hungarian reception of Kant. Pákei's letters reveal that in the 1790s, students in Kolozsvár (Cluj-Napoca) could encounter Kant's teachings in Latin, within the framework of the college. The teachings were transmitted by Pákei, who, based on his letters to Körmöczi, emerges as an erudite expert of the Kantian literature of the time.

Keywords: József Pákei, János Körmöczi, Kelemen Gál, correspondence, Hungarian reception of Kantianism

### **Annamária Biró**

#### **János Körmöczi and the Historical and Political Studies of Göttingen**

This paper investigates the impact historical and political studies of Göttingen could have had on János Körmöczi. He must have been predominantly influenced by Ludwig Timotheus Spittler (1752–1810) and August Ludwig Schlözer (1735–1809). While the former was a representative of Voltairean historiography, the latter regarded political studies and the conjugate historical disciplines as parts of the same system. Systematic descriptions aim at demonstrating the evolution of states, and at exploring the relationship between the state and social forms. Körmöczi never wrote his own summary about these theories, however his university notes, translations and adaptations might underpin his reception of the Göttingen paradigm.

Keywords: János Körmöczi, Ludwig Timotheus Spittler, Voltaire, Göttingen paradigm, political studies, history, Enlightened absolutism, August Ludwig Schlözer



## **Gábor Simon**

### **János Körmöczi – the Founder of the Physics Laboratory of the Unitarian College in Kolozsvár**

The first inventory of the „collection of rarities” of the Unitarian College in Kolozsvár dates back to 1800, but it was probably founded much earlier at the beginning of the 18<sup>th</sup> century. This study treats in detail the important role that the professor (and later headmaster) János Körmöczi (1763–1836) played in this process. He ordered several physical instruments with the wholehearted help of his friend Pál Augusztinovics (1763–1837), the agent of the Unitarian Church in Vienna. The author describes the price of each instrument and the name(s) of the donator(s), their makers (if known), their usage, the exact locations of the laboratory in the 18<sup>th</sup> and in the 19<sup>th</sup> century and the persons in charge for the custody of the collection.

Keywords: János Körmöczi, Pál Augusztinovics, experimental education, Unitarian College in Kolozsvár, physics museum, collection of rarities, physical devices

## **Péter Egyed**

### **Kantianism in Transylvania: Sipos, Köteles, Körmöczi**

The paper deals with the Kantianism of the Hungarian philosophers from Transylvania, which is not just an issue concerning the history of philosophy and ideas, but also the larger question, related to European modernization. The three main philosophers of Transylvania, Sámuel Köteles (1770–1831), Pál Sipos (1759–1816) and János Körmöczi (1763–1836) all encountered the works of Immanuel Kant and Johann Gottlieb Fichte (1762–1814) at the German universities of Jena and Frankfurt (Oder). Upon returning to Transylvania in 1812, Sámuel Köteles, as a high school teacher, presented the Kantian philosophy in his school books and other philosophical writings. The genius Pál Sipos (mathematician, theologian) could not be published because of Austrian censorship. In his manuscripts he developed a liberal critical philosophy and integrated his ideas into the Calvinistic theological dogmas, arriving at a liberal theology.

This study analyzes János Körmöczi's lecture, notes related to Karl David Ilgen's (1763– 1834) philosophical conferences, as well as his Latin–Hungarian partial translation of Kant's ethical works. As a conclusion the author says that Körmöczi was an initiated Kant-expert, interpreting the German philosopher from the point of view of the ”sentimental morality” represented by the human heart.

Keywords: János Körmőczi, Sámuel Köteles, Pál Sipos, Johann Gottlieb Fichte, Karl David Ilgen, modernity, Enlightenment, Kantianism, Transylvanian Hungarian Philosophy

**Zoltán Gyenge**

**Was János Körmőczi Religiousless? Körmőczi's Thinking in the Light of Schleiermacher's Philosophy**

This paper posits that Körmőczi's philosophy is one of the first important receptions of the German Philosophy (e.g. Kant and Hegel).

The first part gives a basic outline of Körmőczi's thinking and his debate with the official Christianity, with special attention on faithful human existence as the basic problem of the philosophy of 18th century.

