The author analyses the registers of the second ecclesiastical visitation of the collegiate chapter which was established in 1390 in the castle of Esztergom by archbishop János Kanizsai (1387–1418) in honour of Saint Stephen Protomartyr. The surviving copy is a mere draft prepared about the visitation: it only contains the answers, and is dated neither by the year nor by the day. Thus one of the aims of the analysis of the text, which is published in extenso in the appendix of the present study, was precisely to locate it in time, and thus to determine the time of the visitation itself.

Further archival sources, together with the data of the archontology containing the dignitaries of the cathedral chapter of Esztergom, seem to prove that the visitation in fact took place sometime around the year 1408. Evidence surviving from this year and from early in 1409 attest that a general visitation of churches in the province of Esztergom was then ordered by archbishop János Kanizsai. One of the reasons must have been the recent restoration to the prelate of his residence. For the castle of Esztergom had in November 1403 been occupied by the troops of king Sigismund in connection with the revolt against the king led by archbishop Kanizsai himself, whereupon the castle had been administered upon royal delegation by Stibor, voevode of Transylvania, for one decade and a half. The revenues of the archbishopric had equally been confiscated and diverted to the royal treasury. The archbishop was gradually restored to his dues: he received the castle late in 1407, and the revenues in 1408–1409. Lay administration of the seat of his province and of his revenues justified sufficiently the decision taken by Kanizsai to hold a general inquest in order to measure the damages suffered and the state of ecclesiastical discipline. The second aim of the analysis was the study of the surviving text of the second visitation and its comparison with the description provided by the first visitation. For the first visitation of the church of Esztergom-Szentistván was undertaken in August 1397, a mere six years after its foundation, and its booklet-form text, truncated at the end, has survived among the documents of the provostry of Szentistván, and appeared in print a good century ago. Upon comparison of the texts of the two visitations it can be stated that 1) among the 22 questions posed in 1397 only two remained unanswered in 1408: both questions concerned the consecration of churches and altars, and their absence can thus be easily accounted for; 2) the surviving draft example contains the essential part of the visitation: all that is missing is the frame, that is, the date of the inquisition, the person responsible for it and the names of the prebendaries in the collegiate chapter; these were added in the presumed fair copy, a notarial document now lost.
**Nation and/or Religion: The Liturgy and Identity of the Greek Catholics in Hungary**  
*Jobbágy, András*

Current article aims to analyze the changes of the Greek Catholic identity in Hungary with special emphasis on the process of “hungarizing” liturgy until 1912. The author's main thesis is that in the course of the long nineteen century the primary religiously-based identity of the Greek Catholics transformed into diverging national identities. The article argues that the two, seemingly contradicting processes of nationalization, i.e. the segregation along national lines, and “latinization”, that is to say the deep cultural influence of the universalist Roman Catholic Church, reinforced each other in this particular case. Among the Greek Catholics in the north-eastern part of Hungary, the percentage of Hungarian speaking believers was constantly increasing. In parallel with the demographical upheaval between 1880 and 1910, the increasingly organized political and ecclesiastical endeavors to found a new, predominantly Hungarian diocese and to replace the traditional Old-Slavonic liturgical language with the national language marked a major shift in the Greek Catholic identity. Beside the religious and canonical aspects, the issue came to the fore in the discourse of the national policy as well. In this discourse, the Hungarian liturgical language appeared as a powerful assimilative mean, which can enforce the Hungarian national identity among Greek Catholics.

**Documents of the 1841 Intermarriage-Protestation Movement of Transylvanian Counties**  
*Nemes, István*

The paper presents for the first time the documents issued in 1841 by several Hungarian counties of Transylvania in order to protest against the pastoral letter on religious intermarriages of catholic bishop Miklós Kovács. The circular edited after a long delay compared to its Hungarian pairs, prescribed verbal commitment of spouses to baptize and educate their children in Catholicism. However, this strange modality to solve the intermarriage problem, that was so controversial in the Europe of the time, was conceived to avoid the Transylvanian prohibition of so called reversal letters, but it still was illegal. Transylvanian counties started a movement of protestation, which included a wide range of measures. They forwarded their complaints to the Government (Gubernium) and even to the Viennese Court. They wrote letters to the archdeacons of Transylvanian catholic districts and they addressed to the catholic bishop, of course, making use of the Government’s authority, to stop reversals and passive assistance. At the same time following the Hungarian example they started to communicate with each other by circular letters and tried to elaborate a common way to defeat the church in putting reversals and passive assistance in practice. The result of this movement was a quite uniform desire from the part of counties to discuss about the question during the upcoming Parliament of the province, but the opinions on particular issues of intermarriage and other religious questions were still too far from being consenta-
neous. Some of the counties were too progressive, the other part was moderate regarding the topic, considering that there are more social and economical problems worthy to waste energy and time to solve, than the problem of religious equality. That’s one of the main reasons why, in comparison with Hungary, the 1841–43 Transylvanian Parliament brought no breakthrough in matter of denominational equality of rights.

An Attempt of Solution for the Condition of Small Schools: the Notion of Pastor Teacherhood in the Calvinistic Church in the Horthy Period
Rébay, Magdolna

Denominations’ losing estates during WW1 and afterwards and the economic crisis of the first half of the 1920’s got denominational primary public schools with small number of attendants on the edge of termination. The maintainers trusted the help of the state in vain: it tried to decrease the amount of outcome in favor of its own budget. By virtue of the decree of religion and public education in 1922 schools were inspected: the number of students and the salary of teachers. The state revoked support from schools with fewer students than 30. Those could work on by self-effort. In an attempt to save these schools the idea of pastor teacherhood came up to be reestablished and generally used in the Calvinistic Church.

