

# ABSTRACTS

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## **Mihály Balázs: *Altdorf and the Transylvanian Unitarians***

The paper gives a review of those relations that came to existence between the University of Nürnberg founded at end of the 16th century and the Transylvanian Unitarians. The paper concludes that after the storms of the Fifteen Years' War it became essential for the reshuffling Transylvanian Unitarians to find a university where they can send their students. This must be explaining the fact that among the members of the group from Kolozsvár visiting Altdorf in 1608 were not only students, but most probably also members of a delegation of the town. Furthermore the paper shows that until the early 1620s more Unitarian students studied here for mostly a shorter period. The paper focuses on János Varsolczi enumerating documents about his activity and erudition. The closing part of the paper proves that in the surroundings of Erns Soner, the famous professor of Altdorf one can find not only Socinian authors, but also the Transylvanian radical Nonadorantist tendencies, which were so familiar amongst the Antitrinitarians in Transylvania. The author primarily refers to Martin Seidel and his texts. It was long-known that Simon Pécsi wanted to acquire for himself the manuscript of his most radical work. This recent paper also publishes new data and deliberation about this episode.

## **Tamás Kruppa: *Notes on the Religious Policy of the Báthorys in the 1580s. Efforts to Constrain the Protestant Religious Practice (1579–1581)***

The Transylvanian Protestant historical tradition judges István and Kristóf Báthory differently. While the first is seen as the incorporation of martial virtues, the latter is seen as the prince of peace. The Lutheran and Calvinist denominations essentially appreciated both of them. In contrast, the reproach of the Antitrinitarians was essentially negative towards the Báthorys, though due to his theological views Kristóf was mildly less negatively appreciated than István. This has political reason. In 1581, after Kristóf's death, the recruitment of the Jesuits was accelerated, as well the conflicts between the different denominations and the debates about the form of government. This explains the fact that even though it was Kristóf Báthory who conducted the trial of Francis David, and brought the Jesuits into the country, the major part of the Protestant tradition

associates him with that period of Transylvanian history when there was a constellation of governmental and foreign policy stability, and relative peace between the denominations.

**Lehel Molnár B.: *Historical Data about the Unitarians in Háromszék Seat in the 17<sup>th</sup> Century. Between Conventional Rhetoric and Reality***

The Unitarian church historiography goes through a paradigm shift. In the light of these changes the recent paper tries to break down the conventional rhetoric that took shape around the topic of the forced conversion of the Unitarian congregations in the 17<sup>th</sup> century in Háromszék. At the beginning of the reign of Gábor Bethlen the Protestants in Háromszék seat (Unitarians and Calvinists) were living together in a distinctive symbiosis. The congregations were allowed to freely elect their ministers and teachers. It was not unusual that a congregation had a Unitarian minister and a Calvinist teacher, or vice versa. The members of these villages were living in an apparent peace. The elimination of this integrated Protestant institution and the denominational segregation happened in 1619 during the visit of the Calvinist bishop János Keserői Dajka. The Unitarian church historiography held for centuries that 60–72 Unitarian congregations were converted to Calvinist confession in Háromszék seat. The reader will see that in reality there were altogether 70–71 protestant congregations in Háromszék. Analyzing the minutes of the investigations ordered by Katalin Brandenburgi in 1630 it is evident from the testimonies of the witnesses that only 14 congregations had a Unitarian past. Due to these outcomes we must reconsider the conventional rhetoric that the notorious Calvinist bishop János Keserői Dajka converted the Unitarian Háromszék to Calvinism.

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