In the second part, Körmőczi's thought is analyzed from the perspective of Schleiermacher's philosophy (Friedrich Schleiermacher, 1768–1834) by taking a closer look at the German Romantic ideas about the form of individual faith. While highlighting common aspects, the paper also emphasizes differences between the two respective positions.

Keywords: János Körmőczi, Friedrich Schleiermacher, philosophy, Körmőczi, German Romanticism

**József Simon**

**Enlightenment and Critical Philosophy – János Körmőczi's possible dilemmas following Flügel, Herder and Kant**

The paper examines Körmőczi's two works written in Hungarian.

His unpublished manuscript with excerpts taken from Christian Wilhelm Flügel's (1772–1828) *Versuch einer historisch-kritischen Darstellung des bisherigen Einflusses der Kantischen Philosophie auf alle Zweige der wissenschaftlichen und praktischen Theologie* (An attempt at a critical historical view of the recent influence of Kantian philosophy on all branches of scientific and practical theology. Hannover, 1796) demonstrates a deep knowledge of Kant's philosophy and of the problems caused by it on the field of theology and religious studies in general.

The philosophical highlight of Körmőczi's famous speech of 1799 *Az Isten-ség két leányinak és a vallás és a józan okosságnak kölcsönös viaskodásai és győzedelmei*, ("The Deity's two Daughters; and Religion's and Sober Reason's Mutual Scuffles and Victories") published in Cluj 1800) is an attempt to reconcile certain anthropological views of Johann Gottfried von Herder (1744–1803) with those of Kant. The paper reconstructs the main dilemma present in both texts, namely

whether and to what extent achievements of pre-Kantian Enlightenment could survive the massive Kantian criticism concerning them. Regarding Körmőczi's affirmative tendency relating to this question, the paper shows some parallel phenomena within the early theological reception of Kant.

Keywords: János Körmőczi, Christian Wilhelm Flügge, Johann Gottfried von Herder, Enlightenment, historical bible criticism, critical philosophy, moral anthropology

**Dezső Gurka**

### **János Körmőczi's Philosophical Thinking Influenced by Post-Kantian Efforts**

János Körmőczi's philosophical work is closely tied to the history of Hungarian reception of post-Kantianism. He attended the University of Jena in 1796, where he listened to lectures on the problems of Kantian philosophy, and he was the first to translate some of Fichte's texts into Hungarian, namely his pamphlet about the freedom of thinking titled „Zurückforderung der Denkfreiheit von den Fürsten Europens, die sie bisher unterdrückten” (“Reclamation of Freedom of Thought from European Rulers: Which They Previously Suppressed”).

Körmőczi's philosophical ideas had only a very limited influence, because he couldn't publish his translation due to censorship, and therefore his interest in post-Kantian philosophy can only be verified by reading his various manuscripts.

The present article wants to answer to the question: “What conclusion can be drawn regarding the development and coherence of Körmőczi's philosophical thinking on the basis of such limited information”. This investigation is based on secondary source materials, in accordance with the methodology of “Research of Related Material” (Konstellationsforschung) elaborated in the research of philosophical issues in Jena in the 18th century. Therefore, it analyses the inventory of Körmőczi's library and his speeches on various non-philosophical themes.

Körmőczi's long-lasting interest in these areas is verified by two things: his many books written by the main representatives of post-Kantian philosophy, and his quotations of them in his writings.

Fichte's effort was of primary importance for Körmőczi. The typical concepts of his philosophy in the Jena-period (for example: the 'perfection of mankind' and 'will') can be found in Körmőczi's writings. Moreover, in 1802, he inserted a detail of his five years earlier translation of Johann Gottlieb Fichte's pamphlet in

the text of the funeral speech for József Pákei. The importance of Fichte's impact on Körmöczi can be seen in the work („Die Bestimmung des Menschen” (“The Destiny of Man”), which was not identified by the earlier research.