The research took place with thanks to the MTA János Bolyai Research Scholarship and aimed to present the debates and the history of the realization of the restitution pastor teacherhood. Our goals: 1. who took up the restitution of pastor teacherhood 2. what was the reaction of the Ministry, 3. how they managed the training of pastor teachers 4. what happened to the graduated pastor teachers? To answer these questions we chose the method of document analysis. Our sources were the printed and handwritten minutes of the Calvinistic Universal Convent and Presidium. Also, the minutes of the General Assembly of the Calvinistic Diocese and pedagogical, religious press. We also looked at previous literature (works of Péter Donáth, Antal Egey, Zoltán Fürj, József Ködöböcz, Ferenc Pölöskei and András Seri).

The plan of restituting pastor teacherhood was launched in the end of the 1920’s in Calvinistic forums. Mainly due to the request of Géza Antal, Transdanubian bishop, the Convent also started to deal with the issue and it was ordered to organize the pastor teacher training in 1934. Out of the four diocese of the Calvinistic Church only three carried out the task and the trainings were different from each other. The students of theology thought the compulsory teacher training to be a burden, although later in the end they realized its advantages as well. In the 1930’s there was an increasing tendency of employing pastor teachers. The ministry accepted this solution. However, the training was terminated in 1942 because of the lack of pastors and problems (e.g. question of salary).
The essay describes the animosities in the 1630s between the Protestants living in Zala and Somogy Counties at that time mostly under Turkish Rule, through the dispute that took place in 1631-32 between Calvinist Bishop János Kanizsai Pálfi and Lutheran Bishop Bertalan Kis over a letter written by the priests of Kiskomárom to the Agha of Szigetvár. It is stated that it was the Calvinists who had more losses in the given period. Settlements of Zala and Somogy Counties that were known to have converted to Protestantism were situated in two separate blocks. The exact number of congregations occupied by Lutherans however cannot be determined from the sporadic available data.

One probable reason for the Lutherans gaining ground could be that in 1625 Transdanubian Calvinists lost their most influential supporter, Ferenc Batthyány, the last Calvinist peer of the Transdanubian region. His widow, Éva Lobkowicz Poppel, who was Lutheran, tried to fill the emptied posts for Calvinist priests with Lutherans. Their son, Ádám converted to Catholicism in 1629. This created a new situation with terrible consequences for both Protestant congregations within a few years. On 9 January 1634 Ádám Batthyány ordered all the Calvinist and Lutheran priests on his land to leave their offices at 15 days' notice. The execution of the order was mostly successfully delayed in fortifications along the borders, but there were some places where Catholicisation was met with successful resistance from the priests and the Protestant residents as well. At the time of the two Protestant bishops' correspondence Ádám Batthyány's attempts of Catholicisation although could already be traced but did not yet reach a dramatic level.

At the same time the main protector of the Lutherans was Pál Nádasdy, who had the largest estate of all the Lutheran landlords of the Transdanubian region. He was also the highest-ranking military officer of the region being the Captain of the fortresses opposite Kanizsa as well as the regional Captain of Transdanubia. The Lutherans led by Bishop Bertalan Kis under the protection of the great lord were cherishing hopes to have an opportunity to procure more and more souls from the Calvinists who had lost their patron, thus hopefully they could strengthen their position.

The number of Lutheran congregations supported by Pál Nádasdy increased substantially in the Transdanubian region just a few years after the death of Ferenc Batthyány and even after Ádám Batthyány was Catholicised. This expansion is also proven by the correspondence of the two bishops; the case of the priests from Kiskomár contributed to the destruction of Calvinist reputation and also served as a cause for Lutherans to continue with their expansion.
Versions of József Lonovics’s Memorial Speech on György Majláth
Busku, Anita Andrea

József Lonovics (1793–1867) was a famous ecclesiastical person and bishop of the 19th century Hungary. He taught a memorial speech in 1863 after the death of György Majláth (1786–1861). Majláth played important play as politician in the Hungarian “ancien regime”, before 1848. Majláth and Lonovics were the members of the conservative political group before the 1848 revolution. They took part in the end of 1848 when the revolution Hungarian government sent a committee to Windisch-Grätz, the commander of the Habsburg army fighting against Hungary.

Lonovics told the whole life of Majláth with the main political stations used a lot of poetical instruments. The paper contains a comparative analysis between the manuscript and the printed version of the text of Lonovics’s memorial speech. The whole text is published on the web page of Egyháztörténeti Szemle (www.egyhtortszemle.hu).

Evangelical schools of ‘Sáros’ county in the 16-19th centuries
Kónya, Péter

Students born in Sáros county appeared in different universities of Europe in the 14th century. This fact produces evident for the existence of an adequate lower level school system in their homeland.

In the cities a certain grade of qualification was essential to satisfy the need of administration and commune. Furthermore, the industrial production of guilds required well educated leaders too. These demands caused the spectacular rise to a higher level of education in this region. In the early period of Reformation we could find good working high level schools in the cities of Bártfa, Eperjes, Kisszeben and Nagysáros. The school of Bártfa became especially influential under the leadership of Lénárd Stöckel. Even though he spent only a few months as school director in his birthplace, he published the school laws of Bártfa (Leges Scholae Bartphaensis) here in 1540. It was the first school regulation in Hungary inspired by the Reformation, based on the work ‘Ordo Visitatoris’ by Melanchton.

The school laws of Stöckel were the official regulation in the next few decades not only in Bártfa but all over the country, at least in the schools which were following Luther’s doctrines.

From the second half of the 16th century the humanist-oriented evangelical school of Eperjes became the most significant one in the territory of the county. This institution reached the college level in the middle of the 17th century. During the long period of counter-reformation all these evangelical schools were atrophying. Finally the 19th century brought the possibility of progress again, when the college of Eperjes reached the highest level above the others.