Körmöczi was also interested in the philosophy of nature. He had Kant's work „Metaphysische Anfangsgründe” (“The Rudiments of Metaphysics”) in his library. However Schellings speculative philosophy of nature didn't impress him, because Körmöczi left Jena in autumn 1797. He traveled to Göttingen, where he listened to Lichtenberg's lectures in physics and astronomy among others. Körmöczi was inspired by Lichtenberg's empirical point of view and later he utilized his learning as a lecturer in physics at the Unitarian College of Kolozsvár. He obtained several electrical tools such as an electrofor, with which he could reproduce the famous Lichtenberg electrical discharge demonstration 'Staubfiguren' (“Dust Figures”). And thus Körmöczi utilized the experiences of his travels regarding the philosophy and science for a long time after his stay in Jena and Göttingen.

Keywords: János Körmöczi, Johann Gottlieb Fichte, József Pákei, post-Kantian, philosophy, Jena, Göttingen, travels, 19th century, Lichtenberg's electrical discharge

### Dániel Schmal

#### **The ens morale (Moral Being) and the Foundations of the Moral Community in the Enlightenment – Marginal Notes to János Körmöczi**

The paper examines the fundamental distinction that Nicolas Malebranche (1638–1715) drew in the late seventeenth century between conceptual knowledge on the one hand and inner sensation (or conscience) on the other. Instead of going into the details of Malebranche's curious system of philosophy, the real aim of the author is to use this distinction to give a general survey of two important tenets of the late Enlightenment period, whose impact can be seen even in the works of János Körmöczi.

In the first section, the paper provides an account of Malebranche's concept of ideas as eternal objects of knowledge which reside in the mind of God. Malebranche holds that all types of human knowledge, theoretical and practical alike, depend on divine ideas which, with the participation of the individual, provide the foundations of a moral society based on right reason.

In the second section, it turns to the second horn of the distinction, which concerns the problem of sensibility. Hereby it intends to show that sensibility, which, in contrast to the reason, remains a faculty of the individual soul, and

reappears in Jean-Jacques Rousseau (1712–1778) and Friedrich Schleiermacher (1768–1834) as the basis of religion.

In the final section, it touches on a further topic that can be traced back to Malebranche and Leibniz, the relation between nature and grace or, more precisely, between the natural and the moral realms.

Keywords: conceptual knowledge, János Körmöczi, Jean-Jacques Rousseau, Friedrich Schleiermacher, conscience, Nicolas Malebranche, Enlightenment

### **Mihály Balázs**

#### **Körmöczi Between the Radicals and the Kantians**

This paper proposes an interpretation of the speech (*Az Istenség két leányinak és a vallás és a józan okosságának kölcsönös viaskodásai és győzedelmei* – The Deity’s two Daughters’, and Religion’s and Sober Reason’s Mutual Scuffles and Victories) that János Körmöczi delivered at the synod of the Unitarian church in 1799, and which was also printed in 1800.

First, the paper establishes that besides the printed version, two fragmentary manuscript copies of the text are also extant. This is followed by an overview of the passages where a difference between these and the printed version surfaces, and the nature of the recorded alterations is suggested to be associated with the contents of the manuscript fragments preserving these texts.

An analysis of these manuscript fragments reveals that besides the occasional, less relevant passages (personal biographical notes, drafts from contemporary newspapers), they also contain Hungarian translations and adaptations from German texts by Immanuel Kant, Christian Wilhelm Flügge (1772–1828), and also Ludwig Heinrich Jakob (1759–1827), and Karl Friedrich Bahrtdt (1741–1792).

In a comparison with the original German texts, certain unique characteristics of Hungarian Unitarian’s theological ideas are captured. This is already represented by the way the text relies on authors representing the opposite poles of German Enlightenment. In this respect, the simultaneous utilisation of Kant and Bahrtdt is particularly interesting.

At the same time, the study of these translations and adaptations also makes it clear that Körmöczi’s process introduces uniquely Unitarian elements as well. His translations omit passages where the German philosophers write in a permissive manner about the Trinity or the Lutheran liturgical practice. Such solutions lend a unique air not only to Körmöczi’s translations, but also to his address to the synod.

Keywords: János Körmöczi, Immanuel Kant, Christian Wilhelm Flügge, Ludwig Heinrich Jakob, Karl Friedrich Bahrdt, manuscripts, translation, Unitarian